

## Study of the Reasons for the Revelation of the Quran in the View of Al-Suyuti

## دراسة أسباب نزول القرآن عند السيوطي

Shaimaa Hassan Abbas Al-Junaibi<sup>1,\*</sup>, Mojtaba Ghorbaniyan<sup>1</sup>  
<sup>1</sup> Department of Quranic Sciences, Faculty of Quranic Sciences,  
University of Religions and Denominations, Pardisan, Iran.

شيماء حسن عباس الجنابي<sup>1,\*</sup>، مجتبی قربانیان<sup>1</sup>  
<sup>1</sup> قسم علوم القرآن، كلية علوم القرآن، جامعة الأديان والمذاهب، برديسان،  
إيران.

### ABSTRACT

As the science of the causes of revelation is an important science from the sciences of the Holy Qur'an and Islamic studies. Knowledge of this science is important for understanding the Qur'anic verses and is considered the best way to understand the interpretation of the Qur'anic verses, which is a kind of interpretation by tradition.

There were also many suspicions about some of the narrations in Al-Suyuti's books, which indicate and confirm the distortion of the Qur'an, and that what we have in our hands is not the same as the Qur'an revealed to the Great Prophet, may God's prayers be upon him and his family, the martyr al-Sadr, by refuting these suspicions with definitive evidence, based on the verses of the Holy Qur'an itself and the narrations contained On the authority of Ahl al-Bayt, peace be upon them, in addition to the mental and logical evidence that contradicts these suspicions.

This research aims to study the reasons for the revelation of the Noble Qur'an in Al-Suyuti's vision through the descriptive-analytical approach. It is general and comprehensive for all similar situations, and is not limited to the specific case in which the verse is mentioned.

### الخلاصة

وبما أن علم أسباب النزول هو علم مهم من علوم القرآن الكريم والدراسات الإسلامية، فإن معرفة هذا العلم مهمة لفهم الآيات القرآنية، ويعتبر أفضل طريق لفهم تفسير الآيات القرآنية، وهو نوع من أنواع التفسير بالنقل.

كما كثرت الشبهات حول بعض الروايات في كتب السيوطي، والتي تدل وتؤكد تحريف القرآن، وأن ما بين أيدينا ليس هو القرآن الذي نزل على الرسول الأعظم صلوات الله عليه وعلى آله الشهيد الصدر، وذلك بدحض هذه الشبهات بالأدلة القطعية، استناداً إلى آيات القرآن الكريم نفسها والروايات الواردة عن أهل البيت عليهم السلام، بالإضافة إلى الأدلة العقلية والمنطقية التي تدحض هذه الشبهات.

يهدف هذا البحث إلى دراسة أسباب نزول القرآن الكريم في رؤية السيوطي من خلال المنهج الوصفي التحليلي، وهو عام وشامل لكل الحالات المتشابهة، ولا يقتصر على الحالة الخاصة التي وردت فيها الآية.

### Keywords

#### الكلمات المفتاحية

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## 1. INTRODUCTION

The Holy Quran, which is called the Book, the Reminder, and the Criterion, is the divine revelation that was sent down to the Seal of the Prophets in wording, meaning, and style, and was then written in the manuscripts and transmitted by continuous narration.

It is the eternal proof of Islam and the miracle of the Prophet (peace be upon him) that came as a challenge until the Day of Judgment, containing guidance for people, a path and law for all nations, and light for the pious.

It includes all the legal and obligatory rulings, principles, and morals that are suitable for all times and places, in harmony with human nature and rational conclusions. The Holy Quran has a remarkable impact on the human soul, encouraging the adoption of noble morals, following the path of truth, and abandoning bad morals and false guidance. This was a direct reason that led me to choose its study, and subsequently to choose this topic. It contains all the comprehensive Islamic laws covering all principles of human life through its harmony with nature and its foundation in the essence of humanity.

And the Holy Quran has its extraordinary control over the human soul, pushing it to reject the vices of morals that refuse submission and subjugation, and guiding it towards the path of truth. Therefore, I approached its study with all due respect, love, and reverence.

And that reading the Holy Quran with contemplation elevates the servant's status with Allah Almighty, and raises his rank in this world and the Hereafter. This is due to the Quran's impact on his heart, mind, and behavior, and the establishment of Islamic principles in his heart and mind. It makes him reflect on the meaning of the Quranic verses, through which he reaches the greatness of the Creator, Glory be to Him, who revealed this book to attain His pleasure, and it becomes a light for him in this world and the Hereafter.

The stylistic features of the Holy Quran are numerous; it is miraculous in its wording, clear in its expressions. It combines both general and specific addresses according to each verse and its reason for revelation, as well as the context that necessitated the verses' descent. It is detailed, mentioning all the details in some places, and concise about certain matters in other places. For example, the stories of the prophets can be found in some surahs mentioned in detail, while in others, they are mentioned briefly.

The Holy Quran holds the highest status in the matter of Islam and Muslims; it is their guidance in their Sharia, the beacon by which they illuminate their methods of expression, and indeed, it is the pure source from which they draw their spiritual and moral philosophy. And he is, in general, the guide for them in life, transactions, and various social aspects.

It was narrated from Imam Ja'far ibn Muhammad al-Sadiq, peace be upon him: "Indeed, the Quran is alive and has not died, and it flows like the night and the day, and like the sun and the moon, and it flows to our last." [1]

As it happens to our first ones [2]

It is the sought-after wisdom, the guaranteed proof, the praiseworthy provision, and the fruitful tree that yields its fruit at all times by the permission of its Lord. As narrated by the Commander of the Faithful: "The Quran has an elegant exterior and a profound interior; its wonders never cease, its curiosities never end, and the darkneses are not revealed except through it." And as Imam Al-Ridha (peace be upon him) said: "Indeed, Allah, the Exalted, did not make it (the Quran) for a specific time or for a specific people; it is new in every time and with every people until the Day of Resurrection." [3]

The Prophet (peace be upon him) spared no effort in conveying all the noble meanings contained in the Quran to the people. The virtuous companions, particularly those known for their interest in the Quran, received it, especially what was unique to Ali, the Commander of the Faithful (peace be upon him and his family). Those who followed them expanded on its various aspects, producing works such as its interpretation, explanation of its rulings, its rare words, meanings, grammar, recitation, its clear and ambiguous verses, abrogating and abrogated verses, its miraculous nature, knowledge of its Meccan and Medinan verses, reasons for its revelation, and how it was compiled, among other topics. Our research will study the reasons for the revelation of the Holy Quran from Al-Suyuti's perspective through a descriptive-analytical approach.

### **1.1 Research objective**

The research aims to identify Al-Suyuti's views on the reasons for the revelation of the Quran.

### **1.2 Research questions**

What are Al-Suyuti's views on the issue of the reasons for the revelation of the Holy Quran?

## **2. A BRIEF OVERVIEW OF AL-SUYUTI'S LIFE**

Jalal al-Din al-Suyuti, or al-Asyuti, is named after Asyut, the town to which his grandfather, Muhammad ibn Sabaq al-Din Abu Bakr, had migrated. He was born in Cairo in Rajab 849 AH / 1445 CE and passed away in Cairo in 911 AH / 1505 CE. Al-Suyuti grew up in a family known for its scholarly tradition, literary excellence, high status, and distinguished position. He was an esteemed scholar, memorizer of hadith, Quranic exegete, historian, literary figure, and Shafi'i jurist [4]. Al-Suyuti's father was committed to raising him with proper guidance and shaping his character. As al-Suyuti's knowledge expanded across various sciences and as he acquainted himself with numerous works, he sought further learning after studying under the scholars of his homeland. He traveled in search of more knowledge to places such as the Levant, Yemen, India, the Maghreb, and other Islamic regions, including the lands of Takrur (West Africa). He also frequently visited the Hijaz for pilgrimage and to seek knowledge, where he met with many more scholars. He learned from the scholars of his time through reading, obtaining authorization (ijaza), correspondence, and other means [5].

However, al-Suyuti had a natural aversion to the science of mathematics, which he found most difficult and unappealing. When faced with a problem related to this field, he would say, "It is as if I am attempting to carry a mountain." Despite this, al-Suyuti reached a high level of distinction, and his personal collection contained numerous books and writings of various kinds.

### 3. THE REASONS IN LANGUAGE

The linguists mentioned several meanings for the word "cause." Al-Jahiz said: "The cause is the rope," and it is said of a virtuous man in religion: "So-and-so has ascended in causes." [6]

Allah, the Exalted, said: "Let them ascend through the means" [7]. It is said that its meaning is: If they are able to reach the heavens through means and ascend to it, then let them do so.

Al-Farahidi said: "The cause of a matter is what leads to something else, and every section that leads to something is its cause. The cause is the way by which you reach what you want." [8].

Some said: The cause is what enables or assists in understanding a particular issue, and it was said that the causes of the heavens refer to their aspects and the connections of kinship. [9]. Some linguists have mentioned that "the reason" is the singular form of "reasons," and "God severed the reason" means "life." [10].

The reasons in terminology:

It is what one uses to achieve superiority, and then it is borrowed to refer to anything that one uses to achieve a matter, or what one uses to attain something in the context of encompassing and surrounding it, not absolutely. Hence, it is said that this is the cause of that, and that is the effect of this, and this is the difference between it and the cause and the necessitating factor [11].

The reason was called "the turban," "the veil," and "the long garment," likening it to a rope in length. The path's method was described as the reason, likening it to a thread once and to a specific garment another time [12].

#### 3.1 Descent in Language

He descends [13], a descent, a place of descent, and a descent. The source is confirmed, and the place of descent is the place of settling.

What is prepared for downloading, and downloading is the arrangement of something and placing it in its proper place [14]. And "manzil" with an open "m" and "z" means descent, and "manzila" means rank [15].

And the descent refers to divine mercy and kindness [16].

#### 3.2 The term "descent" in terminology

In the sense of order, and position: rank, not plural. And to bring someone down, meaning to lower their status. And the home is what is prepared for the guest (the lodger) or their arrival, everything that sustains a person and allows them to reside [17].

And "descent" is the noun form of "descend". Its root is "decline from elevation," the opposite of "ascent" [18]. It is said: "He descended from his mount," "He descended in such a place where he set up his camp," "He was brought down by someone else," "He descended with something," and "He was brought down with something," meaning the descent of God's blessings upon creation and granting them to them. This can be through the descent of the thing itself, like the descent of the Quran, or through the descent of its causes and guidance to it, like the descent of iron and clothing. The difference between "descent" and "sending down" in the description of the Quran and angels is that "sending down" is specific to the subject it refers to, which is sending it down in parts and repeatedly. As for what is specified by the term "descent" without "sending down," it is narrated that the Quran was sent down all at once to the lowest heaven and then sent down in parts. Therefore, the term "descent" is used to be more general, as it is more general than "sending down." It is said that by "descent of the reminder" here, he meant the mission of the Prophet Muhammad (peace be upon him) and called it "the reminder" [19].

In our understanding, the reasons for revelation pertain to a group of Quranic verses that require clarification of their reasons for revelation, meaning the way to resolve what is difficult to understand so that the verse can be correctly comprehended. This category of Quranic verses that needs a way to resolve and understand it is fewer in number than the verses that indicate guidance, righteousness, and advising people. Among the verses that necessitate knowing their reasons for revelation, we notice that there is no clear and specific definition of the term "reasons for revelation" among the early scholars. The reason for this is their lack of interest in what theoretical studies of the science of reasons for revelation have elucidated, as the focus was directed towards mentioning the hadiths and what they addressed in terms of understanding, which was the inclination of the authors of those eras.

#### 3.3 Reasons for Revelation in Al-Suyuti's Vision

The Holy Quran is the Book of God that He revealed to all of creation, and with it, He sealed the prophets with His messenger Muhammad (peace be upon him). It is a constitution valid for all times and places, and it is a general reform method aimed at building the human being spiritually and materially on the path of worshiping God, the Lord of the worlds. It is a straight path that elevates the value of the human being and saves him from the delusions of polytheism and the

darkness of idols. Allah, the Exalted, said: "And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of fire, and He saved you from it. Thus Allah makes clear the verses to you that you may be guided." [20].

And since the Holy Quran was revealed to our noble Prophet Muhammad (peace be upon him and his family), the early Muslims, especially the noble family of the Prophet (peace be upon them), have taken great interest in it. It has been narrated from Imam Ali (peace be upon him) in a narration by Ma'mar from Wahb ibn Abdullah from Abu al-Tufail, who said: "I witnessed Ali giving a sermon and saying: 'Ask me about the words of Allah, do not ask me about anything except that I will inform you, and ask me about the Book of Allah (the Exalted), for by Allah, there is not a single verse except that I know whether it was revealed at night or during the day, in a plain or in a mountain.'" [21][22]

Abu Nu'aym narrated in Al-Hilya through Abu Bakr ibn Ayyash from Nasir ibn Sulayman Al-Ahmasi from his father from Ali -peace be upon him- who said: "By Allah, no verse was revealed except that I knew where it was revealed and why it was revealed, for my Lord granted me a heart that understands and a tongue that questions." [23].

#### **4. THE UNDERSTANDING OF THE AHL AL-BAYT AND THE SOURCE OF THE MESSAGE'S KNOWLEDGE AFTER MUHAMMAD(PEACE BE UPON HIM)**

The Ahl al-Bayt are regarded as the true inheritors and the source of knowledge of the divine message after Prophet Muhammad (peace be upon him and his family). Similar sentiments were expressed by the noble Companions (may God be pleased with them) regarding their understanding of the revelation. After them, scholars and researchers continued to delve into the treasures of the Holy Qur'an, giving this sacred book profound attention, study, and research throughout all Islamic eras. In every era, we find thousands of works and books exploring various sciences related to the Qur'an.

Even today, scholars and researchers remain deeply devoted to studying the Qur'an's meanings, its interpretation (tafsir), its recitations (qira'at), the stages of its compilation, and other Qur'anic sciences. The Qur'an is a book that bestows its blessings upon any nation that seeks its goodness.

Al-Tirmidhi reported from Amir al-Mu'minin Ali ibn Abi Talib (peace be upon him), who said: "It is the Qur'an, which false desires cannot mislead, nor do tongues become confused by it. Scholars are never satisfied with it, it does not wear out from repeated study, and its wonders never cease. Even the jinn, when they heard it, could not refrain from saying: 'Indeed, we have heard an amazing Qur'an, which guides to righteousness, so we have believed in it.' Whoever speaks by it is truthful, whoever acts by it is rewarded, whoever judges by it is just, and whoever calls to it calls to the straight path." [24].

Among those who were interested in the sciences of the Holy Quran from the Tabi'un were Imam Muhammad al-Baqir, Ja'far al-Sadiq (peace be upon them), Mujahid, Ata [25], Ikrimah, Qatadah, Al-Hasan al-Basri, Sa'id ibn Jubayr, Zayd ibn Aslam [26], and Abu al-Aliyah [27].

Then, those who came after them in the second century of the Hijra include: Malik ibn Anas, Shu'ba ibn al-Hajjaj, and Sufyan ibn 'Uyaynah [28].

How to know the reason for revelation:

The scholars established a fixed principle in the method of knowing the reason for the revelation of Quranic verses, which is relying on the authenticity of the narration reaching the Prophet (peace be upon him) or the authenticity of the narration from the noble Ahl al-Bayt (peace be upon them). They consider this as a report raised to the Prophet (peace be upon him). Ibn Hajar al-Asqalani said in his book "Fath al-Bari": "If a companion's report about such a matter is explicit, it is not based on opinion, but is considered as raised to the Prophet by consensus." [29].

However, when we delve into this science and its narratives regarding the reasons for the revelation of Quranic verses, we find two apparent features in it:

The number of narrations regarding the revelation of Quranic verses is small compared to the number of verses. Many verses do not have a mentioned reason for their revelation. For example, in Surah Al-Baqarah, which has two hundred and sixty-eight verses, we find that the number of verses for which a reason for revelation is mentioned, through various methods, does not exceed seventy-eight verses [30].

Not all those narrations are correct; rather, "out of these seventy-eight narrations, thirty were authenticated and corrected based on their chain of transmission." [31].

Thirty authentic narrations from two hundred sixty-eight verses is considered a small number of reasons for revelation in a single chapter like Surah Al-Baqarah. In Surah Al-A'raf, which has two hundred six verses, "the reasons for revelation were narrated for only eight of them, and from these eight narrations, only one is authentic, considering its chain of transmission." [32].

In Surah Al-Mu'minun, which has one hundred and eighteen verses, "the reasons for revelation were narrated only for twelve verses, and only one narration of them is authentic." [33].

Some researchers mentioned that the authentic narrations regarding the reasons for revelation "are limited to fifty-four surahs in which verses have reasons for revelation, and their narrations have been verified and considered authentic and supported in the context of reasons for revelation." [34].

Many scholars have dedicated several definitions to it, including the following:

Al-Zarqani defined it as "that which the verse or verses descended talking about it or explaining its ruling at the time of its occurrence." [35].

He mentioned that "the Quran was revealed regarding it at the time of its occurrence as an incident or a question." [36].

Based on the aforementioned definitions, the reason for revelation is limited to only two things that pertain to the Quranic verses, which are:

First: It is a condition that there is an incident for the Quran to be revealed, explaining and mentioning the incident.

The second: that people (believers or disbelievers) ask the Prophet -peace be upon him- about something, and then the divine revelation comes with verses explaining and clarifying the ruling on that matter. [37]

And the Imam Al-Jabri elaborated on the reasons for revelation, saying: "The Quran was revealed in two parts: one part was revealed initially, and the other part was revealed following an event or a question." [38].

From Al-Jabri's words, we understand that there are verses that descend without a direct cause, among which researchers have mentioned the stories of the prophets and messengers that talk about matters of the unseen, events of the Day of Judgment, descriptions of paradise, topics of faith, and others. There are also verses that descend in response to a question or incident. Dr. Ghazi Inaya says, "The people of the household, the companions, the Ansar, the Emigrants, the people of the cities, and the Bedouins would ask, just as the disbelievers from the people of the heavenly books, the polytheists from the idol-worshippers, and the hypocrites from the people of polytheism and hypocrisy would ask. The Quran would descend in response to these questions and inquiries, clarifying, detailing, and explaining them and their rulings. These questions and inquiries were called the reasons for revelation." [39].

And among the scholars, there are those who prohibit speaking about the reasons for revelation without relying on narration or hearing from those who witnessed the Quranic revelation. Al-Wahidi says: "It is not permissible to speak about the reasons for the revelation of the book except through narration and hearing from those who witnessed the revelation, understood the reasons, and sought knowledge of it diligently. It is not possible to know the interpretation of the verse without understanding its story and the circumstances of its revelation." [40].

However, scholars have distinguished between the verses that were revealed due to specific events and those that were revealed without any particular reason. Ghazi Inaya says, "Many of the verses and chapters of the Quran were revealed without any specific cause, and not all Quranic revelations were contingent upon events and questions. Among these revelations were the verses and chapters addressing matters of the unseen, such as the Day of Judgment, scenes of resurrection, heaven and hell, conditions of bliss and torment, and other matters of faith, pillars, and ethics." Such verses were not revealed in response to a question or to clarify an incident, so no reason should be sought for them; rather, they were revealed initially. Therefore, a distinction must be made between them and the verses that were revealed for a specific reason [41].

So, from what has been mentioned, we understand that the reasons for revelation are of two types: the first is those that are revealed without any specific reason, such as matters of creed, worship, ethics, and transactions, like the stories of ancient nations and the stories of the prophets.

And the second benefit that can be reaped from the fruits of this knowledge is that knowledge, due to its revelation, resolves disputes, cuts off arguments, and eliminates confusion.

Imam Al-Shatibi [42] mentioned in his book "Al-Muwafaqat" that knowing the reason for revelation resolves ambiguities and doubts. He said: "And knowing the reasons removes every problem in this context, so it is essential for understanding the book. The meaning of knowing the reason is akin to knowing the requirements of the situation. Ignorance of the reasons for revelation leads to doubts and problems, and it reduces clear texts to ambiguity until disagreements arise, which is a source of contention." [43].

Thirdly, the reason for revelation leads to explaining the wisdom behind the legislation of the rulings.

And in that, there is a refutation of those who claim that this knowledge is useless and has no benefit in religious studies. Al-Zarkashi mentioned, "He is mistaken who claims that there is no benefit in it—meaning the knowledge of the reasons for revelation—because it is akin to history. This is not the case; rather, it has benefits, including clarifying the wisdom behind the legislation of the ruling." [44]

The explanation of the reason for revelation also has an impact on increasing the faith of Muslims, and it is beneficial even for non-believers, as Al-Zarqani explained: "In this, there is benefit for both the believer and the non-believer: As for the believer, he increases in faith upon faith, and he is very keen to implement God's commands and work with His Book because the interests and advantages associated with these commands become clear to him, and for this reason, the revelation came. As for the non-believer, those magnificent rulings drive him towards faith if he is fair-minded when he realizes that this Islamic legislation is based on the care of human interests, not on tyranny, control, and oppression;

especially when he observes the progression of that legislation in one subject, and a witness to this is the prohibition of alcohol and what was revealed about it." [45]

Fourthly, the reason for revelation specifies the ruling it was revealed for. Al-Zarkashi mentioned in his book, "Specifying the ruling by it – meaning the reason – is for those who believe that the consideration is for the specific reason." [46]

Fifthly, among the benefits of knowing the reasons for revelation is the clarification that the reason is specific to the ruling. Knowing the reason for the ruling cuts off *ijtihad* (independent reasoning) from other forms. Al-Tufi said, "The reason is more specific to the ruling than other forms because the text was revealed to clarify the ruling of the reason, so it is definitive in this regard, and it is prohibited to specify it through *ijtihad*." [47]

Sixth, one of the benefits of the science of *Asbab al-Nuzul* (Reasons for Revelation) is the precise dating of events and incidents, such as the day of the Battle of Badr, which is called the Day of Criterion, and the incident of the three who were left behind and then repented, whose events were recorded by the science of *Asbab al-Nuzul* and preserved in history from the Holy Quran and the Hadiths of the noble companions. Al-Tufi mentioned, "Knowing the date of the ruling by knowing its cause, such as saying: 'Hilaal ibn Umayyah accused his wife in the year such-and-such, and the verse of Li'an was revealed,' thus its date is known. In knowing the date, there is also the benefit of knowing the abrogating and abrogated." [48]

Seventh, the expansion of Islamic jurisprudence and the opening of a door to the sciences of Islamic law by learning the legal rulings and understanding the reasons behind their revelation. Al-Tufi said: "Among them is the expansion of Islamic jurisprudence by knowing the rulings and their reasons, which increases the reward for the compilers, like those who compiled the reasons for the revelation of the Holy Quran, and the scholars who have a wide scope for their *ijtihad*." [49].

Eighth, by linking events to the reasons for their revelation, the rulings remain in people's memory, leading them to emulate and follow the example of the companions regarding incidents that were revealed in the Quran. People thus become accustomed to accepting fate, including emulation. With the events of the predecessors and what happened to them, the ruling on hardships becomes lighter for people, like someone whose wife committed adultery and he cursed her, he takes example from what happened to Hilal ibn Umayyah and Uwaymir al-Ajlani in that, saying: "These are better than me, and this happened to them, so I have an example in them." [50].

Ninth: Among the benefits of this knowledge is the identification of ambiguous individuals and places to avoid confusion with others, such as specifying the companion Zayd by name and identifying Safa and Marwah. Al-Suyuti said: "Among them is knowing the name of the place where the verse was revealed and identifying the ambiguous." [51]

Tenth: Establishing stories and facilitating understanding and memorization. Knowing the reasons for revelation and linking them to the Quranic stories makes them firmly rooted in the heart. Al-Zarqani said: "Among the benefits of this knowledge is the facilitation of memorization and understanding, and the stabilization of revelation in the mind of anyone who hears the verse if they know its reason. This is because linking causes to effects, rulings to events, and events to people, times, and places is all part of the conscious establishment of things, their engraving in the mind, and the ease of recalling them when comparing them in thought. This is the law of the association of meanings established in psychology." [52]

The scholars have mentioned many benefits beyond what we have mentioned earlier; however, the greatest benefits of this knowledge are manifested in understanding the Book of God, interpreting the verses, and clarifying the ambiguities in their comprehension. Therefore, anyone who engages in interpreting the Book or any of its sciences must first learn the reasons for the revelation so that they do not judge based on their opinion or the apparent meaning of the verses, which may lead them astray from the intended meaning and fall into error due to ignorance. Sheikh Mana' Al-Qattan says: "Educators in the field of educational and instructional life, whether in classrooms or in public guidance and counseling, should benefit from the context of the reasons for revelation to influence students and learners, and the masses of seekers of guidance. This is the most effective, beneficial, and correct way to achieve educational goals in their most magnificent meanings and highest forms." [53].

#### 4.1 Reasons for Revelation in Al-Suyuti's Vision

The science of the reasons for revelation is considered an important branch of the sciences of the Holy Quran and Islamic studies. Knowledge of this science is essential for understanding the Quranic verses because it is the best way to comprehend the interpretation of the Quranic verses. It is a type of interpretation based on narration, and many scholars have focused on it, authoring and classifying numerous works due to its great importance in understanding the objectives of the verses and explaining the meanings of the Holy Quran. In fact, they made "knowledge of this science a condition for anyone who interprets the Holy Quran, and his statement is not accepted if he is ignorant of it, because it helps in understanding the verse and knowing its intended meaning." [54].

Al-Suyuti is considered one of the most prominent figures in this field, and he has several works, including:

The Crown in Inferring Interpretation, The Core of Narrations in Reasons for Revelation, The Mastery in Quranic Sciences, and The Scattered Pearls in Interpretation by Narration, alongside dozens of works in language, hadith, genealogy, and many religious sciences. However, the most prominent works that people have researched and studied are his book "The

Mastery in Quranic Sciences" and "The Core of Narrations in Reasons for Revelation." He is almost the first to have expanded in this field, although researchers agree that he was the first to write in this field and establish it.

His specific classification is Ali ibn al-Madini.[55]

Al-Suyuti mentioned this in his book "Al-Itqan": "A group of scholars dedicated themselves to the classification of the science of reasons for revelation, the earliest of whom was Ali ibn al-Madini, the teacher of al-Bukhari. Among the most famous works is that of al-Wahidi, despite its deficiencies. Al-Jabiri summarized it by omitting its chains of narration without adding anything to it. Sheikh al-Islam Abu al-Fadl ibn Hajar wrote a book on it, but the manuscript was lost, and we did not find it complete. I, meaning myself, wrote a comprehensive and concise book on it, unmatched in this genre, which I titled 'Lubb al-Nuqool fi Asbab al-Nuzool'." [56].

#### **4.2 The revelation of the verses and the reason for their revelation according to Al-Suyuti**

The approach he followed in his book was to follow the footsteps of Al-Wahidi in his book "Asbab al-Nuzul" (Reasons for Revelation). Al-Suyuti mentioned how Al-Wahidi expanded on the science of Quranic revelation, attributing a reason for the revelation to each verse. He gave an example, stating that Al-Wahidi in his "Asbab" said that the reason for the revelation of Surah Al-Fil was the arrival of Abrahah's army to destroy the Kaaba. Al-Suyuti criticized this statement, saying, "The correct understanding of the reason for revelation is that the verse was revealed at the time of the event. Therefore, what Al-Wahidi mentioned in his interpretation of Surah Al-Fil, that its reason was the story of the arrival of the Abyssinians, is not a reason for revelation at all. Rather, it is a narration of past events, like the story of the people of Noah, 'Ad, Thamud, the building of the house, and so on. Similarly, Al-Wahidi mentioned in his interpretation of the verse 'And Allah took Abraham as a friend' [57] the reason for him being taken as a friend. This is not a reason for the revelation of the Quran, as is well known." [58].

The ruling is specified by the reason for its revelation, and it serves as evidence for this. "The wording may be general, but evidence can specify it. When the reason is known, the specification is limited to what is not its form; thus, the inclusion of the form of the reason is definitive, and its exclusion by analogy is prohibited, and consensus has been reported on this." [59].

And that means that "the term may be general, and applying it generally is problematic, as it contradicts other verses, or something like that. So if the reason is known, it is limited to the specific case." [60].

#### **4.3 Al-Suyuti's position on narrating the reasons for revelation and their level of credibility**

Among what Al-Suyuti mentions is that he takes the apparent meanings of the narrations and includes them in his book, even if those narrations are weak and unreliable. He mentions the reason for the verse (And when they meet those who believe, they say, "We have believed," but when they are alone with their devils, they say, "Indeed, we are with you. We were only mockers") [61].

Al-Suyuti narrates from Al-Wahidi the reason for the revelation of the verse through Al-Kalbi via Abu Salih and from Abdullah ibn Abbas who said, "This verse was revealed about Abdullah ibn Ubayy and his companions. One day, they encountered a group of the Prophet's companions, and Abdullah ibn Ubayy said, 'Look how I will repel these fools from you.'" So he went and took Abu Bakr's hand and said: Welcome to the truthful one, the leader of Banu Tamim, the elder of Islam, the second to the Prophet in the cave, and the one who offered his life and wealth. Then he took Umar's hand and said: Welcome to the leader of Banu Adi ibn Ka'b, the strong one in the religion of God, and the one who offered his life and wealth to the Prophet. Then he took Ali's hand and said: Welcome to the cousin of the Prophet. Then they parted ways, and Abdullah said to his companions: How did you see me act? So when you see them, do as I did and speak well of them. The Muslims returned to the Messenger of Allah (peace be upon him) and informed him of that, and Allah revealed this verse. [62].

He includes this narration in his book "Al-Bab Al-Nuqool fi Asbab Al-Nuzool." Although it does not contradict the meanings of the verse, it was transmitted through Al-Kalbi, then Abu Salih, then Ibn Abbas. It is said to be one of the weakest chains of narrations transmitted from Ibn Abbas. This is what Al-Suyuti himself mentioned in his other book "Al-Itqan fi Ulum Al-Quran," where he says, "The weakest of his chains is that of Al-Kalbi from Abu Salih from Ibn Abbas. If we add to that the narration of Muhammad ibn Marwan Al-Suddi Al-Saghir, it becomes a chain of lies." [63].

Due to the extensive discussions by scholars about this chain being weak and close to falsehood, none of the interpreters mentioned it in their exegeses except for Al-Zamakhshari, who included it in his Tafsir Al-Kashaf without mentioning the chain of narration. [64].

Al-Suyuti's transmission of Israeli traditions: he mentions the Israeli traditions in the reasons for revelation, including what he mentioned regarding the reason for the revelation of the verse (O mankind, fear your Lord). [65].

For example, he mentions the chain of narration as follows: "Abu Sheikh narrated from Ibn Abbas regarding the verse 'He created you from one soul' saying it refers to Adam, and 'He created from it its mate' saying it refers to Eve, created from one of Adam's short ribs. Abdul bin Hamid, Ibn Abi Shayba, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated from Mujahid regarding the verse 'He created you from one soul' saying it refers to Adam, and 'He created from it its mate'

saying it refers to Eve, created from Adam's short rib while he was asleep, and when he awoke, he said, 'This is a woman.' Abdul bin Hamid and Ibn Al-Mundhir narrated from Ibn Umar saying a woman was created from the left rib of Adam." [66]. So he transmits the Israeli narratives without indicating their sources in the margin of his book, nor does he differentiate between the narratives in terms of reliability and their adherence to the conditions of correct transmission. "In any case, it is a grand interpretation that does not leave out any narrative in the interpretation of a verse in a book about the Prophet, the companions, or the followers without mentioning it, but he does not comment on the narratives or the Israeli stories or the narratives taken from interpretations attributed to the Israelis" [67]. He did not specify the authentic from the others, relying on the references he directed the reader to, many of which are rare, and some of which are lost in our time.

Al-Suyuti left out many reasons for revelation in his book "Lubab al-Nuqool fi Asbab al-Nuzool" and did not mention them. "As is known from reviewing references such as 'Tafsir Ibn Kathir' and 'Al-Durr al-Manthur' by al-Suyuti himself, do not think that the verse was revealed for a reason just because its reason is not mentioned in 'Lubab.' It may have a reason or reasons in the references." [68].

Al-Suyuti mentions the rejected narrations regarding the reason for revelation and discusses them in his book, as he mentioned the reason for the revelation of the verse.

"And whoever fears Allah, He will make for him a way out." [69].

Al-Suyuti says after narrating the story from Al-Hakim in Al-Mustadrak: "This verse was revealed about a man from Ashja' who was poor, had little means, and many dependents. He came to the Messenger of Allah (peace be upon him) and asked him. The Prophet said: 'Fear Allah and be patient.' It wasn't long before his son came with a sheep, which the enemy had captured. He came to the Messenger of Allah (peace be upon him) and informed him about it. The Prophet said: 'Eat it,' and the verse was revealed." [70].

Then Al-Suyuti mentions that this narration has been weakened by the scholars.

And they deny it, including Al-Dhahabi [71].

Then, he returns and documents the same narrative, presenting it in various ways in the next page of the same book [72].

And this previous narration leads us to a third aspect that Al-Suyuti distinguished himself with, which is his taking of the verses from a fragmented perspective, separating some verses from others and mentioning the differing reasons for the revelation of each. An example of this is the previous verse, which we will present in full here.

So when they have reached their term, either retain them with kindness or part with them with kindness, and bring in two just witnesses from among you. And establish the testimony for Allah. This is instructed to whoever should believe in Allah and the Last Day. And whoever fears Allah - He will make for him a way out [73].

And it is clear here from the context of the verses that they talk about divorce, and the entire chapter is about divorce, and its name is Surah Al-Talaq. However, Al-Suyuti excerpts a few verses and mentions the reason for their revelation, which is the verse: "And whoever fears Allah - He will make for him a way out."

It mentions the reason for the revelation of part of the verse, which is known as the partial view of the Quranic verses.

Similarly, in the verse: "Or like a rainstorm from the sky, in which there is darkness, thunder, and lightning; they put their fingers in their ears against the thunderclaps, fearing death. And Allah is encompassing of the disbelievers." [74].

He mentions the reason for the revelation of the verse: "There were two men among the hypocrites from the people of Medina who fled from the Messenger of Allah (peace be upon him) to the polytheists. They were struck by the rain that Allah mentioned, with severe thunder, lightning, and storms. Whenever the lightning illuminated them, they put their fingers in their ears out of fear that the lightning would enter their ears and kill them. When the lightning did not flash, they could not see. They stood in their place without moving. They said, 'Would that we had died and gone to Muhammad to put our hands in his hands.' They spent the night and went to him in the morning, and they embraced Islam and put their hands in his hands, and their Islam was good. Allah struck the state of these two hypocrites as a parable for the hypocrites in Medina." [75].

And this narration did not appear in the books of authentic Sunnah or even in weak hadiths, and it was only mentioned by Al-Tabari in his interpretation. Secondly, we notice that Al-Suyuti mentioned the reason for revelation in one verse, which is the one mentioned above, even though the context of the verses here in Surah Al-Baqarah from verse 7 to verse 20 is all in the context of mentioning the hypocrites, and Al-Suyuti included it in his book. [76]

Al-Suyuti strengthens the weak and mursal narration of the Tabi'i in the context of mentioning the reason for revelation if it is supported by another mursal narration. He says, "What has been mentioned is of the type of musnad from the companion; if it comes from a Tabi'i, it is also elevated but mursal. It may be accepted if the musnad to it is authentic and it is from the imams of tafsir who took from the companions, such as Mujahid, Ikrimah, and Sa'id ibn Jubair, and is supported by another mursal narration, and so on." [77].

Features of Al-Suyuti's approach to the reasons for revelation:

Al-Suyuti's methodology is distinguished by following in the footsteps of Al-Wahidi in mentioning the reasons for revelation by:



First: It is a flaw in Al-Wahidi's work to expand on the reasons for revelation, and then he includes reasons that exceed those of Al-Wahidi.

Secondly: He specifies the ruling with the reason, makes it a proof for it, and includes it in his book, like mentioning the reason for the revelation of Surah Al-Fil.

Thirdly: Taking the apparent general meanings of the narrations and including them in his book, such as mentioning the reason for the revelation of verse 5 of Surah Al-Baqarah.

Fourth: He mentions the rejected narrations regarding the reason for revelation, then he presents them and supports them in his book, such as verse 4 of Surah At-Talaq.

Fifth: Adopting a fragmented view of separating verses from each other and mentioning a separate reason for their revelation, such as verse 3 from Surah At-Talaq, where "And whoever fears Allah - He will make for him a way out" was made the reason for the revelation of the verses, even though it is known that the entire surah was revealed regarding divorce and its rulings.

Sixth: He strengthens the mursal and weak narrations of the tabi'i if their mention is supported by another mursal.

Seventh: He mentioned the Israeli narratives without indicating their sources in his books, and he also left out many reasons for the revelation of the verses, which he did not mention in his book.

The lesson is in the generality of the wording, not in the specificity of the cause.

Al-Suyuti is considered one of the interpreters who support the principle of "the generality of the term, not the specificity of the occasion," which is a principle stating that the meaning of the Quranic verse should be understood as general and applicable to all similar situations, and not limited to the specific case in which the verse was revealed.

Al-Suyuti referred to this principle in his various interpretations and emphasized its importance in understanding the Quran correctly.

Al-Suyuti clarified this rule by referencing Quranic verses and noble hadiths, and provided many examples to illustrate this rule.

For example, in his interpretation of the Quranic verse "And whoever kills a believer intentionally, his recompense is Hell, to abide therein; and the wrath of Allah is upon him, and His curse, and a great punishment is prepared for him." [78].

Al-Suyuti explained that this verse includes anyone who deliberately kills a believer, whether in the prophetic era or in later times, and this indicates the generality and comprehensiveness of the wording.

Al-Suyuti also emphasized that the principle of considering the general meaning of a word rather than the specific context is not an absolute rule, and that the text should be placed in its correct context and its meanings clarified and interpreted accurately, so that the text can be understood correctly and appropriately for the various situations that Muslims may face in different eras.

## 5. CONCLUSION

Knowing the reasons for the revelation of some verses leads to the ability to interpret them, which is why scholars pay special attention to understanding the reasons for revelation.

Al-Suyuti supports the principle of considering the general meaning of the word rather than the specific context, which is a principle that states that the meaning of the Quranic verse should be understood as general and applicable to all similar situations, and not limited to the specific case in which the verse was revealed.

Many doubts have been raised about some narrations in Al-Suyuti's books, which indicate and confirm the alteration of the Quran, and that what we have in our hands is not the same Quran that was revealed to the Prophet Muhammad, peace be upon him and his family.

### Footnotes

1. The same source, vol. 2, p. 284
2. Al-Reishahri, *Mizan al-Hikmah*, Volume 8, p. 3329.
3. Al-Suyuti, "Labaab al-Nuqool fi Asbab al-Nuzool," p. A, B.
4. Al-Suyuti, "Hasan al-Muhadhara fi Tarikh Misr wa al-Qahira," p. 340
5. Al-Jawhari, *Al-Sihah Dictionary*, p. 41
6. Surah Sad:10
7. Al-Farahidi, *Al-Ayn Dictionary*, Vol. 2, p. 207.
8. Al-Farahidi, *Al-Sihah Dictionary*, p. 510.
9. Al-Firozabadi, *Al-Qamus Al-Muhit*, p. 736.
10. Al-Mustafawi, *Investigation into the Words of the Holy Quran*, Vol. 5, p. 16.
11. Al-Isfahani, *Al-Mufradat fi Gharib al-Quran*, Vol. 1, p. 291
12. Al-Bustani, *Qatar Al-Muheet*, p. 2158.
13. Al-Mustafawi, *Investigation into the Words of the Holy Quran*, Vol. 12, p. 95.
14. Al-Jawhari, *Al-Sihah Dictionary*, p. 1131.

15. Qalaji, Dictionary of the Language of Jurists, p. 448
16. Ahmed Reda, Dictionary of the Text of the Language, Vol. 5, p. 442
17. Al-Asfahani, Al-Mufradat fi Gharib Al-Quran, Vol. 1, pp. 631-632.
18. surah Al-Imran: 103
19. Perfection in the Sciences of the Quran-2/194.
20. He is Abu Nu'aym Ahmad ibn Abdullah ibn Ahmad al-Isbahani al-Shafi'i, the trustworthy and reliable Imam and hadith scholar.
21. He authored several works, including "Hilyat al-Awliya," "Tabaqat al-Asfiya," and "Ma'rifat al-Sahaba." He passed away in 336 AH. [Tadhkirat al-Huffaz-3/1092]
22. Perfection in the Sciences of the Quran- 2/194.
23. Narrated by Al
24. Tirmidhi - 5/172
25. Hadith number 2906.
26. He is Abu Al-Aliya Rafi' ibn Mehran Al-Riyahi, the Basri, the Tabi'i, the reciter, the memorizer, the interpreter, who met the Prophet (peace be upon him) when he was young and passed away in the year 90 AH. [Siyar A'lam al-Nubala - Al-Dhahabi - 4/207].
27. Abu Abdullah Malik ibn Anas ibn Abi Amir al-Asbahi, took knowledge from Rabi'ah al-Ra'i, - and Abdul Rahman ibn Harmz, - and Nafi' the freedman of Umar, and from him Al-Shafi'i, - and Ibn al-Qasim, - and Yahya ibn Yahya al-Laythi, - and Al-Thawri. - He has several works, including Al-Muwatta, - and Tafsir Gharib al-Quran, - and a treatise on Qadar. - He passed away in 179 AH [Al-Tarikh al-Kabir – Al-Bukhari – 7/310].
28. Abu Bustam Shuba ibn al-Hajjaj ibn al-Ward al-Ataki al-Azdi al-Wasiti - he saw Anas ibn Malik, - and heard many of the Tabi'un - he was a hadith scholar of Basra and died in the year 160 AH - [Obituaries of Notables - Ibn Khalkan - 2/469]
29. He is the Tabi'i Sufyan ibn 'Uyaynah al-Hilali al-Kufi, the Sheikh of Hijaz in Tafsir and Hadith, who passed away in the year 198 AH. [Obituaries of Notable Figures – Ibn Khalkan – 2/391].
30. Al-Asqalani – Ibn Hajar – Fath al-Bari – 5/483.
31. Causes of Revelation - Ghazi Inaya – p. 90.
32. The Authentic and Supported Reasons for Revelation- Muqbil bin Hadi al-Wadi'i- pp. 11-31.
33. The same source – p. 67.
34. The same source- p. 100.
35. The same source – p. 106.
36. Manahil al-Irfan fi Ulum al-Quran - Al-Zarqani - 1/106.
37. Al-Azhari - Nadi Mahmoud Hassan - Sciences of the Qur'an - 2/51.
38. Al-Jabari - Abu Ishaq Ibrahim ibn Umar ibn Ibrahim Al-Jabari - Ma'rifat Al-Qurra Al-Kibar – 2/473.
39. Perfection in the Sciences of the Quran – 1st edition, page 28.
40. He is Abu al-Fath Muhammad ibn Ali ibn Wabb ibn Mut'i al-Qushayri al-Munfaluqi, known as Ibn Daqiq al-Eid.
41. He authored the book "Sharh al-Umdah" and "Al-Imam fi al-Ahkam wa al-Ilam." He passed away in 702 AH. [Classes of the Preservers - Al-Suyuti - Dar Al-Kutub Al-Ilmiyyah - Beirut - 1403 AH - p. 516].
42. He is Ibrahim ibn Musa ibn Muhammad al-Lakhmi al-Gharnati, famously known as Al-Shatibi (790 AD), one of the Imams of the Maliki school. [Al-'Aalam - Al-Zarkali - 1/75]
43. Al-Zarkashi is Muhammad ibn Bahadur ibn Abdullah, a Shafi'i jurist, usuli, and scholar, born and died in Egypt. He was born in the year 745-794 AH [Encyclopedia of Interpreters from the Early Islam Era to the Present - 2/505]. -The Proof in the Sciences of the Quran- Al-Zarkashi- 1/22.
44. Al-Zarqani (died 1948) - Muhammad Abdul Azim Al-Zarqani was a scholar from Al-Azhar in Egypt - he authored a book on Quranic sciences (Manahil Al-Irfan fi Ulum Al-Quran). [Al-A'lam by Al-Zirikli, 6/210].
45. Manaahil al-Irfan – Al-Zarkashi – Previous source – 1/109.
46. Al-Tufi - Najm al-Din Abu al-Rabi' Sulayman ibn Abd al-Qawi al-Tufi al-Sarsari al-Baghdadi al-Hanbali [Sullam al-Wusul ila Tabaqat al-Fuhul - 2/148].
47. Explanation of the Brief Garden -2/506.
48. Explanation of the Brief Garden -Previous Source- 2/506.
49. The same source -2/506.
50. The same source – 2/507.
51. Perfection in the Sciences of the Quran -1/110.
52. Manaahil al-Irfan - Previous Source - 1/113.
53. Studies in the Sciences of the Qur'an – Mannā' al-Qattan -p. 96.

54. Abu al-Hasan Ali ibn Abdullah ibn Ja'far al-Madani al-Basri, one of the great figures of hadith, with nearly two hundred works to his name, was born in the city of Basra and died in the city of Samarra. [Al-I'lam - Al-Zarkali - 2/678].
55. Shihab al-Din Abu al-Fadl Ahmad ibn Ali ibn Muhammad, known as Ibn Hajar al-Asqalani, Shafi'i. Among his works are Fath al-Bari with the explanation of Sahih al-Bukhari and Al-Isabah in distinguishing the companions.
56. He passed away in 852 AH. [Al-Du' al-Lami' – Al-Sakhawi – 2/36].
57. Perfection in the Sciences of the Qur'an - Al-Suyuti - 1/30.  
-Surah An-Nisa: Verse 125
58. Perfection in the Sciences of the Quran- Al-Suyuti -1/87.
59. Addition and Excellence in the Sciences of the Quran- Ibn Aqil al-Makki -1/292.
60. Al-Baqarah: 14
61. Causes of Revelation – Al-Suyuti – pp. 13-14.
62. Perfection in the Sciences of the Quran- Al-Suyuti – 2/196.
63. The Science of the Reasons for Revelation - Saeed bin Mohoub Maawwal – Faculty of Humanities – Algeria - 2014 - p. 32.
64. Surah An-Nisa: Verse 1
65. Al-Durr Al-Manthur - Al-Suyuti - 2/116.
66. Methods of the Interpreters - Dr. Musaad Muslim Al-Jaafar - Mohi Hilal Al-Sarhan - Lebanese Academic Book Institution - Beirut - Lebanon - 2014 - p. 66.
67. Sciences of the Holy Quran - Youssef Marashly - Dar Al-Ma'arifah - Beirut, Lebanon - 2010 - p. 111.
68. Divorce: 2
69. Al-Mustadrak – Al-Hakim – 2/534.
70. Lubab al-Nuqool – Al-Suyuti – 301-302.
71. The same source – p. 303.
72. Divorce: 2
73. Al-Baqarah: 19
74. Jami' al-Bayan fi Tafsir al-Quran- 1/119.
75. Lubab al-Nuqool – Al-Suyuti – pp. 12-13.
76. The Mastery in the Sciences of the Qur'an - Al-Suyuti - 1/33.
77. Al-Suyuti, "Tahdhib wa Tarteeb al-Itqan fi Ulum al-Quran," p. 138.
78. Surah An-Nisa: 93.

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