

Studying the Exclusions (Mustathniyāt) of Surat al-‘Ankabūt

بررسی مستثنیات سوره عنكبوت

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Abstract

چکیده

The existence of several causes of revelation for the first verses of Surat al-‘Ankabūt and verse 60 of this surah, and talking about hypocrisy and migration (Hijrat) in this surah have caused some commentators to believe in the discrete revelation of it. While the multiplicity of causes of revelations about a verse leads to them becoming distrustful and invalid. Proposed reasons for rejecting these causes of revelations are: their multiplicity on a fixed subject, the existence of conflicting narrations, the anxiety in the mentioned narrations, having additional sections in some narrations compared to others, lack of coordination of cause of revelations in assigning the cause of the revelations to a specific verse or specific person, the existence of some causes of revelations of the excluded verses that shows they are Makki in opposition to the Quran and syntactic reasons based on the connection and coherence of the excluded verses with previous and subsequent verses. In this research, through descriptive-analytical method the causes of the excluded verses of Surat al-‘Ankabūt have been criticized and the reasons of those who believe in exceptions have been rejected.

وجود چند شان نزول ذیل آیات اولیه سوره عنكبوت و ایضا آیه ۶۰ این سوره و صحبت از نفاق و هجرت در این سوره سبب شده تا بعضی از مفسرین قائل به نزول گسسته این سوره شوند. در حالیکه تعدد سبب نزول ها ذیل یک آیه باعث بی اعتمادی و بی اعتبار شدن آنها می گردد. دلایلی که در رد این شان نزول ها ارائه شده عبارتند از: تعدد آنها در باره یک موضوع ثابت، وجود روایات معارض، اضطراب در روایت های ذکر شده، حامل زیاد بودن بعضی از روایات نسبت به بعضی دیگر، عدم تفاهم شان نزول ها در تخصیص شان نزول ها به آیه ای خاص یا فردی مشخص، وجود شان نزول هایی مبنی بر مکی بودن آیات مستثنا شده، مخالفت با قرآن و دلایل نحوی مبنی بر ارتباط و انسجام آیات مستثنا با ماقبل و مابعد. در این پژوهش به صورت توصیفی-تحلیلی علل پیدایش آیات مستثنیات سوره عنكبوت مورد نقد قرار گرفته و دلایل قائلان به استثنا مخدوش شده است.

Keywords: Surat al-‘Ankabūt, cause of revelation, discrete revelation, continuous revelation, Exclusions (Mustathniyāt) of Surah.

کلمات کلیدی: سوره عنكبوت، شان نزول، نزول گسسته،

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Introduction

The existence of several causes of revelations in the first verses of Surat al-‘Ankabūt as well as verse 60 of this surah, on the one hand, and the belief in being Madani of the verses that speak of hypocrisy and jihad, on the other hand, has caused some commentators to believe in the exclusion (*Mustathnā*)¹ of some verses of Surat al-‘Ankabūt and, as a result, to believe in the discrete revelation of this surah. According to some commentators, these reasons were so convincing that they accepted them without any research. Insofar as they have considered Surat al-‘Ankabūt (which is known as Makki) as Makki-Madani and have interpreted some verses of it in the style of Madani verses. This has caused some commentators to believe in the discrete revelation of the surah. Continuous revelation means that among the revealed verses of one surah, the revelation of another surah has not begun, and the revelation of the surah may have lasted for months. Conversely, discrete revelation means that the verses of one surah have been revealed in a scattered manner, and verses from another surah have been revealed before the end of that surah. This article attempts to resolve the dispute between the discrete and continuous revelation of the surah and prove the continuity of the revelation of the surah, and reject the reasons of those who believe in exclusion by criticizing the stated causes of revelation and matching with the principles of *fiqh al-ḥadith*.

1 In the terminology of Qur’anic sciences, exclusions of a surah are verses contrary to the revelation of the whole surah; such as the existence of Maki verses in Madani surahs and the existence of Madani verses in Maki surahs.

Research Background

About the continuity of the revelation of Surat al-‘Ankabūt, an article entitled A New Consideration of the Comment of Nifaq and Hijrat In the Chapter of Ankabut with Regard to Continuous Revelation of the Chapter in Mecca by Zahra Kalbasi and Amir Ahmadnejad was printed in the Journal of Commentary Studies (Autumn 2018). The authors of the mentioned article have considered the main reason for the discontinuity of Surat al-‘Ankabūt as talking of hypocrisy and jihad in the first verses of this surah then they refuted the idea that the verses were Madani, using evidence to prove hypocrisy in Mecca. The hypocrites mentioned in the first verses are considered some of the Muslims of Mecca who faltered or secretly apostatized and refused to emigrate. Certainly, the authors of the article have not been unaware of the numerous causes of revelation and have tried to date the verses of the surah. They have attempted to refute the claim by dating the verses and considering their incompatibility with the cause of revelations. Therefore, the article does not discuss all the exclusion verses of the surah but relies on hypocrisy and emigration - although it is not unaware of the multiplicity of causes of revelations. The novelty of the present study is that it deals with all the excluded verses (Mustathniyāt) of the surah and tries to distort the cause of revelations and the continuity of the revelation of the surah by using the rules of *fiqh al-ḥadith*.

Surat al-‘Ankabūt

According to the current order, this twenty-ninth surah of the Holy Quran includes 69 verses. The name of this

surah is “‘Ankabūt” (meaning spider) because of the simile used in verse 41 of this surah in which idolaters who rely on entities other than God are assimilated to spiders. The reason for considering this surah as Madani is its first eleven verses, which are about hypocrites and jihad (Makārim Shīrāzī, 1995, 16:198-199). All of this Surah, according to ‘Akramih, ‘Aṭa, and Kalbī, is Makki. Ibn ‘Abbās has also been quoted as having two different views, in one of which he considered as Makki and the other as Madani. Hasan also said, “Except for the first ten verses, the rest of the surah was revealed in Mecca” (Ṭabṛasī, 1993, 425:8). Ṭabātabāī also said, “The themes of Surat al-‘Ankabūt are more compatible with the atmosphere of Mecca” (Ṭabātabāī, 1996, 1:145). A total of 12 verses are excluded from this surah. Verses 1 to 11 are:

A.L.M. * Do men think that they will be left alone on saying, “We believe”, and that they will not be tested? * We did test those before them, and Allah will certainly know those who are true from those who are false. * Do those who practice evil think that they will get the better of Us? Evil is their judgment! * For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the term (appointed) by Allah is surely coming and He hears and knows (all things). * And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation. * Those who believe and work righteous deeds,- from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds. * We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in

worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did. * And those who believe and work righteous deeds,- them shall We admit to the company of the Righteous. * Then there are among men such as say, “We believe in Allah”; but when they suffer affliction in (the cause of) Allah, they treat men's oppression as if it were the Wrath of Allah! And if help comes (to thee) from thy Lord, they are sure to say, “We have (always) been with you!” Does not Allah know best all that is in the hearts of all creation? * And Allah most certainly knows those who believe, and as certainly those who are Hypocrites. (al-‘Ankabūt: 1-11)¹

Qatādih considers the first ten verses of Surat al-‘Ankabūt as Madani (Ṭūsī, n.d., 8:185). In some interpretations, the first eleven verses are considered Madani (Zamakhsharī, 1987, 3:438; Ibn Juzayy Gharnātī, 1995, 2:122).

﴿الم﴾ * أ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ * وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ * أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ * مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَكَ وَ هُوَ السَّمِيعُ الْعَلِيمُ * وَ مَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ * وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ * وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَ إِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ * وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ * وَ مَنْ كَذَبَ اللَّهُ وَ لَيْسَ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ * وَ لَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَ لَيَعْلَمَنَّ الْمُنَافِقِينَ (عنكبوت: 1-11)

The reasons of those who believe in the exclusion of these verses are these hadiths:

A. Sha‘bī says, “Some people in Mecca professed Islam. From Medina, the companions of the Prophet (pbuh) wrote to them that ‘your Islam is not accepted unless you emigrate’. They wanted to leave Mecca, but the polytheists pursued, persecuted and tortured them. Then, the first and second verses of Surat al-‘Ankabūt were revealed. Muslims of Medina wrote to them that such a verse was revealed about you. They told themselves that we would leave Mecca and fight them if they chased us. When they were leaving, the polytheists chased them, and a battle took place. Some were killed, and some were saved. Then, verse 110 of Surat an-Nahl was revealed about the mercy on these emigrants. (Vāhedī, 1991, 350).

Regarding the critique of the above narration, it should be said:

First, according to which verse of the Quran did the companions of the Prophet (pbuh) oblige the people of Mecca to emigrate if they want to be known as Muslim? If it is said that verse 97 of Surat an-Nisā¹ refers to this issue, it should be said that Surat an-Nisā¹ is Madani and is chronologically after Surat al-

‘Ankabūt. Hence, this verse was not revealed at that time for the Muslims of Medina to cite. In addition, according to the narrations, verse 97 of Surat an-Nisā¹ refers to the question and answer of the grave and the world of Purgatory (like verses 28 and 29 of Surat an-Nahl) (Ṭabātabāī, 1996, 5:49) and has nothing to do with the Islam of the Muslims of Mecca. If verse 72 of Surat al-Anfāl² is suggested as confirming Sha‘bī’s claim, it should be said that this surah is also Madani and later than Surat al-‘Ankabūt. Islam, on the other hand, does not oblige the people of Mecca to emigrate but says that “the Muslims of Mecca can help you if they leave Mecca. Because of the domination of the infidels over them, they cannot help you while they are in Mecca.” Ṭabasī has also mentioned this issue (Ṭabasī, 1993, 4:861).

Second, with the presence of an immaculate person among the ‘ummah, there is no place left for *ijtihād*. If the Islam of the people of Mecca was conditional on emigration, this statement would be the responsibility of the Prophet (pbuh) and not the

٢ (إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يَهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ) (انفال: ٧٢)

Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do. (al-Anfāl: 72)

١ (إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا) (نساء: ٩٧)
 “When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge!" (an-Nisā¹: 97)

companions. Plus, the revelation of verses about a group and informing them should be by order of the Prophet (pbuh). However, in the narration, the companions did so, and the name of the Prophet is not mentioned.

Third, it is narrated that verse 110 of Surah An-Nahl was revealed about these people, while according to Ramyar, the revelation of Surah An-Nahl precedes Surat al-‘Ankabūt. Because Surah An-Nahl is the seventieth Surah and Surat al-‘Ankabūt is the eighty-fifth Surah (Ramyar, 1990, 613-612).

Fourth, the beginning of the narration says that the first and second verses of Surat al-‘Ankabūt were revealed about the Muslims of Mecca and the end of the same narration says also verse 110 of Surah An-Nahl was revealed about them. This confirms the discrete revelation of the surah and conflicts with the hadith of Ibn ‘Abbās about the continuous revelation of the surah. That hadith is: “The Messenger of God (pbuh) did not know the end of the surah until the revelation of ‘In the name of God, the Most Gracious, the Most Merciful’” (Bayhaqqī, 1985, 1:126; Hākim Neyshābūrī, 1991, 1:355). Based on this statement of Ibn ‘Abbās, it can be said that whenever “In the name of God, the Most Gracious, the Most Merciful” was revealed, the Muslims knew that the previous surah had ended and a new one had begun. This statement shows that until the revelation of the current surah was completed, no new surah was revealed. Hence, the continuous revelation of the surahs is concluded from this statement.

B. Muqātil says, “The first and second verses were revealed about the family of Muḥja‘ (Omar's mentor), who is the first Muslim martyr in the

battle of Badr. He was killed by ‘Amru Ibn al-Ḥaḍramī, and the Prophet (pbuh) said about him, “he is the Sayyid al-Shuhadā’ (leader of the martyrs), and from this ummah, he is the first person who is called to Paradise.” His parents and wife were impatient. Then the first and second verses of Surat al-‘Ankabūt were revealed, and they were informed that difficult tests are ahead for the God Almighty” (Vāhedī, 1991, 350).

C. According to the commentators, the verse “*va vaṣṣayna al-Insāna bi Validayhi Iḥṣnā*’ ... (We have enjoined on man kindness to parents ...)” (al-‘Ankabūt:8) is revealed about Sa’d ibn Abī Vaqāṣ. When he believed and converted to Islam, his mother Jamila said to him, “I have heard that you have gone astray. I swear by the sun and wind, I will not go under any roof, and I will not eat or drink until you give up on Muhammad and return to the old religion.” Although Sa’d was his mother's favorite child, he did not listen to his mother. His mother spent three days hungry and thirsty outside the house until she fainted.

Sa’d came to the Prophet (pbuh) and told the story. The eighth verse of Surat al-‘Ankabūt was revealed, as well as verse 15 of Surat al-Aḥqāf and verses 14 and 15 of Surah Luqmān (Vāhedī, 1991, 351). If the stated cause of revelation is considered satisfactory about Sa’d ibn Abī Vaqāṣ, the Madani nature of verse 8 will be ruled out, but the discrete revelation of the Surah remains valid for two reasons. (1) Because according to historians, Sa’d became a Muslim at the beginning of the Be’sat and was the third (Blādhārī, 1996, 10:12) or the seventh (Ibn ‘Abd

١ (وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا) (عنكبوت: ٨)

al-Bar, 1992, 2:607) Muslim. Since Surat al-‘Ankabūt was not one of the first revealed Surahs, but according to the history of the Quran, it is the eighty-third revealed Makki Surah (Hujjatī, 2002, 297), the discrete revelation of the stated Surah is proved. (2) Simultaneous revelation of verse 15 of Surat al-Aḥqāf and verses 14 and 15 of Surah Luqmān, along with verse 8 of Surat al-‘Ankabūt, will be the reason for the discrete revelation of not only Surat al-‘Ankabūt but also of Surahs of Aḥqāf and Luqmān.

In the critique of the mentioned narrations, it should be said that disturbance is evident in the narration. Because it mentions “I will not shelter from the sun and wind,” while in the narration of Abu Sa‘īd - which follows - the sun and wind are not mentioned; instead, it is said, “I will definitely not speak.” In addition, the above narration states, “Along with verse 8 of Surat al-‘Ankabūt, verse 15 of Surat al-Aḥqāf and verses 14 and 15 of Surah Luqmān were also revealed,” while the following narration mentions only the revelation of verse 8 of ‘Ankabūt.

On the other hand, the revelation of verses 15 of Surat al-Aḥqāf and verses 14 and 15 of Surah Luqmān, along with verse 8 of Surat al-‘Ankabūt, conflicts with the hadith of Ibn ‘Abbās (Bayhaqqī, 1985, 1:126; Hākim Neyshābūrī, 1991, 1:355) that mentions the continuous revelation of Surahs.

Another reason that refutes the above narration is the revelation of verses 14 and 15 of Surah Luqmān, along with verse 8 of Surat al-‘Ankabūt. Surah Luqmān is Makki, and verses 14 and 15 are not excluded. Therefore, the opposition of the Quran prevents the acceptance of the hadith.

D. Abu Sa‘īd ibn Abī Bakr Ghāzi narrates from Muṣ‘ab, and he narrates

from his father, Sa‘d ibn Abī Vaqāṣ, “His mother swore that she would not speak at all and would not eat or drink unless her son returned to disbelief. Three days passed and his mother fainted from the severity of the hardship and sorrow. At that time, the eighth verse of Surat al-‘Ankabūt was revealed” (Vāhedī, 1991, 351).

E. Ahmad ibn Muhammad ibn Abdullah ibn Hafiz quotes Abu Uthman Nahdī, and he narrates from Sa‘d ibn Mālik:

The verse “... *Va ‘n Jāhadāka litushrika bi’* ... (but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge)” (al-‘Ankabūt:8) is revealed about me. I was a worthy and obedient child to my mother. When I became a Muslim, my mother said: “What is this new religion you have adopted? Either abandon the new religion, or I will not consume water and bread until I die, and this disgrace will remain for you so that people will call you, O mother-killer!” I said, “mother, do not do this because I will not give up my religion in any way.” Sa‘d says, My mother did not eat one day, and it was hard for her. She spent another day and night hungry until it was impossible for her. At that point, I said, “Mother, I swear to God, if you have a hundred lives and lose all of them, I will not give up my religion. Eat if you want, or do not eat.” My mother ate at that point. (Vāhedī, 1991, 352).

In the critique of the mentioned narration, it should be said that this narration conflicts with the other two narrations that were criticized and were about Sa‘d ibn Abī Vaqāṣ. This

١ (إن جاهدك لتشرك بي ...) (عنكبوت: ٨)

narration considers the revelation of the verse about Sa'd ibn Mālik, not Sa'd ibn Abī Vaqāṣ, does not mention the sun and the wind, but does mention the number of days of the strike as two days, not three days. It also does not state fainting and has two extensions compared to the previous two narrations: (1), "this disgrace will remain for you so that people will call you, O mother-killer!" (2), "Mother, I swear to God, if you have a hundred lives and lose all of them, I will not give up my religion. Eat if you want, or do not eat."

F. It is also stated that verse 10 was revealed about 'Ayyash ibn Abi Rabi'a Makhzumī. He had returned to disbelief, but when verse 10 of Surat al-'Ankabūt was revealed, he moved to Medina with some people and became a Muslim, and developed a strong faith (Muḥaqqiq, 1982: 606).

G. Considering the reason for the exclusion of verse 11 of Surat al-'Ankabūt, Ibn 'Abbās said,

This verse was revealed about the believers who were expelled by the polytheists. Then they turned to apostasy. And the verse "(Namely) those whose lives the angels take in a state of wrong-doing to their own souls. Then would they offer submission (with the pretense), 'We did no evil (knowingly).'

(The angels will reply), 'Nay, but verily Allah knoweth all that ye did'" (Nahl: 28)¹ is revealed about them.

In the critique of the above narration, it should be stated that

١ (الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ) (النحل: ٢٨)

'Akramih made the same quotation from Ibn 'Abbās. But instead of verse 11 of Surat al-'Ankabūt, he has mentioned verse 10 (Vāhedī, 1991, 352).

As those who believe in exclusion have relied on narrations to prove their claim, those who believe in the continuous revelation of surahs also have their own reasons; One of them is these narrations.

Mujahid says the verse "*va min annāsi man yaqulu āmannā bi allah*"² ... (Then there are among men who say, 'We believe in Allah')" (al-'Ankabūt: 10) is revealed about those who only claim to be Muslims but they turn to disbelief when troubles are sent by God. (Vāhedī, 1991, 352).

Zahhāk said, "The tenth verse of Surat al-'Ankabūt is about a group of traitors in Mecca who professed to be Muslims and returned to polytheism when they were attacked and tortured by the polytheists" (Vāhedī, 1991, 352).

Other than the mentioned narrations claiming that the first verses of Surat al-'Ankabūt are Makki, other reasons for these verses being Makki are mentioned below:

If, according to Qatādih, the first ten verses are Madani, the eleventh verse must be Makki. The eleventh verse begins with "Va" (Şāfi, 1997, 20:316). Therefore, this verse has no independence in revelation and relies on the previous verses. Since, according to Qatādih, the eleventh verse and the following verses are not excluded and are Makki, the first verses of the surah must also be Makki.

٢ (وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ) (عنكبوت: ١٠)

If according to others, the first eleven verses of Surah are Madani, the twelfth verse was revealed in Mecca. The beginning of the twelfth verse with the letter "Va" is the reason for the connection to the previous verse. Since the twelfth and subsequent verses are not excluded and are Makki, the first verses must also be Makki.

One of the principles of those who believe in exclusion (*Mustathniyāt*) is this hadith: "If the beginning of a Surah was revealed in Mecca, it is Makki; then God would add to it what He wants" (Ibn al-Ḍaris, 1988, 33). The opposite meaning of this hadith is that if the beginning of a surah was revealed in Medina, that surah is considered Madani. So how do those who believe in exclusion and believe in this hadith consider this surah to be Makki even though they consider initial verses as Madani?

If talking about *jihād* in verse 6 is considered the reason for the nature of the verses to be Madani, it should be said in verse 69 of this surah: "And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily Allah is with those who do right"¹ (al-‘Ankabūt:69) also speaks of *jihād* while no commentator has considered this verse as Madani. The use of the word *jihād* in verse 69 itself proves that the meaning of *jihād* in Makki verses does not inevitably mean fighting the enemies, but it can mean fighting against passions or enduring difficulties (Sādeqī Tehranī, 1998, 23:20). It can also be interpreted as meaning patience in the face of hardships and adversity or not giving

up faith (Ṭabātabāī, 1996, 16:103). Another group has considered the meaning of "*Yujahidu li nafsih*² (striving for himself)" (al-‘Ankabūt: 6) in the context of good deeds and has said that it means that the return of action is to the man himself and has no benefit for God; God Almighty is free from any action performed by human beings (Balkhī, 2002, 3:373; Ibn Kathir, 1998, 6:238).

If the talk of hypocrisy in verse 10 is considered as the reason for the first verses of the surah to be Madani, it should be said that it is true that the occurrence of hypocrisy in Medina is certain, but proving a claim does not negate other issues. In other words, the existence of hypocrisy in Medina is not a reason for its absence in Mecca; The hypocrites mentioned in verse 11 refer to the Muslims who became weak after being persecuted, and this weakness in their faith either manifested itself in the form of apostasy or by not migrating due to the suffering of traveling and leaving the homeland. Darvazih has also considered verse 106 of Surah An-Nahl as a confirmation of the apostasy of some people and the existence of hypocrisy in Mecca (Darvazih, 2004, 5:473): "How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you: for He hears and knows (all things)." (al-‘Ankabūt: 60)³

Suyūṭī has excluded the above verse due to the narration of Ibn Abi Ḥātam about the cause of revelation of the verse (Suyūṭī, 2000,1:77). That narration says Abu Bakr Ahmad ibn

١ (وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ) (عنكبوت: ٦٩)

٢ (يُجَاهِدْ لِنَفْسِهِ) (عنكبوت: ٦)

٣ (وَكَايُنْ مِنْ دَابَّهِ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ) (عنكبوت: ٦٠)

Muhammad Tamimi narrates from Ibn 'Umar that:

We entered one of the houses of the *Ansār* with the Prophet (pbuh). The Prophet picked up dates from the ground and ate them, and asked why I do not eat. I said I do not want to. The Prophet (pbuh) said, "But I have an appetite. This is the morning of the fourth day that I have not eaten anything, while if I had asked God, He would have given me the kingdom of Kasra and Ceasar. O son of 'Umar, you live among a people who surprisingly save their sustenance for the year. This is due to their lack of belief." It did not take long for verse 60 of Surat al-'Ankabūt to be revealed: "How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you: for He hears and knows (all things)." (al-'Ankabūt: 60)¹ (Ibn Abi Hātam, 1998: 9/3079).

In the critique of the above narration, it should be said that any narration that is contrary to the Quran is rejected. God says in Surat al-Noor:

O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly)* If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do. (al-Noor: 27-28).²

١ (وَكَأَيِّنْ مِنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ) (عنكبوت: ٦٠)

٢ (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَ تَسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ * فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ

According to these verses, it is prohibited to enter the house of others without the permission of the owner of the house. And if no one is in the house, permission is not given to enter, and if the owner of the house has given the order to leave, he must be obeyed. So how is it possible that the Prophet (pbuh) entered the garden with Ibn 'Umar in the absence of the owner of the garden without consent? If it is said that these verses also have exceptions and the Prophet acted based on those exceptions, it should be said that exceptions include non-residential places where people have stored goods - such as inns or old caravanserais and public places. But that garden belongs to one of the *Ansār* and is not included in this exception: "It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: And Allah has knowledge of what ye reveal and what ye conceal."³ (al-Noor: 29).

In addition to the fact that Ibn 'Umar's narration was found to be contrary to the Quran, it is also in conflict with the narration narrated by Muqātil and Kalbi. They say:

Verse 56 of Surat al-'Ankabūt was revealed about the weak and the destitute Muslims living in Mecca, and verse 60 was revealed about a group of Muslims who were persecuted by the polytheists in Mecca. And they were obliged to emigrate to Medina. Then they asked, "How will the migration to Medina be when we do not have a house or a shelter there, and there is no

ارْجِعُوا فَارْجِعُوا هُوَ أَزْهَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ) (نور: ٢٧-٢٨).

٣ (لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ) (نور: ٢٩).

one there to provide us bread and water?” (Ṭabṛasī, 1993, 8:455).

On the other hand, verse 60 is connected to previous verses (Şāfi, 1997, 12:21), and hence it has no independence in revelation and has been revealed along with the previous verse or verses. Since verse 59 is not excluded and is Makki, verse 60 must also be Makki. Verse 61 is also connected to the previous one (ibid.). If verse 60 was excluded, verse 61 should also be excluded because it is dependent. Since verse 61 is not excluded and is Makki, verse 60 must also be Makki.

Conclusion

The reasons for the disconnection of the revelation of Surat al-‘Ankabūt can be put into two parts:

(1) Existence of different causes of revelations, which indicates the disconnected revelation of the verses of the surah. While these causes of revelations are sometimes in conflict with each other or in terms of text, they contained more texts than some others, or several causes of revelation are mentioned for one verse. Most importantly, these causes of revelations were sometimes contrary to other verses of the Quran. On the other hand, other causes of revelations have been mentioned, which indicate that the revelation of the excluded verses is Makki. Therefore, such causes of revelations cannot be the basis for the exclusion of verses.

(2) Talk about *jihad* and hypocrisy in the first verses of the surah, while the word *jihad* does not necessarily mean the term *jihad* - as in the last verse of this surah, where Commentators have said that *jihad* in the last verse means fighting passion, enduring adversity, patience in the face

of adversity, not giving up faith, or doing good. On the other hand, some commentators, by explaining the grounds of hypocrisy in Mecca, have proved the presence of hypocrites in Mecca and claimed that hypocrisy has existed in human societies since the beginning of creation.

In addition to the objections, the excluded verses are syntactically related to the previous and subsequent verses, and the connection of the excluded verses with other verses has been proved semantically.

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