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Asbabun Nuzul: Investigating The Historicity Of The Qur'anic Verses' Revelation

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Asbabun Nuzul: Investigating The Historicity Of The Qur'anic Verses' Revelation

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Abstract

Asbabun Nuzul, or "the reasoning of the holy Qur'an disclosed," is one of the sciences of the holy Qur'an. The verses of the holy Qur'an suggest a lifestyle that was revealed to be appropriate for the time and place. All of the verses in the holy Qur'an have a purpose, although not all of them. However, the verses that discuss the law must be revealed for a specific cause in order for the holy Qur'an's vision to be accurately comprehended and to avoid misinterpretations.

Introduction

Ulumul Qur'an is one of the discussion groups that focuses on "Asbabun Nuzul." Whether the revelation of a verse of the Qur'an is prompted by an occasion or a query, it is studied by the science of Asbabun Nuzul. To prevent misinterpretations of the sacred Qur'anic passages, it is vital to read Asbabun Nuzul. A precise and correct understanding of an event will arise from knowing its history. Not all of the Qur'anic holy verses have the same asbabun nuzul. Legal passages frequently contain asbabun nuzul, which helps readers comprehend their meaning and prevents misunderstanding.

The Research's Objectives

The overall goal of this research is to correctly understand the contents of the Qur'an in accordance with the desired message and intent. More specifically, Muslims are anticipated to benefit from the study's findings because:

1. As a teaching tool to clarify the contents of the Qur'an based on the actual interpretation.

2. Avoid misunderstandings of interpretation when there are multiple possible interpretations.

3. Understand the context of the verse's revelation to strengthen the impression and content of the Qur'an's message.

Method

The research method used in this study is library research, which entails reading and analyzing library resources (books) that are pertinent to the Asbabun Nuzul issue. The information that the authors compile comes from choosing from among a variety of published works for later study. The author employs content analysis as his method of analysis, looking for information from religious themes in writings and books, for instance. 66 (Atang Abd Hakim and Jaih Mubarak, 2000).

Asbabun Nuzul, Part of Qur'an Understanding

According to its etymology, Asbabun Nuzul is derived from the Arabic terms asbab and an-nuzul. The term "asbab" is the plural of "sabab," which signifies "cause." An-Nuzul is a masdar version of the word Nazala, which means to descend (Ahmad Warson Munawwir; 1984, pp. 641 and 1507).

When Asbabun Nuzul is used in relation to the meaning of the Qur'an, it refers to the reasons why the Qur'an was revealed. These factors may take the shape of questions or happenings, and it may be these factors or questions, respectively, that result in the revelation of Qur'anic verses.

In terminology Asbabun Nuzul is defined as: "The descent of one or several verses with the cause of an event that is behind it or as an answer or a question or as an explanation of a law at the time the verse was revealed". (Shubhi Shalih, p. 132)

Ordinary thoughts or hypotheses cannot provide knowledge of the Asbabun Nuzul (cause of descending) verse. It cannot be predicted or created on its own. The only way is through authentic narration, which comes from hearing from people / specifically friends who witnessed or were even directly involved in the events surrounding the verse's revelation. Even so, the history must show the progression of acceptance from companions, tabi'in, and at the very least trusted scholars. (Qasthalani, Mohammad, pp. 20-21) In other words, Asbabun Nuzul should be obtained through a recognized narration route (an-naqlush shahih).

The role of the scholars in this matter is only trying to interpret the legal content contained in it, and *tarjih* (choose the strongest argument) in case there are several different narrations. The Qur'anic holy verses are not always revealed in response to an event or question. There are many verses in the Qur'an that came down without being inspired by an incident or question that came before it. Verses relating to the faith system, ritual procedures (fardhu worship), stories of past and future people, verses containing Allah's promises and threats, commands of ma'ruf, advice, imagery, and morals in general are examples. There are also stories of previous people who have a "cause for the descent" of the verse, such as Dzulkarnain's story. (QS Al-Kahf, verses 83–101.)

However, "*asbabun nuzul*" is commonly present, particularly in the ahkam verses. If there is even a remote chance that the book may have existed, the reason of descent will help people better grasp the pentasyri'an's origin and the meaning of the *takhsis*. Regarding the existence or lack of "nuzul causes," the verses of the Qur'an can be divided into two groups. The first group includes the verses that were revealed and have nothing to do with any particular reason other than to serve as human guidance. Second, the verses were disclosed because they had underlying motives, which may be queries or happenings. (According to Ash-Suyuti, p. 29)

The Urgency of Asbabun Nuzul in the Interpretation of the Qur'an

To avoid misinterpretation during translation, it is important to thoroughly examine the factors that led to an event's development. In order to avoid misinterpretations of the intended interpretation, it is essential to grasp the context of when the Qur'anic verses were revealed in addition to their literal interpretation.

Regarding the significance of studying Asbabun Nuzul Science, the researchers made the following remarks:

1. According to Imam Al-Wahidy, it is impossible to understand a verse from the Qur'an (a tafsir verse) without taking into account the narrative and justification for its revelation.
2. Ibn Daqiqil 'Ied acknowledges that the explanation of the cause of the verse's revelation is a suitable method for comprehending the Qur'anic text.
3. Ibn Taimiyah stated that comprehending the verse's revelation's reason is crucial because it gives a more comprehensive comprehension of the cause. (Ash-Shabuni:1988, p. 21).

By paying attention to the opinions of these scholars, it is possible that Asbabun Nuzul Science has a very decisive role in the correct and accurate interpretation of the Qur'an in order to avoid misunderstandings in understanding the holy verses of the Qur'an.

Why Knowing Nuzul Asbabun ?

There are several advantages gained when one learns the reasons behind the revelation of the passage. Among the advantages/advantages are:

1. Understanding the wisdom found in religious law. This is advantageous to both Muslims and non-Muslims. Of course, those who are already Muslims will strengthen their religion as they see the benefits. Those who are not yet Muslims will believe if they understand the genuine purpose of Islamic law, which is purely for the welfare of humanity.

2. Removes the impossibility (difficulty) of interpreting a passage that appears to contradict present reality.

3. Preventing the zahir verse of a verse from giving the idea that it is limited (hasr).

4. Being certain of the identity of the individual whose background the verse's revelation is based on, so that it does not escape with other people.

5. Assist in making it simpler to recall poems and understand their significance. The effect the passage makes will be greater and more solid once the reason for its revelation is understood. (See Ash-Shabuni, p. 21 and Az-Zarkasyi, pp. 22–27.)

To prevent misconceptions when reading Qur'anic verses is the most crucial benefit of comprehending Asbabun Nuzul among the many advantages listed above.

The following examples of Asbabun Nuzul will make it easier for all of us to understand. A cursory understanding will make an understanding that is far from what is actually desired.

Some Examples of Asbabun Nuzul

The experiences of the companions in their attempts to comprehend the contents of the Qur'an are used as examples in the following instances.

1. Verse 115 of Surah Al-Baqarah, which reads: "And to Allah belongs the east and the west; therefore, wherever you turn, therein is the face of Allah."

This scripture teaches that those who pray may face in any direction that their hearts desire. Because the zahir verse does allow for facing in any direction during prayer, it

appears as though he is not required to face the Ka'bah when he prays. It turns out that the phrase was really revealed in response to a situation where a group of companions were traveling and encountered total darkness, making it challenging to establish the direction of the Qibla prayer (Isha?). It's challenging to get consensus. Everybody has their own tastes and tendencies. Do their prayers need to be repeated? was the question posed to the Prophet the next day in an effort to get legal assurance. The scripture mentioned above was revealed to give credence to prayers offered under such circumstances. As a result, it cannot be used in all situations and circumstances.

2. Verse 158 of Surah Al-Baqarah, which reads, "Safa and Marwah are indeed among the emblems of Allah. Therefore, it is permissible for whomever makes umrah or the Hajj to the Baitullah ¹ to perform the sa'i between the two of them.

Urwah misunderstands the phrase "There is no sin for him," which is where his fault rests. That is, if someone does the trip, it is okay if they do not perform the sa'i between Safa and Marwah, according to what 'Urwah knows. As a result of the events that took place during the Age of Ignorance being drawn in 'Urwah's memory. Perhaps in 'Urwah's mind there was a reason, the attitude of the ignorant people who worshiped the statues of Isaf and Na'ilah on the hills of Safa and Marwah that made the Qur'an stipulate the law as stated in the verse. However, 'Urwah still had doubts, because he saw all the Muslims who were doing the pilgrimage running between the two hills. 'Urwah then approached Aisyah bint Abu Bakr to seek clarity and sit down the real problem. After 'Aisha explained, 'Urwah understood that the verse was revealed in connection with the Ansar people. Before converting to Islam, they used to go back and forth between Safa and Marwah to worship idols. After converting to Islam, they asked the Messenger of Allah. Then came the verse which states that sa'i (running) a little between Safa and Marwah is not a sin, in fact quite the opposite. In the hadith narrated by Bukhari, 'Aisha said to 'Urwah: ¹ "The Messenger of Allah has prescribed sa'i between them. No one was told ¹ to leave the sa'i between the two of them". (Kamaluddin Marzuki, p. 34).

3. Surah Al-Maidah, verse 93 which means: ¹ "There is no sin for those who believe and do righteous deeds because they eat the food they have eaten first, if they are pious and believe, and do

righteous deeds, then they stay pious and have faith. Then they (still) fear and do good. And Allah loves those who do good."

A quick understanding of this verse can lead to the conclusion that people who have faith and do good deeds do not need to abstain from food and drink anymore. This means that there is no more forbidden food and drink, as long as they are pious, have faith and have done good deeds. But because the verse came down shows a much different meaning and can be said to be completely contradictory. The verse was revealed to answer the questions of the companions after the revelation of verse 90 in the same surah. In Surah AL-Maidah, verse 90 explains about the prohibition of wine, gambling and so on.

The Companions then asked about their friends who died on the battlefield, even though they knew for sure that their friends drank wine before advancing to the battlefield. So verse 93 provides an explanation that what happened before verse 90 came down, does not become anything (no sin). It's as if verse 93 explains: That's it, that's it. What is past, let it pass.

The three examples of the explanation about Asbabun Nuzul are examples of the urgency of understanding the causes of the revelation of the verse. Therefore, for every commentator it is a must to study it. And for every Muslim, it is also an absolute necessity to understand it, so that the message and meaning of the verse are in accordance with the desired rules.

Conclusion

Asbabun Nuzul science is one of the branches of discussion within the scope of 'Ulumul Qur'an. The existence of Asbabun Nuzul is very urgent when it comes to interpreting the verses of the Qur'an, especially those related to legal issues.

If there is a contradiction in the interpretation of the history of "asbabun nuzul", then what is used as a guide to determine the cause of the revelation of the verse is the authentic history, both in terms of the sanad and the point of view, and it is not permissible to use ijtihad alone.

An understanding of the cause of the revelation of the verse will lead one to a deeper understanding of the conditions under which the verse was revealed, so that the conclusions obtained when interpreting the verse will be more accurate and avoid mistakes.

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