

Interpretive Criticism in (Al-Tibyan by Al-Tusi) and (Bihar Al-Anwar by Al-Majlisi) in The Field of The Reasons for Revelation: A Comparative Study

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Abstract

This article explored the exegetical criticism in al-Tibyan by Al-Tusi and Bihar al-Anwar by Al-Majlisi, focusing on the foundations of revelation and their importance in understanding the verses of the Holy Qur'an. The research deals with how the reasons for revelation contributed to the analysis of Qur'anic concepts and their impact on the Arabs and the Companions, in addition to their role in depicting the nature of societies at that time. We find that the study of the causes of revelation is characterized by its pure transmission, but researchers express their critical efforts in this field despite the lack of criticism compared to other sciences of the Qur'an. The article highlights how al-Tusi and al-Majlisi practiced interpretive criticism with all their skills in analyzing the reasons for revelation. Some believe that their criticism is limited to accepting or rejecting hadiths, while the research denies this narrow understanding. The researcher starts from a descriptive and analytical method, directing his focus to trace the criticism of the two sheikhs and analyze it in similar contexts, which complicates a comprehensive comparison between their criticism and the criticism of other commentators. The research methodology is manifested in a careful and objective investigation of the sources of criticism, which helps provide insight into the role of interpretive criticism in the field of reasons for revelation.

Keywords: Interpretive Criticism. Almajlisi. Bihar Al-Anwar Interpretation. Al-Tusi. Al-Tibyan Interpretation.

INTRODUCTION

The reasons for the revelation have a great deal to do with understanding the verses of the Qur'an, and it is not only related to specifying the meanings and stating the partial meanings. Rather, it includes explaining the concepts and explaining the methods, and sheds light on how the Arabs and Companions received the verses and the extent of their influence on them. They also clearly convey to us a clear picture of the nature of people and societies. Therefore, the first study of the reasons for the revelation is Scientists, ancient and modern, paid great attention to it, collecting it in books, studying it carefully, and extracting many benefits from it. It is an important aspect of interpretation.

The study of the reasons for the revelation, even if it is characterized by pure transmission and the selection of one of the many sayings, has sometimes taken on the nature of diligence and investigation, and criticism and scrutiny appear in it. However, it is little compared to the rest of the fields of Qur'anic sciences. The reason for this is that it is mainly based on transmission and narration, not diligence and knowledge. However, this does not prevent, rather it does not. It dispenses with discussing the narrations in their chain of transmission and text, and examining whether they agree with the apparent meaning of the Qur'an or not, and with the established principles of interpretation. Contrary to it is what requires the mind of a leader, the mind of critics, and the soul of a serious researcher who investigates what has been said, criticizes what is transmitted, and sifts it to come up with what is consistent with the Qur'an, its contexts, and the interpretive principles, and is consistent with the approach of the critical interpreter, which is what we find clearly in Sheikh al-Tusi.

The commentators al-Tusi and al-Majlisi were known for the excellence of their exegetical criticism, the depth of their analysis and investigation, and the breadth of their knowledge. However, their criticism regarding the field of the causes of the revelation still requires attention to it. Indeed, some researchers believe that there is

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no criticism in the clear, obviously because the causes of the revelation are hadiths that are either accepted or not, but the reality is that they are They practiced all the characteristics of their exegetical criticism and critical methods in the field of the causes of revelation, as well as in other fields such as al-Muhkam, al-Musambih, and al-Nashi. Mansukh, Meccan, Medinan and others.

As previously mentioned, the researcher rolled up his sleeves and was busy tracking down the resources of interpretive criticism on the authority of the two sheikhs in Al-Tibyan and Bihar Al-Anwar in the field of the reasons for the revelation, and he read them carefully and studied them deeply in order to understand how they dealt with them and deduce the most prominent features of their criticism and measure it with the criticism of others. Then he criticizes the criticism with the available scientific tools, so the research method adopted is revealed by examination. Extensive coverage of the resources of interpretive criticism in this field, then tracking the statements in each resource and reviewing the opinions of the interpreters in it. Comparing the criticism of the two sheikhs with what was said in Al-Mawrid, then placing the criticism against the rest of the opinions on the scale of scientific criticism, and after this, the criticism of Al-Mawrid is measured by the vision produced by the research with their criticism in other sources. It is a descriptive, critical analysis study made easy by the availability of research sources and clarity of vision in how to trace the sources of criticism with prior culture. In the sources of difference in the reasons for the revelation of verses and surahs.

What is meant by the reasons for the revelation, identifying its pioneers, and the benefits of knowing it

Scholars did not fundamentally differ in defining the reasons for the revelation, even though their expressions differed, including that (the reason for the revelation is what the verse or verses were revealed about during the time of its occurrence), and among them is that (the reasons for the revelation are: matters that occurred in the era of revelation and required the revelation regarding them), and a group has classified it alone. The oldest of them is Ali bin Al-Madini is the sheikh of Al-Bukhari, and one of the most famous of them is the book Al-Wahidi, which was summarized by Al-Jaabari, and Ibn Hajar wrote a book about it, and Al-Suyuti wrote a book about it, saying that he had never written anything like it in it. This type is called: "Chapter of Narrations on the Causes of the Revelation."

Studying the causes of the revelation has benefits and effects, the most important of which is helping to understand what is meant by the Qur'an (among them is knowing the face of the wisdom that motivates the legislation of the ruling, and among them is: the specification of the ruling by whomever He believes that the point regarding the reason is that the term may be general and the evidence is based on its specificity. If the reason is known, the specification is limited to what Its form, including: finding out the meaning and removing the ambiguity). The importance of studying the reasons for the revelation and their involvement in understanding the meaning of the verses stems from the fact that the Qur'anic text linked to a specific reason for the revelation, its formulation and method of expression in it are in accordance with what that reason requires. Unless it is known and determined, the secrets of its formulation and expression may remain obscure.

Sheikh al-Tusi paid great attention to the reasons for the revelation in his interpretation. He does not go beyond a surah, verse, or group of verses, after explaining its Meccan or Medinan origin, to its interpretation, except by explaining the reason for its revelation, if it had one, and the interpretation is based on it after criticizing what was said about it, as will become clear in the research.

As for Sheikh al-Majlisi, he More than narrating the narrations of the reasons for the revelation in the sources of interpretation of its verses, and discussing some of them, adopting some of them and rejecting others, he has prominent criticism in this field.

Naturally, the two sheikhs relied a lot on narrations and reports to find out the reasons for the revelation of the noble Qur'anic verses. Therefore, they relied on the narrations that were narrated on the authority of the Prophet, may God's prayers and peace be upon him and his family, or the Imams, peace be upon them, and the Companions, may God be pleased with them in this regard. They multiplied those narrations in this regard and relied on them essentially. In knowing the reasons for the revelation, Sheikh al-Tusi would sometimes

mention the differences of commentators regarding the reason for the revelation of some verses, and he did not give preference to the opinion of any of them. Rather, he lists all of what they mentioned without giving preference to any of them, and perhaps this is due to his approval of all aspects, otherwise he would reject some of them, and agree with others. The same applies to Sheikh Al-Majlisi, except with regard to the sources of the narration, for he adheres to quoting what was mentioned in the Shiite sources, including what Al-Tabarsi narrates in *Majma' Al-Bayan*, even if it is not from others. Ahl al-Bayt (peace be upon him), as will become clear.

The reason for the multiplicity of reasons for the revelation and the differences in interpreters regarding it

It is no secret that the reasons for the revelation differ greatly, and multiple reasons for its revelation are mentioned in one verse, as well as in a group of verses or a specific surah. Scholars have discussed this difference and explained its reasons and how to combine them. Al-Suyuti says: (The commentators often mention multiple reasons and ways for the revelation of the verse. The reliance in this is to look at the actual statement. If one of them expresses it by saying: It was revealed in such-and-such and the other: It was revealed in such-and-such, He mentioned another matter, as he mentioned earlier that what is meant by this is the explanation, not the reason for the revelation. There is no contradiction between their two statements if the wording deals with them, as will come. Its verification in the seventy-eighth type, and if one expresses it by saying, "It was revealed about such-and-such," and the other expresses it by mentioning the reason for his disagreement, then it is the one that is relied upon. Conclusion) Then Al-Suyuti began listing cases of disagreement and mentioned a solution, position, and examples for each case. He said: (And if one mentioned a reason and another mentioned a different reason, then if the chain of transmission of one of them is correct and not the other, then the correct and reliable one is... The fourth case: That The two attributions are equal in validity, so one of them is more likely to be based on the fact that its narrator was present in the story or something similar from the aspects of preference... The fifth case: It is possible for it to descend following the two reasons, and the reasons mentioned are that the distance is not known.... Sixth case: This is not possible, so it is interpreted as multiple descent. And repeat it...).

As for the Tusi, other interpreters did not find a way to the descent of the verse or the verses more than once, so it has more than the reason for the descent, so he tells more than the reason for the descent and everyone accepts as long as he agrees to the apparent verses and there is no objection to them, he narrated in the Almighty saying: (Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom.) [**An-Nisa: Verse 92**] It was revealed about Ayyash, the son of Abi Rabi'ah Al-Makhzumi: my brother, Abi Jahl, because he had converted to Islam, and he had killed a Muslim man after his conversion to Islam. He did not know of his conversion to Islam, and it was said: The person killed was Al-Harith bin Yazid bin Abi Nabshiya Al-Amiri. He killed him with Al-Harrah after the Hijrah, and it was said: He killed him after the conquest. He left Mecca, and it was narrated by Abu al-Jaroud on the authority of Abu Jaafar (peace be upon him), and it was said: It was revealed about a man killed by Abu al-Darda', who was in a convoy. So Abu Al-Darda went to a people who wanted something, and he found a man among the people among his sheep, so he attacked him with a sword and said: There is no god. Except God? So it came full moon and he struck him, then he brought his sheep to the people, then he found something in himself, so he came to the Messenger of God (may God bless him and grant him peace) and mentioned that to him, so the Prophet (may God bless him and grant him peace) blamed him. What should be relied upon is that what is included in the verse is the ruling on someone who kills by mistake, and it is permissible in the reason for the revelation of the verse. Every single one of what was said.

Likewise, Al-Majlisi accepted the revelation of the verse or verses more than once in several incidents, as he narrated in the Almighty's saying: (Their intention is to extinguish Allah's Light (by blowing) with their mouths:

But Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it)) [As-Saff: Verse 8] The verse and what follows it were revealed during the rule of the Qa'im (may God bless him and grant him peace), with his narration that what is well known among the commentators is that these verses were revealed about Ibn Abi the hypocrite and his companions, so the contradiction was refuted by the well-known rule: (The specificity of the reason does not become a reason for the specificity of the ruling.) And the rulings that were mentioned in a group apply to their counterparts until today. Resurrection is also refuted by permitting the verses to be revealed twice in two cases due to their similarity.

The two sheikhs - Al-Tusi and Al-Majlisi - agreed that what is better regarding the reason for the revelation of the Almighty's saying: (And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.) [Aal-e-Imran: Verse 199] Because it was revealed in relation to everyone among the People of the Book who converted to Islam, not in the individuals specified by the narrations, because the verse may be revealed for a reason and it is general in everyone it deals with.

As for the difference of commentators regarding the reasons for the revelation, this is a natural matter as a result of the differences in narrations regarding it and the differences in the views of the commentators, their interpretations, their premises, and their approaches to interpretation. The theories of scholars and commentators regarding the reasons for the revelation can be limited to three, which are:

The first trend: refraining from interpreting any verse without knowing the reason for its revelation. This is what can be understood from the words of Al-Wahidi, the author of the book (The Reasons for the Revelation of the Verses)...

The second trend: denying most of the reasons for the revelation due to the weakness of the chain of transmission of its narrations and the large number of Israelites in it, except for a few reliable ones. Therefore, those who held this opinion went to ignore and reject most of the reasons for the revelation and did not include them in their interpretive books, including:

- a. Sheikh Muhammad Jawad Mughniyah.
- b. Alsayid Abdul Al'aela Al Sabzwari.
- c. Alsayid Muhammad Sadiq Al-Sadr.
- d. Alsayid Muhammad Hussein Tabatabaei.

The third direction: Do not ignore the reasons for the revelation and consider them as an aid to understanding the verse, and at the same time warn against adopting any narration. It is necessary to know its authenticity from its infirmity due to the inclusion of many Israeli women in hadiths and narrations. This is the saying of Sheikh al-Balaghi.

To clarify that the position of the two sheikhs is represented by the third approach, they do not accept all the narrations of the reasons for the revelation, nor do they reject them all, but rather they seek help from the correct ones to understand the meaning of the verses. In order to clarify the features of criticism according to the two sheikhs in the field of reasons for the revelation and to identify its comprehension and depth, we discuss and analyze several sources from their criticism:

Firstly, in the Almighty's saying: (This is the Book; in it is guidance sure, without doubt, to those who fear Allah. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them. And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter) [Al-Baqara: Verse 2 – 4]

The noble verses show that the Qur'an is a guidance for the pious who are described as such and such. As for who these pious people are, the commentators differed in defining their qualifications. It was said: They are the believers of the Arabs only. It was said: They are the believers of the People of the Book only. It was said that

they are all of the mentioned Arabs, Persians, People of the Two Books, and others. It was said by dividing the verses, then the first ones. By the believers of the Arabs, and the last two by the believers of the People of the Book.

Al-Tabari quoted all of the sayings based on the fact that all four verses were revealed in specific peoples. He said: (The people of interpretation have differed regarding the notables of the people about whom God, glory be to Him, revealed these two verses from the beginning of this Surah, and in describing them and the description with which He described them, regarding their belief in the unseen, and all other meanings. Which the two verses contain of their attributes other than Him.

Some of them said: They are the believers of the Arabs in particular, to the exclusion of other believers of the People of the Book, and they provided evidence for the validity of their saying that and the truth of their interpretation, with the verse that follows these two verses..... Some of them said: Rather, these four verses were revealed about the believers of the People of the Book in particular, because of their belief in the Qur'an. When God, glory be to Him, informed them about the unseen things that they used to hide among themselves and hide... and some of them said: Rather, the four verses from the beginning of this Surah, It was revealed to Muhammad, may God's prayers and peace be upon him, describing all the believers whose description is this, from the Arabs and non-Arabs, the People of the Book and others..).

Al-Shawkani quoted the sayings, in which the first verse is about the Arab believers. He said: (It was said: They are the believers of the People of the Book, for they combined belief in what God revealed to Muhammad, may God bless him and grant him peace, and what He revealed it to those before him and among them it was revealed. Ibn Jarir considered this to be the preferred opinion, and Al-Suddi transmitted it in his interpretation on the authority of Ibn Abbas, Ibn Masoud and some of the Companions. The first verse was revealed about the Arab believers, and both verses were said about the believers in general, and based on this, this sentence is connected to The first sentence is an adjective after adjective for the pious, and it is permissible to be in the accusative case, and it is permissible for it to be attached to the pious, So the decree will be: a guidance for the righteous and those who believe in what was revealed to you. What is meant by what was revealed to the Prophet, may God bless him and grant him peace, is the Qur'an, and what was sent down from Before it: it is the previous books.

As for Al-Tusi, he quoted sayings about the reason for the revelation of the verse and chose to generalize the verse as is the norm in many sources. What is meant by those who believe in the unseen is everyone who believes in it from the people of any religion, and he quoted the words and reasoning of those who designated it as Arab believers, especially with the meaning of the Almighty's saying: (And who believe in the Revelation sent to thee, and sent before thy time) Considering that Arab believers do not believe in a book before the Qur'an, it does not prevent it from being meant by the verse, I mean his saying: (And who believe in the Revelation sent to thee, and sent before thy time) Believers of the People of the Book, and the first verse remains in its generality. He said: (And it is better that the verse be taken in its generality to all who believe in the unseen. And some people said: It is applicable to Arab believers in particular. Rather than others among the believers of the People of the Book, they said, based on the evidence of what he said later on: (And who believe in the Revelation sent to thee, and sent before thy time) They said: The Arabs did not have a book before the book that God revealed to His Prophet that you believe in, but the book is for the people of the two books, and this is not true, because It does not prevent the first verse from being general to all believers who believe in the unseen, even if the second verse is specific to a people, because specifying the second is not permitted. It requires specifying the first one, and some people said: Along with the two verses that come after them are four verses that were revealed about the believers of the People of the Book, because he mentioned them in some of them, and he said People: The four verses from the beginning of the Surah were revealed about all the believers, two were revealed about describing the unbelievers, and thirteen were revealed about the hypocrites, and this is the strongest of the views. Because it is a general burden, and that was narrated on the authority of Mujahid.

As for Al-Majlisi, he reported on the authority of Al-Kafi, with his chain of transmission, on the authority of Yahya bin Abi Al-Qasim, who said: I asked Al-Sadiq Jaafar bin Muhammad (peace be upon him) about the

saying of God Almighty: (A.L.M. This is the Book; in it is guidance sure, without doubt, to those who fear Allah. Who believe in the Unseen) He said: The righteous are the Shiites of Ali (peace be upon him), and the unseen is the absent proof, and this is witnessed by the words of God Almighty: (They say: "Why is not a sign sent down to him from his Lord?" Say: "The Unseen is only for Allah (to know), then wait ye: I too will wait with you.) Then God Almighty told us that the sign is the unseen, and the unseen is the proof, and the confirmation of that is the word of God Almighty: (And We made the son of Mary and his mother as a Sign) meaning proof. Statement: His saying, and witness to that, are the words of Al-Saduq:

The researcher of Bihar Al-Anwar, Mr. Ibrahim Al-Mianji and Muhammad Al-Baqir Al-Bahbudi, said in their commentary on Al-Majlisi's words: (Rather, it is from the words of Al-Sadiq (peace be upon him). Rather, Al-Saduq's words begin from his saying: So inform the Almighty, etc.).

Al-Majlisi said in another place: He said: The righteous are our Shiites who believe in the unseen, perform prayer, and spend from what We have provided them, and spread from what We have taught them.

It is clear from the above that Al-Tusi quotes the reason for the revelation of the verse and ignores it, so he chooses to generalize the verse and interprets the verse in a way that agrees with its apparent meaning, not what was narrated in the reason for its revelation, so he gives precedence to the apparent meaning of what is specifically narrated. So what is meant by those who believe in the unseen is everyone who believes in it from the people of any religion, even if it is necessary to make Verses in one meaning and the ones that follow them in another meaning.

Secondly, in the Almighty's saying: (Messenger! let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith ... and in the Hereafter a heavy punishment) [Al-Maeda: Verse 41]

Al-Tabari reported that it was revealed about Abu Lubabah bin Abdul-Mundhir, about a man from among the Jews, about Abdullah bin Suriya, and about the hypocrites. He said: (The people of interpretation differed as to who narrated this verse from me.

Some of them said: It was revealed about Abu Lubabah bin Abdul-Mundhir, according to what he said about Banu Qurayza when the Prophet, peace and blessings be upon them, besieged them. May God bless him and grant him peace: "It is only slaughter, so do not descend upon Saad's ruling."

Others said: Rather It was revealed about a Jewish man who asked a Muslim man asking the Messenger of God, may God bless him and grant him peace, about his ruling regarding a dead man who was killed by a man of his religion. The killer said to their Muslim allies: Ask Muhammad, may God bless him and grant him peace, for me. If he is sent to pay blood money, we will dispute with him, and if he orders us to kill. We did not come to him.

Others said: Rather, it was revealed about Abdullah bin Suriya, and that is because he apostatized after his conversion to Islam, and he said Others: Rather, what is meant by that is the hypocrites).

Then Al-Tabari chose that it was revealed about the hypocrites, and Ibn Suriya was more likely to say that one of their narrators was Ibn Suriya: (And the most correct of these sayings regarding this in my opinion is that it should be said: on my authority, when he said: "Do not be saddened by those who hasten to disbelief from among those who say, 'We believe with their mouths, but their hearts do not believe.'" are a group of hypocrites, and it is permissible for that Among those included in this verse may have been Ibn Suriya, and it is possible that he was Abu Lubabah, and it is possible that he was Other than them, except that something has been proven that has been narrated regarding that, what we mentioned from the narration before on the authority of Abu Hurairah and Al-Baraa bin Azib, because that was on the authority of two men from the companions of the Messenger of God, may God bless him and grant him peace, and if that was so, then the correct statement about it would be to say: it was meant by him. Abdullah bin Suriya.

If that is true, the interpretation of the verse is: O Messenger, do not be saddened by those who are quick to deny your prophecy and deny that you are a prophet of mine, from among those who said: "We believed in

you, O Muhammad, that you are a Messenger sent to God, and we knew that with certainty, by the presence of your description in our book.)

Al-Tabataba'i took advantage of the context of the verses to identify the reason for their revelation, and he saw them as being consistent with the verses before them that were revealed in the Battle of Uhud. He said: (The verses are related to the previous verses that were revealed in the Battle of Uhud, so it is as if they were, especially the first four verses, a continuation of them, because the most important thing that these verses deal with is the issue of trial and test. God Almighty to His servants, and accordingly, these verses are in the same position as the verses of Uhud, in which God Almighty makes it clear that the Sunnah Testing and testing is an ongoing Sunnah from which there is no escape, for either an unbeliever or a believer. God Almighty will test them both in order to bring out what is within each of them to the arena of manifestation, so that the unbeliever will be prepared for the Fire and the bad will be distinguished from the good in the believer.

As for Sheikh al-Tusi, he reported the disagreement of the commentators regarding the reason for the revelation of the verse in four sayings, and among them what was transmitted narrated on the authority of two companions prevailed, as if he were challenging the rest of what was said by being transmitted narrations. He said: (They differed as to whom this verse was revealed, and Al-Sayyidhi said: It was revealed about Abu Lubabah. Al-Ansari said to the Banu Qurayza when the Prophet (PBUH) besieged them: It is only slaughter, so do not submit to Saad's ruling.

Ikrimah and Amer al-Shabi said: It was revealed about a Jewish man who killed a man from his religion. The killer said to their Muslim allies, "Ask Muhammad (PBUH) for me." If he sends blood money, we will dispute with him, and if he orders us to kill, we will not go to him. Abu Hurairah said: It was revealed about Abdullah bin figuratively, and that is because he apostatized after his conversion to Islam according to what we described on the authority of Abu Jaafar (peace be upon him)

And Ibn Jurayj and Mujahid said: It was revealed about the hypocrites and They are the listeners to other people. The most correct of these sayings is that they were revealed about Ibn Suriya, based on what we have presented on the authority of Abu Jaafar (peace be upon him), and it is an optional choice. Al-Tabari because it was narrated by Abu Hurairah and Al-Baraa bin Azib, who were both companions.

Al-Tusi, even though he narrated that it was revealed about Abu Lubabah Al-Ansari and that it was revealed about a man of the Jews who killed a man of his religion and that it was revealed about the hypocrites, he chose to say that it was revealed about a slave. God bin Suriya supported the view that it was the choice of al-Tabari and that it was narrated on the authority of two Companions, and from him it is known that al-Tusi gave importance to al-Tabari's statement, perhaps considering his closeness to the narrators of the incident and his extensive knowledge of the narrations and his scrutiny of them, he was not only a narrative interpreter who cited the narrations as they were and interpreted the verses according to their jurisprudence, but rather he cited the narrations. He classified it, criticized it, accepted some of it, rejected some of it, and showed its face (Al-Tabari, following the approach of many of the earlier scholars, did not adhere to explaining the degree of everything that was narrated because he mentioned it as masters, and whoever attributes it to you has declared it correct, but we find him often clarifying the degree of what he narrates, saying, for example, and this, if it were true, why would you have forgotten the part that he attributed it to someone else, even if it was in Its chain of transmission is some of what is in it.)

As for Al-Majlisi, he narrated the reason for the revelation of the verse by quoting what Ali bin Ibrahim Al-Qummi narrated in his interpretation, saying: ("Messenger! let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith" The reason for its landing was that there were in the city two tons of Jews from the Banu Harun, namely Al-Nadir and Qurayza, and Qurayza was seven hundred, and Al-Nadir a thousand, and Al-Nadir was more wealthy and better off than Qurayza, and they were allies of Abdullah bin Ubai, so if there was a clash between Qurayza and Al-Nadir, he would be killed, and the dead man would be killed. From the Banu al-Nadir, they said to the Banu Qurayza: We do not accept that a dead man of ours be killed by a dead man of yours. Many discussions took place between them about this, until they almost fought until Qurayza was satisfied...)

In another place, he explained the verse as being revealed about the hypocrites, saying: (“let not those grieve thee, who race each other into unbelief” That is, the actions of those who fall into manifesting disbelief quickly if they find an opportunity to do so, from among those who said, “We believe” with their mouths, that is, from the hypocrites. The “ba” is related to “they said, ‘No, we believe’,” and the “wa” is possible with the adverb and the conjunction, and the verse indicates that faith with the tongue is of no benefit unless the heart agrees with it.)

It has become clear from what has been mentioned that Sheikh al-Tusi may convey the difference of commentators regarding the reason for the revelation of the verse, and what is most likely from their sayings is what was transmitted narrated from the Companions, presenting it on transmitted narrations, supporting Al-Layl as being the choice of al-Tabari, which indicates that he paid attention to al-Tabari’s opinion, perhaps due to his proximity to the time of the text and his being a diligent interpreter, not Narrator only.

Al-Majlisi may interpret the verse according to its context, even if it contradicts what was narrated regarding the reason for its revelation. That is, he keeps what was narrated as possible, even if the application of the verse in view of its context has a different angle.

Thirdly, in the Almighty’s saying: (If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: but many of them follow a course that is evil.) [Al-Maeda: Verse 66]

Concerning the reason for the revelation of the verse and what is meant by those among them who are a moderate nation, there are sayings: It was said that they are the infidels among them, a people who are moderate in their work, without exaggeration or negligence, which is what those of them who have converted to Islam intend, and it was said that the economical nation is the Negus, and it was said that They are a people who did not support the Prophet (PBUH). It was said: They are Muslims, People of the Book, and it was said: The Christian nation and the Muqtadadin who believe in Christ is the truth.

Al-Tabari chose the last saying, and perhaps he based it on the context of the verse. He said: “Muttasidah.” He says: “Muttasidah” in saying about Jesus, son of Mary, saying in him the truth is that he is the Messenger of God and his word that he gave to Mary and a spirit from him, not exaggerated, saying: He is the Son of God, exalted be God above what they say. From that, there is no negligence in saying: He is not of sound mind, “and many of them,” meaning: from the Children of Israel, from the Jewish People of the Book. And the Christians “what they do is bad.” He says: Many of them do bad things, and that is because they disbelieve in God, so the Christians deny Muhammad, may God’s prayers and peace be upon him, and claim that Christ is the son of God, and the Jews deny Jesus and Muhammad, may God’s prayers and peace be upon them, so God Almighty said about them, condemning them: “What is evil is bad.” “They work,” in that is their action.)

Al-Tusi chose the reason for the revelation of the verse being that it was revealed among the People of the Book, and the prudent nation are those who are moderate in work, and he inferred that the statement is stronger than others, in addition to the fact that it was narrated from the Ahl al-Bayt that it is not possible for God to call the people of the Prophet the prudent ones, a prudent nation. Some of them interpreted the prudent ones as meaning the less accusative, of course, and it was permissible. What Al-Tabari went to, he said: (And his saying: (Among them is a nation Economical) means that among these disbelievers are people who are moderate in their work, without exaggeration or negligence. Abu Ali said: And they are the ones who Some of them converted to Islam and followed the Prophet (PBUH), and he is the narrator in the interpretation of Ahl al-Bayt.

Some people said: It was revealed about the Negus and his companions. Al-Zajjaj narrated on the authority of a group of people that they said: It was revealed regarding a people who did not support the Prophet (PBUH) in the same manner as these people. The first is stronger, because God Almighty does not allow a nasb person to be called economical under any circumstances. It is possible that he meant those who acknowledge that Christ is the servant of God, and do not claim divinity and prophethood.

Mujahid said: They are Muslims, People of the Book. And it is what Ibn Zaid and Al-Suddi said. Among the narrations that Al-Tusi referred to when he said: (And it is what is narrated in the interpretation of Ahl al-Bayt) is what is in the interpretation of Al-Ayyashi in the Almighty's saying: "Among them is a nation." Economical" (verse) On the authority of Abu Al-Sahba Al-Kubra, he said: (I heard Ali bin Abi Talib called the head of Goliath - and the bishop of the Christians, and said: I am asking you about a matter and I know it better than you, so do not conceal it - then he called the bishop of the Christians and said: I adjure you by God who revealed the Gospel to Jesus, He placed blessings on his feet, healed the blind and the lepers, removed the pain of the eyes, and revived the dead. And he made birds for you out of clay, and informed you of what you will eat and what you will store. Then he said: "Beyond this is more truthful." Then Ali, peace be upon him, said: "How much did the Children of Israel separate after Jesus?" He said: "No, by God, not even one group." Then Ali, peace be upon him, said: "You lied, by God, besides whom there is no god." They have divided into seventy-two sects - all of them will be in Hell except one sect - God says: "Among them is a nation. Thrifty - and many of them are evil in what they do. This is the one that is saved.) And in Tafsir al-Qummi: (He said: A group of Jews entered Islam, and God named them.

As for Al-Majlisi, he chose among the reasons for the revelation of the verse what its apparent meaning indicates, and he ignored others. His choice was the choice of Al-Tusi, and his criticism was based on his interpretive nature and his sectarian strictness. He said in the interpretation of the verse: ("If only they had stood fast by the Law, the Gospel" That is, they did, including what is in them, without distorting anything from them or doing, including that they established them in mind, "And what was revealed to them from their Lord", meaning the Qur'an, and it was said that all of God has indicated from the matters of religion, "to eat from them by the heaven" by sending the sky by sending them to the heaven. Their legs "by giving the land its best and it was said that they ate the fruits of palm trees and trees from above and the cultivation from under their legs, and the meaning: they left in their country and did not reveal their country and did not kill, so they enjoyed their money and what God had blessed them From them a nation that has entered into Islam)

It is clear from the above that Al-Tusi may choose, in interpreting some verses, a reason for their revelation because it is narrated and because others are not consistent with Islamic principles and doctrinal postulates, and he permits other sayings, even if they are not narrated, but it does not contradict the context of the verses and the Muslim statements.

Al-Majlisi may choose what is consistent with the apparent meaning of the verses and the meaning of their context, turning away from what was said that is not consistent with Islamic principles.

Fourthly, in the Almighty's saying: (Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty) [An-Noor: Verse 23]

Al-Tabari narrated the revelation of the verses of Surat Al-Nur about Aisha, and he narrated their revelation about the women of the believers, and he considered it the first, because it is of more general benefit, and if it is possible that the reason for its revelation was about Aisha, then it is not. The verse is limited to its reason, so what he believes is that it was revealed in the matter of Aisha, and the ruling on it is general in relation to everyone who was in the quality with which God described him in her.

What al-Tusi reported in narration and criticism is close to what al-Tabari had, and he denied its revelation regarding those who slandered Aisha due to the narration of the revelation of the verses before her in it. He said: (This is a general warning to all those who are accountable, according to the words of Ibn Abbas, Ibn Zaid, and most of the people of knowledge. Some people said: Concerning Aisha. When they saw this verse revealed about her, they imagined that the threat was specific to the one who slandered her, but this is not true, because according to most Scholars who have concluded: If a verse was revealed for a reason, it should not be limited to that, such as the verse about cursing, the verse about slander, the verse about zihar, etc., and When did she become pregnant? In general, there is income from the slander of Aisha, in general.

Al-Tabatabai: (The verses refer to the hadith of Al-Ifk, and the Sunnis have narrated that the one mentioned in the story of Al-Ifk is Aisha, the Mother of the Believers, and the Shiites have narrated that it is Mariyah Al-Qibtiyya, the mother of Abraham, whom Muqawqis, King of Egypt, gave as a gift to the Prophet, may God

bless him and his family, and both hadiths are not devoid of something, as will be mentioned in The following narrative research.

It is better that we search for the text of the verses in isolation Both narrations, except that it is accepted that the debauchery mentioned in it was due to some of the family of the Prophet, may God bless him and his family, either his wife or the mother of his child, and perhaps the Almighty's saying referred to him: "And you think it is easy, but it is in the sight of God great." Likewise, what can be learned from the verses is that the hadith had spread among them. They expanded on it and everything else What verses he refers to... And in the narrations, even though they are similar in telling the story, there are problems in several ways:

One of them: The Muslim from its context is that the Prophet, may God's prayers and peace be upon him and his family, was in doubt about Aisha's matter after the falsehood was confirmed... and this is what shows his status, may God's prayers and peace be upon him and his family. How? And He, Glory be to Him, says: (Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say, "This (charge) is an obvious lie)

Secondly: What the narrations indicate is that the talk of slander was ongoing among the people from the time those who slandered it began until it was concluded by them for more than a month. The ruling on slander in the absence of testimony was known, which was flogging the slanderer and acquitting the slanderer according to Islamic law. So what is the meaning of the Prophet, may God's prayers and peace be upon him and his family, stopping from slandering? The thinkers of immorality limit this long period of waiting for revelation regarding it until it spreads among the people, and tongues receive it, and riders move with it, and the rags expand on Al-Ratq?...

Thirdly: It states that the people with the immorality are Abdullah bin Abi, Mustaha, Hassana, and Hamnah. Then it mentions that he, peace and blessings of God be upon him and his family, punished Abdullah bin Abi Haddin, and each of Mistah, Hassan, and Hamnah were punished in the same way. Then Haddi Abdullah bin Abi explained that whoever slanders the wives of the Prophet, peace and blessings of God be upon him and his family, he will be subject to two punishments, and this is An outright contradiction They were all slanderers, without any difference between them...).

As for Al-Majlisi, after narrating what Al-Tabarsi narrated in the council regarding the revelation of the verses regarding Aisha, he transmitted narrations from Ahl al-Bayt, including those from Al-Qummi, that the common people narrated that it was revealed about Aisha and what she threw at the Khuza'ah in the Battle of Banu Al-Mustaliq, and as for the private ones, they narrated that it was revealed about Mariyah Al-Qibtiyyah. And what Aisha accused her of is a criticism that is a clear refutation of the public narrations.

It is clear from what has been mentioned that Al-Tusi is close in many sources to Al-Tabari, quoting and criticizing what was said about the reasons for the revelation. They both denied the revelation of the verses of Surat Al-Nur in particular for those who slander Aisha, so they chose that it is a general warning to all those who are accountable. If the verse was revealed for a reason, it was not It must be limited to him.

Al-Majlisi even transmits the narrations of the public regarding the reason for the revelation of a verse, but he adopts what the private narrations and relies on it.

Fifthly, in the Almighty's saying: (O ye who believe! Why say ye that which ye do not) [As-Saff: Verse 2]

The commentators differed as to the reason for the revelation of the verse and what is intended by it to be addressed by the Almighty's saying: (O ye who believe) Al-Tabari chose to reveal it about some of the Prophet's companions who wished to know the deeds most beloved to God to be performed, but then they fell short after knowledge, and he supported his opinion with the speech, and he quoted other sayings, saying: (Some of them said: It was sent down as a rebuke from God to a people of the believers, who wished to know the best deeds, so God made it known to them. When they knew, they fell short, so they were rebuked with this verse.... Others said: Rather, this verse was revealed to rebuke some of the Companions of the Messenger of God. May

God's prayers and peace be upon him. One of them was actually proud of the good deeds that he had not done, so he would say, "I did such-and-such," so God punished them for falsely being proud of what they had not done.... Others said: Rather, this is a rebuke from God to a people of hypocrites, who used to promise the believers victory while they were liars.... And the most appropriate of these statements regarding the interpretation of the verse is the saying of those who said: By this he meant those who said: If we knew the most beloved deeds to God We worked on it, then they failed to act after they found out.

But we said: This saying is more worthy of it, because God, glory be to Him, addressed the believers with it, and said: (O ye who believe) And if it had been revealed about the hypocrites, they would not have been named, nor would they have been described as having faith.) Al-Tabarsi quoted two sayings, and neither of them was preferred: that the speech was for the hypocrites. It is bashing them for showing faith but not concealing it, and that the speech is for the believers, and criticizing them for saying something and not doing it.

Ibn Kathir chose what al-Tabari chose and attributed it to the majority, as they interpreted the verse as having been revealed when they wished for jihad to be imposed on them, but when it was imposed, some of them turned away from it. For him, the verse is like the Almighty's saying: (Those who believe say, "Why is not a sura sent down (for us)?" But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them) This is Ibn Jarir's choice.

Ibn Ashour chose it and cited it in context. He said: (On the authority of Abu Salih, it implies that the surah was revealed after they were commanded to wage jihad with verses other than this surah, and after they had promised By deputizing for jihad, then they abandoned it and hated it. This is what was narrated on the authority of Ibn Abbas, and it is clearer and more consistent with the structure of the verse. And the interrogative question in it is to rebuke and blame, and it is appropriate for saying after it, "Grievously odious is it in the sight of Allah that ye say that which ye do not")

Al-Tusi reported on the reason for the revelation of the verse: On the authority of Al-Hasan: It was revealed about the hypocrites, and he called them "faith" according to the apparent meaning, and it was said: It was revealed about a people who used to say, "If we meet the enemy, we will not." They fled and then they did not fulfill what they said. Qatada said: It was revealed about a people who said: We struggled and did well, but they did not do it. And Ibn Abbas and Mujahid said: It was revealed. There are people who said: If we had known the deeds most beloved to God, we would hasten to them. When the obligation of jihad came down, they were hesitant about it, and some people said: It is the same as what he said. (O ye who believe! fulfil (all) obligations) The statement that must be fulfilled is the statement that is believed in an act of righteousness in the way of a promise without a request.

Sheikh al-Tusi reported the difference in the reason for the revelation of the verse, and he made it more likely that it was revealed regarding every believer and unbeliever, and he explained it as being more general and comprehensive. He said: (They differed as to whom this verse was revealed, so Ibn Abbas, al-Hasan, and others said: Among the commentators: It was revealed about every believer and unbeliever, and Ikrimah said: It was revealed about Ammar bin Yasir and Abu Jahl, and this is what Abu Jaafar said. (PBUH) Al-Dahhak said: It was revealed about Omar ibn Al-Khattab, and Al-Zajaj said: It was revealed about the Prophet (PBUH) and Abu Jahl, and the first is more general in benefit, because it includes it. In it is all that they said.)

Thus we know that the criterion for weighting between the statements according to the Sheikh here is the generality and comprehensiveness of the meaning.

As for Al-Majlisi, he did not narrate the reason for the revelation of the verse except what was narrated by Al-Tabarsi, who said: (And in the council on the authority of Al-Baqir, peace be upon him, that it was revealed about Ammar bin Yasir and Abu Jahl).

It was narrated in The site of another narration from Tafsir al-Qummi includes that the verse is addressed to the companions of the Messenger of God, may God's prayers and peace be upon him and his family, who promised to support him and not disobey his command or They broke his covenant with the Commander of the Faithful, peace be upon him, and God knew that they would not fulfill what they said, so He said: (Why do

you say what you do not do? It is so detestable to God.) God called them believers by their confession, even if they did not believe.

What Al-Majlisi adopted regarding the content of the narration supports the context of the verses, as it contains the Almighty's saying: (Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure.) It is clear that the speech was for those who gave up fighting after they had promised to do so, so God Almighty rebuked and announced that He loves the truthful and their words and deeds are consistent.

What is clear from what Al-Majlisi reported is that he transmitted the reason for the revelation of the verse to specific people, and in another place he adopts its revelation to those who broke the covenant of the Commander of the Faithful (peace be upon him), and he combines the two sayings that the reason for its revelation is what he mentioned first, while what he mentioned later is a running, application, and secondary intent of the verse. It is clear from the above that Al-Tusi may quote statements about the reason for the revelation of a verse, and he prefers which of them is the most general and comprehensive. Al-Majlisi may quote, in the reason for the revelation of a verse, that it was revealed in specific people, and in another place he may quote that it was revealed in incidents that are a matter of flow and application, and a secondary purpose of the verse.

Sixthly, in the Almighty's saying: (frowned and turned away ... Of him wast thou unmindful) [Abasa: Verse 1-10]

It is well known among common commentators that the verses were revealed about the Prophet (PBUH) and Ibn Umm Maktum. Al-Tabari said: (... It was mentioned that the blind man whom God mentioned in this verse is Ibn Umm Maktum. The Prophet, peace and blessings of God be upon him, was blamed because of him...), and Ibn Kathir said. (More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of Quraysh, and he aspired to convert to Islam. While he was addressing and conversing with him, he approached Ibn Umm Maktum was one of those who had converted to Islam in the past, so he began to ask the Messenger of God, may God bless him and grant him peace, about something and insist on it. The Prophet, may God bless him and grant him peace, wished that if he had spared that hour, he would be able to address that man out of hope and desire to guide him. He frowned at Ibn Umm Maktum, turned away from him, and approached the other. Then God Almighty revealed: (frowned and turned away) And the incident occurred in Mecca. Al-Qurtubi said: (Surat Abs is Meccan in everyone's opinion... The scholars of interpretation have unanimously narrated that some of the nobles of Quraysh were with the Prophet - may God bless him and grant him peace - and he aspired to their conversion to Islam, so Abdullah bin Umm Maktoum accepted, and he hated it. The Messenger of God - may God bless him and grant him peace - that Abdullah interrupted his speech to him, so he turned away from it, and this verse was revealed about him.) Except it was narrated on the authority of Ibn al-Arabi that he denied Its Mecca based on its revelation in Ibn Umm Maktoum said: (As for the saying of our scholars that it is Al-Walid bin Al-Mughirah, others have said that it is Umayyah bin Khalaf and Al-Abbas, and this is all falsehood and ignorance on the part of the commentators who have not investigated the religion, because Umayyah bin Khalaf and Al-Walid were in Mecca and Ibn Umm Maktoum was in Medina. He did not attend with them, nor did they attend with him.)

Al-Tusi narrated the reason for the revelation in the incident and criticized it, completely rejecting it. He transmitted the reason for the revelation, which is free from the problems mentioned in the first opinion. He said: (And the blind man that is meant is Abdullah bin Umm Maktoum - according to the statement of Ibn Abbas and Mujahid. Qatadah, Al-Dahhak, and Ibn Zaid - and they differed regarding whom God Almighty described in this way. Many of the commentators and people of hash said: Indeed, what is meant is the Prophet. May God's prayers and peace be upon him and his family. They said that this was because the Prophet, may God's prayers and peace be upon him and his family, had with him a group of the nobles of his people and Their leaders had gone away with them, so Ibn Umm Maktum came to greet him, so the Prophet, may God's

prayers and peace be upon him and his family, turned away from him, out of hatred that the people would hate his arrival. So God blamed him for that.

It was said: Ibn Umm Maktoum was a Muslim, but he was only addressing the Prophet, may God's prayers and peace be upon him and his family, and he was not He knows that the Messenger of God is busy with the words of a people, so he says, O Messenger of God, and this is corrupt, because the Prophet, may God's prayers and peace be upon him And after quoting a number of what was mentioned in the Qur'an and what was known in history of his good character (may God bless him and grant him peace), he criticized the interpretation and conveyed the satisfactory interpretation, he said: (Who is this?) His description is how he frowns in the face of a blind man who came seeking Islam, despite the fact that the prophets, peace be upon them, are far removed from such morals and from what It is less than that because of the reluctance involved in accepting their words and listening to their supplications, and such a thing is not permissible for the prophets. Who knows their value and their characteristics.

And some people said: These verses were revealed about a man from the Umayyad tribe who was standing with the Prophet, may God bless him and grant him peace. His family, when Ibn Umm Maktoum approached, he was repulsed by him, gathered himself together, frowned at him, and turned his face away from him, so God Almighty spoke of that and denied it. Reproaching me for that), Al-Tusi presents the narrations he received of the reasons for the revelation of the Qur'an and historical postulates, and rejects what contradicts and lies with them.

As for Al-Majlisi, he quoted from Al-Tabarsi the aforementioned reason and criticized it with what he quoted from Al-Sayyid Al-Murtada in Al-Tanzih, that the apparent meaning of the verse does not indicate that it is directed to the Prophet (PBUH), and there is nothing in it that indicates that it is an address to him. Rather, it is pure news, and the person reporting it has not been made clear, and it contains evidence. When contemplating that the person concerned with it is other than the Prophet (PBUH), he described him in a way that the Prophet is not described in, and in the verses: (Though it is no blame to thee if he grow not) How then, when he (may God bless him and grant him peace) was sent for supplication and warning? After quoting and criticizing it, it was revealed and before the narration for the aforementioned reason, but with guidance befitting the status and morals of the Prophet, he said: (After acknowledging its revelation in him (may God bless him and grant him peace), the reproach was for abandoning the first, or what was intended to harm the infidels and cut off their ambitions from the approval of the Prophet (may God bless him and grant him peace) with them, and to condemn them for belittling them. The believers, as he repeatedly mentioned), then he came back and narrated the revelation of the verse about a man from the Umayyads, and in some of the narrations a statement by his name is mentioned. He said, quoting Tafsir al-Qummi: (It was revealed about Uthman and Ibn Umm Maktoum. Ibn Umm Maktoum was the muezzin of the Messenger of God (may God's prayers and peace be upon him) and he was blind. He came to the Messenger of God (may God's prayers and peace be upon him) and his companions were with him, and Uthman was with him. The Messenger of God (may God's prayers and peace be upon him) presented him to Uthman, but Uthman frowned and turned away from him, so God revealed: (frowned and turned away)

It is clear from the above that Al-Tusi presents in some of the sources of the reasons for the revelation what was narrated in it based on the Qur'an and historical postulates, and rejects what contradicts and disbelieves them, and adopts the narration that is safe from contradiction and bases the interpretation on it. As for Al-Majlisi, he is like Al-Tusi in narration and criticism, except that he descends and accepts the narration for the aforementioned reason and directs it in a way that is consistent with Qur'anic concepts, historical postulates, and doctrinal foundations.

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