

DATING THE SŪRAHS MU'AWIZATAYN

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Abstract:-

The verses and the sūrahs of the Qur'an were gradually revealed to the Prophet Muhammad (PBUH) during 23 years in Mecca and Medina. Information of the time, place, and amount of descendants and verses - especially in cases of conflict - are of the requirements of the Qur'anic researches. Sūrahs Falaq and Nās (Mu'awizatayn) are among the disputed sūrahs. Applying the descriptive-analytical method, this article aims to answer these questions: 1- How is the dating Mu'awizatayn according to Meccan and Medinan traditions? 2- How is dating Mu'awizatayn according to traditions of the cause of revelation? 3- How is dating Mu'awizatayn according to exegetical and Qur'anic evidences? Findings show that Meccan and Medinan traditions are weak because of their irsāl, and so they are not valid. The traditions of the cause of revelation are criticized in sanad and text, although some exegetes believe in their Meccan and some believe in their Medinan. Qur'anic evidences include: 1- shortness on sūrahs and their verse, 2. The repetition of the distances 3. The doctrinal and epistemological content 4. The mention of some bad habits of the pre-Islamic period. These reasons correspond to the atmosphere of the Prophet's presence in Mecca. In conclusion, it seems that the sūrahs of Mu'awizatayn were revealed almost at the same time as the public invitation of the Prophet (PBUH) in the third year of the Mission.

Key words: Sūrahs Mu'awizatayn, Dating, Meccan and Medinan Verses, Traditions of the Cause of Revelation, Exegetical Traditions, Qur'anic Evidences.

المخلص:

نزل القرآن الكريم على النبي ﷺ كوحدة وبالتدرج. إن الوعي بموعد نزول كل وحدة من وحدات نزول القرآن أمر مهم بشكل خاص، خاصة في حالات الخلاف. ومن السور المتنازع عليها سورتي الفلق والناس. لذلك تسعى الدراسة الحالية للإجابة عن هذه الأسئلة معتمدة على الأسلوب الوصفي - التحليلي:

١- ما هو تأريخ المعوذتين على أساس الروايات المكية والمدنية؟

٢- ما هو تاريخ المعوذتين حسب روايات أسباب النزول؟

٣- ما هو تاريخ المعوذتين على أساس التأويل والأسباب القرآنية؟

وقد أشارت نتائج الدراسة إلى ضعف الروايات المكية والمدنية بسبب انتقالها وعدم موثوقيتها في التأريخ. وهناك الانتقادات الوثائقية والنصية في روايات أسباب النزول. ويعتقد بعض المفسرين في النسب المدني للمعوذتين والبعض الآخر في نسبهما المكي. أما الأسباب القرآنية فهي:

١. قصر السور وآياتها

٢. تكرار الفاصلة

٣. المحتوى العقائدي والمعرفي

٤. ذكر بعض العادات السيئة في العصر الجاهلي .

وتوافق هذه الأسباب مع أجواء حضور الرسول في مكة، يبدو، بشكل عام، أن المعوذتين نزلت تقريباً في نفس وقت دعوة النبي ﷺ العامة الظاهرة في السنة الثالثة من بعثته ﷺ.

الكلمات المفتاحية: المعوذتان، التأريخ، الروايات المكية والمدنية، روايات أسباب النزول، الأسباب التفسيرية، الأسباب القرآنية.

Introduction

The verses and chapters of the Qur'an were revealed to the Prophet (PBUH) as units of revelation and gradually.⁽¹⁾ The gradual revelation of the Qur'an has taken place in the form of units of revelation over twenty years (Kulainī, 1407 AH, 2: 629; Ibn Bābiwayh, 1414 AH, 82; Vāhidī, 1411 AH, 9) in both Meccan and Medinan periods. The unit of revelation is a part of the Qur'an that has been revealed to the Prophet (PBUH) every time, whether it is a whole or part of a surah (Nekounam, 2001, 2). The dating of the units of the revelation of the Qur'an is one of the important topics in Qur'anic research, especially regarding verses and chapters in which there is disagreement. The meaning of dating or chronology of the Qur'an is that with the help of various Meccan and Medinan narrations, traditions of the cause of revelation, the order of revelation, the abrogating and the abrogated, and the history of the Prophet of Islam (PBUH), as well as, the use of the chronological events in the history of the Prophet's Mission, such as the beginning of the public invitation, the defeat of Rome, and the Battles of Badr and Tabūk, the time and historical order of each unit of the revelation of the Qur'an, whether an entire chapter or a part of it, would be recognized (Nekounam, 2001, 2). Information of the units of the revelation has many benefits, including: knowledge of the stages of the invitation of the Prophet (PBUH), gradual legislation of the verdicts, dating the chapters of the Qur'an and discovering the events of the early history of Islam.

The history of verses and sūrahs can be traced back to the Meccan and Medinan definition of verses and sūrahs, that have long been considered by scholars. From Companions such as Ibn Mas'ūd and Ibn Abbas, and Followers such as Hassan Basrī, Qātādah and Saeed ibn Jubayr have been reported various accounts of knowing Meccan and Medinan verses and sūrahs (see: Khidyrī, 1: 1072-1062). Quranic researchers call it as ma'rifat al-Makkī wal-Madanī in their Qur'anic sciences books (Zarkashī, 1410 AH, 1: 273; Suyūtī, 1421 AH, 1: 54). They have proposed two auditory and deductive methods for recognizing them; Zarkashī quotes from Jabarī: "There are two ways to know Makī and Madanī: auditory and deductive; auditory is that the revelation of Mecca or Medina has reached us

through a narration, while deductive is the rules that Al-'Qalma has quoted from Abdullah (Zarkashī, 1410 AH, 1: 276).

Among the sūrahs with disagreement among scholars in their recognizing as Meccan or Medinan or their dating, may be mentioned of the sūrahs Falaq and Nās (Mu'awizatain), which are considered as disputed sūrahs (Suyūtī, 1421 AH, 1: 71-70; Zarqānī, 1362 AH, 1: 191; Ma'rifat, 1415 AH, 1: 163-164). Due to the differences in the time of these two sūrahs, a study seems to be necessary to reach the place of revelation and their approximate date. To achieve the goal, various narrative, interpretive and Qur'anic reasons can be used. Therefore, the present study seeks to answer these questions in a descriptive-analytical method: 1- What is the dating of Mu'awizatain based on Makī and Madanī narrations? 2- What is the dating of Mu'awizatain according to the narrations as the cause of revelation? 3- What is the dating of Mu'awizatain based on interpretive and Qur'anic reasons?

According to the studies that have previously been done, it seems that so far no comprehensive and independent research has been done in the field of their dating. The only research is a paper entitled: "Textual and Sanad Inquiry of the Hadith of the Cause of Revelation of the Sūrahs Mu'awizatain", in which the "Asnād (chains of transmitters) and text" of this narration has been evaluated and it is shown that the Asnād of this narration are weak and its content has received many criticisms. In this article, the authors have only discussed the evaluation of the narration of the causes of the descent of Mu'awizatain and have not dated them. Moreover, the phrase "the tradition of the cause of revelation of Mu'awizatain" is not correct and we will prove that the cause of the revelation of these sūrahs includes of several narrations.

1- Meccan and Medinan Hadiths

One of the most important traditional sources for the history of the Qur'an are the narrations that separate the Meccan and Medinan chapters of the Qur'an.

A) Types of Meccan and Medinan Hadiths

The Meccan and Medinan narrations have been reported in the works of Qur'anic scholars under the headings: "*al-suwar al-lati*

nuzilat bi-Makka wal-latī nuzilat bil-Madīna” and “*mā nuzila min al-Qur’an bi-Makka - mā nuzila min al-Qur’an bil-Madīna*”. In these narrations, the sūrahs revealed in Mecca and Medina are counted and their revelations in both are separated from each other. It seems that the determination of Makkī and Madanī of the Qur’an is based on two categories of narrations: 1- The narrations of the order of revelation during which the Meccan and Medinan sūrahs of the Qur’an are specified, and 2- The narrations of the causes of revelation, base on which the verses of the sūrahs are often attributed to Mecca or Medina (Nekounam, 2001, 180).

Following and searching in exegesese, Qur’anic sciences works and historical books, and through collecting and deleting commonalities, a total of ten Meccan and Medinan reports are obtained in the authority of the Companions and Followers. These reports are as follows:

1. The narration of 'Uthman Ibn 'Attā from his father from Ibn Abbas (Ibn Durays, 1408 AH, 33-35; Tabrisī, 1993, 10: 612).
2. The narration of Ibn Jurayj from 'Attā Khorāsānī from Ibn Abbas (Ibn Nadīm, 1971, 28; Haskānī, 1411 AH, 2: 409).
3. The Narration of Abu Saleh from Ibn Abbas (Ya'qūbī, 1397 AH, 2: 33; Haskānī, 1411 AH, 2: 411).
4. The narration of Kurayb from Ibn Abbas (Nuhhās, 1417 AH, 260).
5. The narration of Mujāhid (Ibn Nadīm, 1971, 28).
6. The narration of Shoib Ibn Zarīq from 'Atā Khorāsānī (Māwirdī, nd, 6: 309-310).
7. The narration of Yazīd Nahwū from 'Ikramah and Hassan Basrī (Bayhaqī, 1408 AH, 7: 142-143; Haskānī, 1411 AH, 2: 413; Suyūtī, 1421 AH, 1: 57).
8. The narration of Mu'āwīyah ibn Saleh from Ali ibn Abi Talha (Harawī, 1426 AH, 221; Suyūtī, 1421 AH, 1: 60).
9. The traditions of Hammām from Qatādah (Qurtubī, 1985, 1: 61; Ibn Kathīr, 1419 AH, 1: 15; Suyūtī, 1421 AH, 1: 60).
10. The narration of Zahāk (Sayed ibn Tāwūs, nd, 291-294).

B) Mu'awizatain in Meccan and Medinan Hadiths

In the following it will be shown that out of the nine Meccan and Medinan narrations, the five narrations, sūrahs Al-Falaq and Nās have been counted among the Meccan Sūrahs, and based on the five narrations, these two Sūrahs are Medinan. In the narrations of Makī, Mu'awizatain, after Surah Fīl and before Surah Tawhīd are in the ranks of the twentieth (Surah Falaq) and the twenty-first (Surah Nās) of the sūras revealed to the Prophet (PBUH):

1. The narration of 'Uthman Ibn 'Atā from his father from Ibn Abbas (Ibn Durays, 1408 AH, 33-35; Tabrisī, 1993, 10: 612).
2. The narration of Mujāhid (Ibn Nadīm, 1971: 28).
3. The narration of Yazīd Nahwī from 'Ikramah and Hassan Basrī (Bayhaqī, 1408 AH, 7: 142-143; Haskānī, 1411 AH, 2: 413; Suyūtī, 1421 AH, 1: 57).
4. The narration of Hammām from Qatādah (Qurtubī, 1985, 1: 61; Ibn Kathīr, 1419 AH, 1: 15; Suyūtī, 1421 AH, 1: 60).
5. The narration of Mu'āwīyah ibn Saleh from Ali ibn Abi Talha (Harawī, 1426 AH, 221; Suyūtī, 1421 AH, 1: 60).

But in five narrations, Sūrahs Falaq and Nās are among the Medinan Sūrahs:

1. The narration of Ibn Jurayj from 'Atā Khorāsānī from Ibn Abbas (Ibn Nadīm, 1971, 28; Haskānī, 1411 AH, 2: 409).
2. The narration of Kurayb from Ibn Abbas (Nuhhās, 1417 AH, 260).
3. The narration of Abu Saleh from Ibn Abbas (Yaquūbī, 1397 AH, 2: 33; Haskānī, 1411 AH, 2: 411).
4. The narration of Shoab Ibn Zurayq from 'Atā Khorāsānī (Mawirdī, nd, 6: 309-310).
5. The narration of Zahāk (Sayid ibn Tāwūs, nd: 293).

C) Evaluation of Meccan and Medinan Hadiths

In reviewing and evaluating these narrations, it should be said that all of them are weak in terms of their *irsāl* (interruption of *sanad*); For they have either ends with the Followers or have been narrated

from Ibn Abbas. It is clear that Followers were not present at the time of the revelation of the Qur'an, so their words have no authority. Although Ibn Abbas is a Companion, he was born three years before the migration of the Prophet (PBUH) (the 10th year of the Mission - Be'that) (Ibn Hajar, 1415 AH, 4: 122; Mizzī, 1413 AH, 15: 161). So, he had not yet been born at the time of the descend of many Meccan sūrahs. Sayed Ibn Tāwūs, after quoting a narration from Ibn Abbas, says: The Meccan and Medinan narrations of Ibn Abbas is strange, because he did not exist at the time of Meccan sūrahs (Sayed ibn Tāwūs, nd: 293-294).

Allameh Tabātabāeī also believes that these narrations are not reliable; For they have neither the value of a religious narrative nor the value of a historical narrative; The lack of value of their religious narration is due to their lack of connection to the Prophet (PBUH), so it is not clear whether Ibn Abbas learned this order from the Prophet (PBUH) or from others who are not known as well, or through his own opinion, i.e. ijtiḥad, that is authentic only for himself. The lack of value of historical narration is also due to the limited company of Ibn Abbas with the Prophet (PBUH), who were not observing the whole Qur'an while descending (Tabātabāeī, 1954: 186-187). Moreover, there is a contradiction with these narrations; As reported by Ibn Abbas, the traditions indicating to Mu'awizatain as being both Meccan and Medinan. Therefore, although the Meccan narrations have many sanads (chains) in comparison with the Medinan narrations, nevertheless, other evidences are needed to prefer and determine one of the two categories of narrations, the idea proposed by Allameh: The only way to distinguish the order of the Qur'anic sūrahs and whether they are Makkī or Madanī is: Contemplation of their contents and their adaptation to the situation before and after the Migration (Tabātabāeī, 1417 AH, 13: 235; Tabātabāeī, 1954: 187).

2- Hadiths of the Cause of Revelation

Causes for revelation are matters and contexts in which a verse or verses have been revealed to explain or state its verdict at the time of its occurrence. In other words, the cause of revelation is an incident that took place during the time of the Prophet (PBUH) or a question that was asked of him and after that God revealed a verse or verses about that incident or in response to that question (Zurqānī,

1362 AH, 1: 99). One of the evidences of knowing the time of revelation and dating the Qur'anic verses and chapters are the narrations of the causes of revelation.

A) *Asbāb al-Nuzūl* Hadiths of Mu'awizatain

In the commentaries and books of *asbāb nuzūl*, several narrations have been reported about the reason for the revelation of Sūrahs Nās and Falaq. The exegetes and authors of the *asbāb nuzūl* books believe that these two sūrahs were revealed at the same time and that they were caused by a common event. These narrations imply that they are Medinan, because they tell the story of the enchantment of the Prophet (PBUH) by the Jewish Labīd ibn 'A'sam. The reason for such a cause is the descent of these two sūrahs in Medina, for the political and social conflicts and interactions of the Prophet (PBUH) with Jews happened in Medina.

According to these narrations, when the Messenger of God (PBUH) became seriously sick, two angels came to him. One of them sat on his head and the other near the feet. The angel who was at his feet asked questions of the other one and the latter answered his questions: "What do you think about this?" "He has been bewitched". "Who has bewitched him?" "Jewish Labīd ibn 'A'sam." "Where is that magic?" "In the well of someone's children, under a stone inside the *karīyah* (the root of a date tree). Go to that well and draw its water and lift the stone and take the *karīyah* and burn it. When the Messenger of God (PBUH) spent the night to the morning, he sent 'Ammār ibn Yāsir there with some people. They went to the well and suddenly found the water of the well like henna water. They emptied the water of the well and removed the stone and took out the *karīyah* and burned it. Among them was a bow that had eleven knots. Following this incident, two sūrahs of Falaq and Nās were revealed and the Prophet (PBUH) recited these two sūrahs. Reciting each verse of them, he would undo a knot.

This report has been narrated by Kalbi from Abu Saleh from Ibn Abbas (Bayhaqī, 1408 AH, 7: 248; Suyūtī, 1422 AH, 220) and also Ibn Murdiwayh from 'Ikrama from Ibn Abbas (Suyūtī, 1404 AH, 6: 418). A hadith with the same theme has been narrated from Zayd ibn Arqam (Nasā'ī, 1411 AH, 2: 307; Ibn Kathīr, 1419 AH, 50: 8) and Zayd ibn Aslam (Suyūtī, 1404 AH, 6: 417). It is worth mentioning that

sūrahs Falaq and Nās have a total of eleven verses, so it is narrated that the Prophet (PBUH) used to untie a knot by reciting each verse.

Aisha is quoted similarly, with a tiny difference; In her narration, only the account of bewitching the Prophet (PBUH) is mentioned and it is not specified that Mu'awizatain were revealed after this incident (Ahmad ibn Hanbal, 1385 AH, 6: 57, 63-64; Bukhari, 1401 AH, 7: 29-30; Muslim, 1421 AH, 7: 14). In some of narrations, instead of *fanuzilat*, the word of *fa-'atāhu* is taken (Bayhaqī, 1408 AH, 6: 248 and Suyūtī, 1404 AH, 6: 418). In this regard, another hadith has been narrated from 'Anas which states: "Gabriel brought Mu'awizatain to the Messenger of God (PBUH) and recited these two sūrahs to save his life" (Suyūtī, 1404 AH, 6: 418; Ibid, 1422 AH, 220). In this narration, the root *n-z-l* has not been used for the descent of these two sūrahs. In Shiite sources similar to such narrations, Imam Sadeq (AS) has been quoted as saying that the reason for the revelation of these two sūrahs was a magic by Labīd ibn 'A'sam, with the difference that in this narration, the Prophet (PBUH) sent Imam Ali (AS) to find the magic (Ibn Bastām, 1411 AH, 113; Huwayzī, 1415 AH, 5: 718; Bahrānī, 1416 AH, 5: 813).

B) Evaluating the Authenticity (Sanad) of Hadiths

Citing these narrations in order to use them in the dating Sūrahs al-Falaq and al-Nās requires the authenticity of their sand and text.

In the evaluation of sand, it should be said that the narration of Abu Saleh from Ibn Abbas has been reported through the chain of "Abu Abdullah Al-Hafiz and Abu Saeed ibn Abi 'Amr from Abu Al-Abbas Muhammad Ibn Ya'qūb from Yahya Ibn Abi Tālib from 'Abd al-Wahhāb Ibn 'Atā from Muhammad ibn Sā'ib Kalbī from Ibn Abbas" (Bayhaqī, 1408 AH, 6: 248; Suyūtī, 1422 AH, 220). In this sand, 'Abd al-Wahhāb ibn 'Atā is weakened; Bukhari in Al-Du'afā Al-Saghīr (Bukhari, 1406 AH, 81) and Nasā'ī in Al-Du'afā' wa Al-Matrūkīn (Nasā'ī, 1406 AH, 208) have described him as "not strong". Aqīlī uses the description of "*da'if al-hadith, al-mudtarib*" about him in his book of Al-Du'afā' (Aqīlī, 1418 AH, 3: 77). Ibn Hajar has also mentioned his name in the classes of *mudallisīn* (Ibn Hajar, 1403 AH, 42). In the case of Abu Saleh, it should be said that he has been weakened by the great hadith scholars and Sunni scholars, including Abu Ya'qūb Juzjānī, Aqīlī, Ibn 'Uday, Abu al-Qāsim Balkhī, Abu al-

Fath 'Azudī, Ibn Hibbān, Ibn Jawzī, Dhahabī and Ismael ibn Abu Khālid, who described him as a liar (Mizzī, 1408 AH, 7: 4). In addition, this narration has been narrated from Abdullah ibn Abbas, whose reports have no authority in such cases which refer to *asbāb al-nuzūl* (Wāhidī, 1411 AH, 10), Suyūṭī has considered also the Kalbī way from Abi Saleh to Ibn Abbas as the weakest way (Suyūṭī, 1421 AH, 1: 471). Therefore, the first narration of Ibn Abbas is weakened in terms of the sand.

The chain of 'Ikramah's narration from Ibn Abbas also faces several problems; First, 'Ikramah has been weakened by Companions, Followers and Sunni great scholars, accusing him of lying (Mizzī, 1413 AH, 20: 277-299). It has been said that he lied to his master Ibn Abbas (ibid., 280). Second, the origin of this narration from Ibn Abbas, as said before, is in wrong position. Third, the hadith has been narrated without an attached chain, so it is *mursal*.

The narration of Zayd ibn Arqam has been quoted with the chain of "Hanād ibn al-Sirrī from Abu Mu'āwīyah from 'A'mash from Abu Hayyān (Yazīd) from Zayd ibn Arqam" (Nasā'ī, 1411 AH, 2: 307; Ibn Kathīr, 1419 AH, 8: 505), This sanad is also weak; because Zayd did not participate in the battles of Badr and 'Uhud due to his young age (Ibn 'Abd al-Birr, 1412 AH, 2: 535). Therefore, due to short companionship, his words about the reason for the revelation of these sūrahs are not accepted.

The narration of Zayd ibn Aslam cannot be trusted because it has no sanad. In addition, he is from the class of Followers (Ma'rifat, 1418 AH, 1: 417). Therefore, he cannot be a witness to the Revelation.

The narrations quoted from Aisha, because in the sanads of most of them are Hishām ibn 'Urwah and her father ('Urwah), in brief, it is enough to examine only one sanad: "Muhammad ibn 'Abd al-Rahman ibn Muhammad ibn Ja'far from Abu 'Amr Muhammad ibn Ahmad al-Heyrī from Ahmad ibn Ali al-Mawsilī from Mujāhid ibn Musa from Abu Assāma from Hishām ibn 'Urwah from his father from Aisha" (Wāhidī, 1411 AH, 503). 'Urwah was one of the people who fabricated the hadith on the orders of Mu'āwīyah (Ibn Abi al-Hadīd, 1379 AH, 4: 63-64). Hishām ibn 'Urwah has been attributed as *tadlis* (Ibn Hajar, 1415 AH, 2: 267). Malik ibn Anas has introduced him as a

liar (Mizzī, 1413 AH, 24: 415). In addition, these accounts have been narrated by Aisha. She died in the year 58 AH at the age of 66 (Ibn Sa'd, 1376 AH, 8: 78). Therefore, her narrations about the causes of revelation are not accepted if they are related to the Meccan sūrahs, for she was either not there during this period or she was an immature child. Accordingly, at the time of the revelation of the verses of these two sūrahs, Aisha did not have the conditions to tolerate and narrate the hadith due to immaturity.

In the narration of Anas ibn Malik, which is reported with the chain of "Abu Ja'far al-Rāzī from Rabi' ibn Anas from Anas ibn Malik", there is Isa ibn Abi Isa Mahan Abu Ja'far Rāzī Tamīmī. He is described as: *laytha bi-qawīyin in hadith* (Ibn Abi Hātam, 1371 AH, 6: 280; Ibn Hajar, 1404 AH, 12: 49; Aqīlī, 1418 AH, 3: 388), *muḍtarib al-hadith* (Ibn Hibbān, nd, 2: 120), *fīh-e da'fun* (Ibn Hajar, 1404 AH, 12: 49), all of which weaken him. In addition, the great traditionists refrain from quoting the narrations that he has narrated from Rabi' ibn Anas because his narrations from Rabi' are very anxious (Ibn Hajar, 1404 AH, 3: 207). It should also be said about Anas ibn Malik that when he was with the Prophet (PBUH) in Medina, he was a ten years old child and at the time of Prophet's death he has only twenty years old (Mizzī, 1408 AH, 3: 363). So he was not present in the Meccan era, i.e. we are not able to judge what he quoted has been the cause of the descent or not.

The hadith of Imam Sadeq (AS) is also narrated with the chain of "Muhammad ibn Ja'far al-Bursī from Ahmad ibn Yahya al-Armani from Muhammad ibn Sanān from Mufadal ibn 'Umar". Mufadal ibn 'Umar is a weak narrator whom was weakened by Najāshī with the descriptions of "*fāsīd al-madhab, muḍtarab al-riwāyah, lā yu'bā bihī*" (Najāshī, 1407 AH, 416). Ibn Ghadā'irī also says bout him: "*da'ifun mutahāfitun murtafi' al-qaw*" (Ibn Ghadā'irī, 1985, 1: 88). There is also Muhammad ibn Sinan in the sanad about whose authentication the *rijālī* scholars strongly disagree. Bahr al-'Ulūm in *Al-Fawā'id al-Rijālīyah* has quoted his weakness from many jurists and Rijāl scholars (Bahr al-'Ulūm, 1983, 3: 249-258). Even assuming the credibility of this narrator, there is no doubt in his slip and tendency to exaggeration at some point in his life, and also the exaggerators used to attribute some narrations to him; As some Imami scholars have fabricated his narrations from untrue cases (Naghizadeh, 2011:

156). It is possible that the narration is related to the period of non-stability of Muhammad ibn Sinan or it may have been attributed to him by the exaggerators.

C) Textual Evaluation of Hadiths

In general, according to Allameh Tabātabāeī, most of the Asbāb al-Nuzūl hadiths are also unreliable and weak (Tabātabāeī, 1974: 173). It is clear from the context of many of them that the narrator did not receive the connection of the descent of the verse about the incident through observation, tolerance or memorizing, but he told the story, then he connected the verses that were appropriate in terms of their meaning to the story, and as a result, the cause of the descent mentioned in the hadith is theoretical and his own ijtiḥad, not the cause of the descent through observing and recording directly (ibid.). In addition, if assuming the authenticity of the sanad, these narrations are single news (*khabar wāhid*) which are not valid other than the Shari'a rulings (ibid.: 187), and cannot be reliable in matters of beliefs, due to the need for *mutawātir* narrations to accept a belief (Sayed Qutb, 1412 AH, 6: 4008).

These narrations, as their sanads have several problems and according to the following reasons, are in doubt of being accepted:

1. The enmity and stubbornness of the Jews in Mecca were not as great as in the post-migration period (Tabātabāeī, 1417 AH, 10: 124; Ibid., 15: 321). Therefore, the Prophet's challenge and his wars with the Jews related to the period of his presence in Medina. Basically, the residence of the Jews and their conspiracies against the Prophet (PBUH) and Muslims were in Medina. Hence these narrations are not compatible with the time and place of the revelation of the sūrahs.
2. In the two sūrahs of Falaq and Nās, there is no indication to the enmity and the conspiracy of the Jews against the Prophet (PBUH), while the method of the verses of the Qur'an is that with the phrases: "طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ", "الَّذِينَ أَنْبَأْنَاهُمْ الْكِتَابَ" and "أَهْلٌ", points to their political, military, social and cultural animosities and conspiracies, as evidenced by the existence of numerous verses in chapters such as Baqarah, 'Al-'Imrān, Nisā', Mā'idah and Hashr: "الَّذِينَ أَنْبَأْنَاهُمْ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَ" (Baqarah: 146), "وَ قَالَتْ طَائِفَةٌ مِنْ" و

أَهْلَ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارَ وَ اكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ
 سَلِّكَ أَهْلَ الْكِتَابِ أَنْ نُنزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَتَذَرُوهَا " (Al-'Imrān: 72),
 قُلْ يَا أَهْلَ الْكِتَابِ هَلْ نَقُصُّ عَلَيْكُمْ مَبَآئِلَ أَنْ " (An-Nisā': 153), " مُوسَى أَكْبَرَ مِنْ ذَلِكَ
 بِرِ الْفَسْطَاطِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ
 (Ma'idah: 59), and " لَمْ يَرِ إِلَيَّ الْيُدُنَاقُوهَا وَيَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِن أُخْرِجْتُمْ
 "لَنُخْرِجَنَّكُمْ مَعَهُمْ وَيَطِيعُكُمْ فَيُكْمَأُتَدَأُ وَإِنْ قُوْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ لِكَاذِبُونَ
 (Al-Hashr: 11).

3. These narrations are not compatible with the verses of the Qur'an, because as Sheikh al-Tūsī and al-Tabrisī wrote: The bewitched man is a person whose intellect is beaten. So God Almighty immunes His Messenger from it: " وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ " (Al-Furqān: 98) (Tūsī, 1376 AH, 10: 434 and Tabrisī, 1993, 10: 865). So accepting the effect of magic in the Prophet (PBUH) means accepting its effect on the soul, thought and intellect of him, which is the acceptance of polytheists' word: " إِنْ تَتَّبِعُونَ إِلَّا " "رَجُلًا مَسْحُورًا". But the Qur'an denies this claim and rebukes the tellers. Therefore, the narrations are inconsistent with the position of the Prophet (PBUH). Also, according to the verse " وَهُوَ لَا يُطِيعُ السَّاحِرَ حَيْثُ أَتَى " (Tāhā: 69), the sorcerer will never be victorious against the Divine Power.
4. If the story of bewitching the Prophet (PBUH) were true, it would reduce people's trust in his words and deeds; Because they always gave the possibility of error in him, that is against the rule of grace and is not compatible with the purpose of Mission. How can it be imagined that God would send His prophet to guide the people and at the same time the people scatter from him with a magic?
5. Narrations are plagued by textual anxiety, so that sometimes, despite the reports narrated by a direct narrator, their contents are different, including the fact that different people are mentioned among the extractors of magic from the well, or the method of extracting magic is reported in different ways, or there are different reports on the angel came to the Prophet (PBUH), and even in some narrations there is no mention of the revelation of Mu'awizatain, and for the revelation of these two sūrahs, instead of the word of *fanuzila*, the word of

fa'atāhu was used, which does not indicate the revelation of the sūrah in any way.

6. The narrations of the causes of revelation speak of the simultaneous descent of two sūrahs of Falaq and Nās due to witchcraft, while the content of Surah Falaq, especially the fourth verse of this Surah (وَمِنْ شَرِّ الْفَقَائَاتِ فِي الْعُقَدِ) may be adapted to the narrated incident. The content of Surah An-Nās has nothing to do with the issue of magic, and its central theme is basically taking refuge in the Lordship, Kingdom and Divinity of God from the temptations of tempters - not magicians - whether human or jinn.

3- Exegetical and Qur'anic Reasons

The two categories of above reasons were narrations, but the following reasons include the opinions of the commentators and the reasons taken from the verses.

A) The Exegetes' Opinions

The views of early and later commentators can be a means for the dating of the Mu'awizatain. The commentators do not agree on whether they are Meccan or Medinan:

Sometimes the commentators pointed out that there is a difference in the time of the revelation, who are divided into two:

- 1- Referring to the differences of views in the revelation without stating the reason for the differences and not preferring an opinion: Baydāwī (1418 AH, 5: 346, 350), Qomi Mashhadī (1898, 14: 539 and 553), and Shubbar (1412 AH: 569), quoted the different agreement on the Mu'awizatain without stating the reason and so did not prefer the Meccan or the Medinan opinions.
- 2- Referring to the differences of views in the revelation by stating the reason for the differences and the lack of preferring an opinion: Tūsī (1376 AH, 432: 10), Ibn 'Atīyah Andalusī (1422 AH, 538.5, 540), Qurtubī (1985, 21: 251), Abu Hayyān Andalusī (1420 AH, 575: 10), Tha'ālābī (1418 AH, 5: 640), Shawkāni (1414 AH, 5: 637) and Tantāwī (1997, 15: 543), giving reasons without any preference, pointed out the difference in the time and the place.

Sometimes they have preferred the Medinan revelation, who are divided into three categories:

- 1- Accepting the Medinan revelation without stating the reason :
Some commentators have accepted the Medinan nature of the Mu'awizatain without mentioning the difference in their time and place and without stating the reason : Abu al-Futūh al-Rāzī (1408 AH , 20 : 470 and 477) , Ibn Kathīr (1419 AH , 8 : 499) and Mazharī (1412 AH, 10: 375 and 379) .
- 2- Referring to the difference of revelation without stating the reason for the difference and accepting the Medinan revelation without stating the reason: Some other commentators mentioned the difference of the time and the place without stating a reason and finally believe that they are Medinan, including: Tabrisī (1993, 10: 867), Suyūtī (1421 AH, 1: 71), Feyz Kashānī (1415 AH, 5: 395 and 398) and Gonābādī (1408 AH, 4: 286 and 288). It is worth mentioning that Tabrisī, although has identified Mu'awizatain as Meccan, under the sūrah Al-Insān (Tabrisī, 1993, 10: 612), but in the commentary, he considered them as Medinan and indicated the descent of Meccan Mu'awizatain with the word "qīla".
- 3- Referring to the difference of the revelation by stating the reason for the difference and accepting the Medinan revelation: Allameh Tabātabāeī, before entering into the interpretation of Surah Falaq, following the Meccan and Medinan narrations, introduced the Surah as Meccan and wrote: "The chapter Al-Falaq is Meccan and it has five verses" (Tabātabāeī, 1417 AH, 20: 392). But while interpreting the surah, he utters a statement contrary to what he had said at the beginning, writing: "This surah has been sent down in Medina as it appears from the narrations in the virtue of its revelation" (Tabātabāeī, 1417 AH, 20: 392). In the interpretation of Surah An-Nās, Allameh, regarding the coincidence of the revelation of Mu'awizatain, considered the descent of this Surah to be related to the Medinan period (Ibid., 396).

Finally, some other commentators have considered the revelation of the Sūrahs of Mu'awizatain in Mecca, who are divided into three categories:

- 1- Accepting the revelation of being Meccan without stating the reason for the difference: Some commentators accepted the Meccan idea without stating the reason and did not mention the difference between the sūrahs, such as: Mullah Huwaysh Al-Ghāzī (2003, 1: 181 and 183), Sayed ibn Qutb (1412 AH, 6: 4006 and 4010) and Fadlullāh (1419 AH, 24: 487 and 497).
- 2- Referring to the difference of descent without stating the reason for the difference and accepting the descent of Meccan idea without stating the reason: Among the commentators, Abu Laith Samarqandī (nd: 336 and 638), Zamakhsharī (1407 AH, 420: 820 and 823) and Tāleqānī (1983, 4: 305 and 312) referred to the difference in revelation and did not explain the reason for the difference. However, they accepted the revelation of Mu'awizatain in Mecca.
- 3- Referring to the difference with stating the reason and acceptance of the Meccan revelation: Some commentators accepted the Meccan idea with giving the reason, e.g., Makarem Shirazi wrote under the Surah An-Nās: "Whether this Surah was revealed in Mecca or Medina is disputed among the commentators, but the tone of its verses is more in compatible with the Meccan Sūrahs. Considering that this Surah and the Surah al-Falaq were sent down together according to the narrations, and the latter is believed to be Meccan according to a large number of commentators, so this surah can also be Meccan" (Makarem, 1995, 27: 468). Ibn 'Ashūr writes under Surah Al-Falaq: "There is a difference in the revelation of this Surah in Mecca or Medina. Jabir ibn Zayd, Hasan, 'Atā, and 'Ikramah have said: 'It has been revealed in Mecca'. Kurayb narrated from Ibn Abbas that it is Meccan, but Qatādah introduced it as Medinan. Also Abi Saleh narrated from Ibn Abbas that it was Medinan. It is more correct to consider this surah as Meccan; for unlike the narration of Abi Saleh from Ibn Abbas, the narration of Kurayb from Ibn Abbas is acceptable" (Ibn 'Ashūr, 1384 AH, 30: 546). He also states under Surah Nās that this Surah is the twenty-first Surah that was revealed, after Falaq and before Tawhīd (ibid., 553). We can deduce the Meccan revelation of Surah Nās, according to his word.

In examining and evaluating these views, it should be said that those who have believed in the Medinan revelation of these two sūrahs, apparently based their opinions on the influence of the *asbāb al-nuzūl* narrations, while - as told above - various problems in the texts and sanads of such narrations may be mentioned. So the view of this group of commentators cannot be accepted. But the commentators who believe in the Meccan revelation of Mu'awizatain - those who accepted the Meccan idea without stating the reason - seemingly based their opinions on the structure and the content of the surah, although they have not spoken about it, just as the commentators who said that they are Meccan, stating the reasons based on the context, style and content of the two sūrahs.

B) Qur'anic Reasons

The Qur'anic reasons refer to the methods and themes of the verses of Sūrahs al-Falaq and Nās, which indicate their descent at Mecca. These styles and themes are as follows:

- 1- The shortness of verses and sūrahs is one of the characteristics of Meccan Surahs. In these sūrahs, in speaking to the people of Mecca, the method of brevity is observed in addressing. Therefore, most of the small sūrahs - which also have short verses - have been revealed in Mecca; for the Meccans had eloquence and rhetoric; They were masterful orators and took care of the eloquence of speech, so it was appropriate for them to observe brevity and to avoid detail in speech (Zurqānī, 1362 AH, 1: 196). According to this rule, Surah Al-Falaq, which has only five verses, and Surah Al-Nās, which has only six verses, have both a small number of verses and their verses are short.
- 2- Repetition of distance is another criterion for identifying the sūrahs of Mecca (Hussein Ahmad, 1420 AH, 1: 168). This feature is clearly visible in these two sūrahs.
- 3- The Meccan sūrahs deal with the doctrinal doubts of the people of Mecca due to their insistence on Polytheism (Zurqānī, 1362 AH, 1: 195). The sūrahs of Falaq and Nās also start their speech by taking refuge in the Lordship of God, which is the opposite point of view of the polytheists in the Lordship Oneness of God. The focus of these two sūrahs until

the end is the Lordship Oneness of God. Such speech is consistent with the atmosphere of Mecca.

- 4- The bad habits of the pre-Islamic era are mentioned in the sūrahs of Mecca (ibid., 196). One of the ugly habits of that time was blowing in knots and magic, which is mentioned in the fourth verse of Surah Falaq. Therefore, this surah is similar to Meccan sūrahs in terms of content.

C) Dating and Estimating the Time of the Descent of Mu'awizatain

According to the Meccan and Medinan narrations regarding the Meccan nature of the Mu'awizatain sūrahs and based on the shortness of these two sūrahs, the repetition of the distance, the context of the sūrahs and their contents as well as the weakness of the *Asbāb al-Nuzūl* narrations of the two sūrahs, it seems that they have been revealed in Mecca. However, it seems that the Mu'awizatain were revealed before Surah Al-Tawhīd that was before Surah Al-Najm. According to the commentators, the latter was the first Surah that the Prophet (PBUH) was commanded to recite openly for everyone in public (Tabātabāeī, 1417 AH, 26: 19; Makarem, 1995, 22: 473). In addition, regarding the fact that the beginning of public invitation has been formed in the third year of the Mission (Alveeri, 2004: 49 and Zargarinejad, 2004, 237-241), may it can be said that the sūrahs of Falaq and Nās were revealed in the early years of the Mission and almost at the same time as the public invitation of the Prophet (PBUH). Some Qur'anic scholars also believe their revelation in accordance with the early time of the Mission (Ramyar, 2008, 591; Nekounam, 2001, 308).

Conclusion

- 1- In order to achieve the dating of the Mu'awizatain sūrahs, three categories of reasons were used, including: 1. Meccan and Medinan narrations, 2. Causes of revelation (*Asbāb al-Nuzūl*), and 3. Exegetical and Qur'anic reasons. Some of these reasons are incomplete in dating and some are useful to the goal.
- 2- Meccan and Medinan narrations are weak due to their irsāl; For their sanads have either end with the Followers or have

been narrated from Ibn Abbas. As the Followers were not present at the time of the Revelation, so their words have no authority. Although Ibn Abbas was a Companion, he was not yet born at the time of the revelation of many Meccan Sūrahs. Therefore, it is probable that the Meccan and Medinan order were reported on the basis of ijthah. In addition, there is contradictions in the narrations. Therefore, although the narrations indicating that the Mu'awizatain are Meccans have a number of chains of transmitters in comparison with the Medinan ones, other evidences are needed to prefer and determine one of the two categories of narrations.

- 3- The narrations of the causes of revelation indicate to the Medinan descent of Sūrahs Nās and Falaq, for the story of the enchantment of the Prophet (PBUH) by Jewish Labīd ibn 'A'sam, was mentioned by them. The necessity of such a descent is the revelation of these two sūrahs in Medina; Because the Prophet (PBUH) confronted the Jews in Medina. All these narrations are weak in terms of sanad and most of them, like the Meccan and Medinan narrations, are mursal. There are many problems with their content. So these narrations are not reliable for dating the Mu'awizatain.
- 4- Some commentators believe in the Meccan descent of Mu'awizatain and others in Medinan descent. The commentators who believe in the Medinan revelation seem to have been influenced by the asbāb al-nuzūl narrations of these sūrahs. So their opinions are not accepted. In contrast, the commentators who believe in the Meccan revelation of Mu'awizatain seem that they base their opinions on the style and content of the sūrahs.
- 5- The Qur'anic reasons are as follows: the shortness of verses and sūrahs, repetition of distance, doctrinal and epistemological content of sūrahs, and mentioning some bad habits of the pre-Islamic era. These evidences are in accordance with the atmosphere of the time of the presence of the Prophet (PBUH) in Mecca.
- 6- Studying and evaluating all the evidences, it seems that Sūrahs Falaq and Nās were revealed in the third year of the

Mission, almost at the same time as the public invitation of the Prophet (PBUH).

(١) ﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُتَبِّهَ بِهِ قُلُودَكَ وَمَرَكَلَتَهُ تُرْتَبِكَا ﴾ (الفرقان: ٣٢).

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