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## STUDY OF *ASBAB AN NUZUL*: THE URGENCY OF KNOWING *ASBAB AN NUZUL* IN THE INTERPRETATION OF THE QUR'AN

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**Abstract:** *This research discuss about Asbab an nuzul or the reasons for the revelation of verses from the Qur'an as one discipline important in the science of interpretation. The purpose main study This is to understand definition, history, types, and urgency learn Asbab an nuzul in an attempt reveal the meaning contained in the Qur'an comprehensively. Method used nature qualitatively using approach descriptive analytical through study literature classic and contemporary. The results of this study show that knowledge about Asbab an nuzul own very important role in understanding context historical revelation of verses, avoiding error interpretation, as well as clarify the laws and wisdom contained in revelation. Apart from that, understanding Asbab an Nuzul help connect meaning text with reality social and cultural at the time the Qur'an was revealed, so produce greater understanding complete and relevant to life contemporary Muslims. Thus, study about Asbab an nuzul not only important for interpreters, but also for all over Muslims who want to delve into message divine in more in-depth and contextual*

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## INTRODUCTION

Globally, the verses of the Qur'an can be divided into two types. First, namely The verses of the Qur'an were revealed as guidance and guidance for humans directly without being preceded by anything specific events. Second, verses were revealed in response to an event, question, or social condition that arose in society during the time of revelation. Imam Burhanuddin bin Umar al-Ja'bari explained that the Qur'an was revealed in two forms: some verses were revealed without any specific reason, while others were revealed in response to a question or event that occurred. (Al-Suyuthi, 2000)

Judging from the aspect of numbers, the verses in the Qur'an fall into more categories The first one when compared with the second category. This confirms that in principle the Qur'an was revealed as a guide and instruction for human life without having to wait The emergence of certain events or questions posed to the Prophet Muhammad. The events or questions that

underlie the revelation of certain verses demonstrate that the Qur'an is present as guidance that is always relevant to the situations, needs, and abilities of humans in living their lives.

Although the number of verses revealed due to certain reasons is not very large, scholars pay great attention to these verses, which are studied in the study of *Asbab an Nuzul*. day study has developed into an important branch of the discipline of Qur'anic science. This is because *Asbab an nuzul* is considered to have a vital role for anyone who tries to understand and study the meanings of the Qur'an in depth.

Efforts to uncover the meaning of the verses of the Qur'an require an interpretation process known as *tafsir* . In this process, knowledge will *Asbab an nuzul* is a very important element for use Understanding the meaning of verses to ensure they align with their context and true intent. Therefore, scholars place an understanding of *the Asbab an Nuzul* as one of the scientific prerequisites that anyone who wishes to interpret the Qur'an correctly and responsibly must possess.(Az-Zarqani, 2003)

## RESEARCH METHODOLOGY

This study employs a qualitative research design using a descriptive-analytical approach to examine the concept of *Asbab an-Nuzul* and its urgency in the interpretation of the Qur'an. A qualitative design is appropriate because the research seeks to explore meanings, concepts, and scholarly interpretations rather than to quantify variables or test statistical hypotheses.(Creswell, 2014) Consistent with the introduction, which emphasizes the importance of understanding the historical and contextual background of Qur'anic revelation, this methodology is designed to analyze *Asbab an-Nuzul* as a foundational element in Qur'anic studies and *tafsir*.(Shihab, 2002)

The research is conducted through library research, focusing on the systematic study of written sources related to *'Ulum al-Qur'an* and Qur'anic interpretation. Data collection is carried out using document analysis, which involves careful reading, classification, and interpretation of classical and contemporary texts. This method is particularly relevant because *Asbab an-Nuzul* is rooted in textual traditions, transmitted narrations, and scholarly discourse rather than empirical field data. Through document analysis, the researcher examines definitions, classifications, types, and methodological principles of *Asbab an-Nuzul* as articulated by authoritative Muslim scholars.

The data sources are divided into primary and secondary sources. Primary sources include classical works that form the theoretical foundation of *Asbab an-Nuzul*, such as *Asbab al-Nuzul* by al-Wahidi, *Lubab al-Nuqul fi Asbab an-Nuzul* by al-Suyuti, *al-Burhan fi 'Ulum al-Qur'an* by al-Zarkashi, and *Mabahith fi 'Ulum al-Qur'an* by Manna' al-Qaththan.(Al-Wahidi, 2001) These

works provide original discussions on the causes of revelation, the authenticity of narrations, and principles of interpretation. Secondary sources consist of contemporary scholarly books and journal articles that discuss Qur'anic interpretation, contextual approaches to tafsir, and the relevance of *Asbab an-Nuzul* in modern Islamic thought, particularly the works of Subhi al-Salih and M. Quraish Shihab. (Al-Salih, 1988) The type of data used in this study is qualitative textual data, including scholarly arguments, historical narrations, interpretative explanations, and methodological discussions found in classical and modern Islamic literature. These data are non-numerical and are examined based on their conceptual meaning, thematic relevance, and contribution to understanding Qur'anic interpretation (Mahbubi, 2025).

The data analysis technique combines descriptive analysis and content analysis. Descriptive analysis is employed to systematically explain the concept, forms, and types of *Asbab an-Nuzul*, while content analysis is used to examine how scholars apply knowledge of revelation contexts to interpret Qur'anic verses accurately. (Miles et al., 2014) The analysis also incorporates established principles of tafsir, particularly the view that the general wording of a Qur'anic verse is not necessarily restricted by the specificity of its cause of revelation, as emphasized by classical scholars such as Ibn Taymiyyah. (Ibn Taymiyyah, 2000) This approach enables the study to highlight the urgency of *Asbab an-Nuzul* in preventing misinterpretation and in connecting the Qur'anic text with its socio-historical context.

To ensure credibility and methodological consistency, this study prioritizes authoritative sources and widely accepted scholarly opinions. Comparative analysis among scholars is employed to identify convergences and differences in their methodological approaches, thereby strengthening the validity of the conclusions. Through this methodology, the study aims to present a coherent and contextually grounded understanding of *Asbab an-Nuzul* as an essential tool in Qur'anic interpretation.

## RESULT AND DISCUSSION

### Understanding *Asbab An Nuzul*

The first step that must be taken done To understand the essence of *Asbab an Nuzul* , is to explain the meaning *Asbab an nuzul* from various points of view. If viewed from the perspective of Nahwu science, the term *Asbab an nuzul* is a sentence structure in the form of *idhafah* , namely *asbab* which means cause or reason, and *nuzul* which means the descent of something. (Izzan, 2013)

Thus, etymologically, *asbab an nuzul* has meaning a number of the cause behind an event. Although basically every factor causing an event can be said to be *Asbab an nuzul* , in the context

of its use, this term is specifically used to explain the causes that are the background to the revelation of the verses of the Qur'an. This term has an equivalent position to *Asbab al Wurud* , which is an expression used to refer to the causes of the emergence of the Prophet's hadith.(Anwar, 2005) As for *Asbab an nuzul* in terminology, Qur'an scholars have formulated various definitions regarding *Asbab an nuzul* , one of which was put forward by az Zarqani, who explained that *Asbab an nuzul* is an event related to the revelation of verses of the Qur'an as a form of explanation of certain laws at the time of the event.(Az-Zarqani, 2003) A similar view was conveyed by Subhi Shalih, he explained that *Asbab an nuzul* is an event or situation that is the background for the revelation of one or several verses of the Qur'an, which sometimes shows a causal correlation between the verse and the event that occurred either as a response to it or as an explanation of the laws related to the event.(Al-Salih, 1988)

The view regarding *asbab an nuzul* was also put forward by Ali ash Shobuni, he explained that, *asbab an nuzul* is an event or situation which is the cause of the revelation of one or several verses of the Qur'an. These verses were revealed directly related to events that occurred, whether in the form of questions asked to the Prophet or other events related to religion.(Al-Shobuni, 1988) Meanwhile, according to Manna al-Qaththan , *asbab an nuzul* are various events which were the cause of the revelation of verses from the Qur'an relating to these events at the time they occurred, either in the form of a particular event or a question asked to the Messenger of Allah.(Al-Qaththan, 1990) Although scholars differ in their definitions of *the asbabun nuzul* , it can be concluded that *the asbabun nuzul* are events or incidents that form the background for the revelation of the verses of the Qur'an. These verses were revealed as answers, explanations, or solutions to problems arising from these events. Therefore, *the asbabun nuzul* can be viewed as historical data or records that help provide context for understanding the meaning and intent of the verses of the Qur'an, particularly during the period of revelation ( '*ashr al-tanzil* ).

Debate among scholars this appears related to the existence of question . " Does every verse in the Qur'an have *asbabun nuzul* or not ? " There is some scholars such as Abu Syuhbah for example , think According to him, not all verses of the Qur'an have *asbab an nuzul* . Some verses were revealed without any background event ( *ibtida* ), while others were revealed in response to a specific event or question ( *ghairu ibtida* ).

### **Scholars' views on *Asbab an Nuzul***

Classical scholars agree that knowledge of *asbab an nuzul* is an important element in efforts to understand the meaning contained in the verses of Al The Qur'an. This is because revelations often came down regarding specific events or questions during the time of the Prophet Muhammad (peace be upon him). Wahidi in *Asbab an-Nuzul* emphasized:

لا يمكن معرفة تفسير الآية دون الوقوف على قصتها وبيان نزولها

"It is impossible to understand the interpretation of a verse without knowing the story and reasons for its revelation."

This statement emphasizes that *the asbab an-nuzul* serves as a bridge between the divine text and the historical social context in which revelation was revealed. Without understanding the reasons for its revelation, an interpreter is vulnerable to misunderstanding the purpose of a verse, as they may interpret a general verse to a specific case, or vice versa.

In *Al-Itqân fî 'Ulûm Al Qur'an*, Imam Al-Suyûtî added that the benefits of knowing *Asbab an Nuzul* are as follows :

1. Can understand the wisdom of the revelation of verses.
2. Limiting the scope of laws that may seem general but are in fact specific.
3. Eliminates ambiguity of meaning and external contradictions between verses.

For example, understanding the reason for the revelation of Surah Al-Baqarah [2]:115 helps avoid the misunderstanding that Muslims may face any direction when praying. This verse was actually revealed to explain the vastness of Allah's mercy in emergency situations, such as when someone is unable to face the Qibla due to certain circumstances (e.g., travel or danger). Without this context, the verse could be misinterpreted as allowing any direction of prayer. The verse of Surah Al-Baqarah [2]:115 (translation): "And to Allah belong the East and the West; so wherever you turn, there is the Face of Allah. Indeed, Allah is All-Encompassing and All-Knowing." This confirms that Allah is not limited by direction, but in the practice of prayer, Muslims are still required to face the Kaaba as the primary Qibla, except in emergencies.

Ibn Taymiyyah reinforced this view with a more methodological approach. In his *Muqaddimah fî Usul at-Tafsir* ( The Introduction to the Principles of Interpretation ) , he asserted that knowledge of *the causes and consequences* helps to accurately understand the meaning of a verse, but the law of a verse is not always limited to a specific cause. This is where the famous tafsir principle "The most important thing" is the generality of the word, not the specificity of the cause," was born.

Ibn Taymiyyah's view was later expanded upon by al-Zarkasyi in *al-Burhan fî 'Ulûm al-Qur' an* . He emphasized the importance of verifying the sanad of *the asbab narrations* because some narrations are often *mursal* or of unclear origin.(Al-Zarkasyi, 1994) Thus, the discussion of *Asbab an Nuzul* cannot be separated from the methodology of hadith science. The validity of the sanad is the main basis for determining the authenticity of the cause of the revelation of a verse. In the following period, Jalaluddin al-Suyuthi compiled *Lub a b an-Nuq u l fî Asbab an Nuzul* as a more systematic compilation. He compiled various narrations by prioritizing authentic hadith

and avoiding weak narrations.(Al-Suyuti, 1987) Nevertheless, al-Suyuthi continued to emphasize the importance of being selective in the sanad and the content of the narrations to avoid errors in understanding the verses.

Modern scholars such as Manna' al-Qaththan and Subhi al-Salih offer a new perspective on the role of *asbab an nuzul* (prophetic revelation) . In their view, *asbab* is not only historical information, but also a reflection of the relationship between the text and social reality.(Al-Salih, 1988) Through the context of the revelation of a verse, readers can grasp the moral and social values underlying it, thus making the interpretation more vivid and applicable. Manna al-Qaththan asserts that *asbab* helps understand the objectives of sharia and avoid errors in the application of particular laws.(Al-Qaththan, 1990)

In Indonesia, M. Quraish Shihab made a significant contribution to broadening the understanding of *asbab an nuzul* . He explained that *asbab* emphasizes that the Qur'an was revealed in response to the realities of human life, not in a vacuum.(Shihab, 2013) According to him, understanding the context in which verses were revealed allows readers to grasp the universal message of the Qur'an that is relevant in every era. He wrote that *asbab an nuzul* serves to connect the text and context, while also avoiding mistakes in drawing laws too literally.(Shihab, 2002) From these various views, it can be concluded that *asbab an nuzul* holds a strategic position in the study of interpretation. It is not merely a historical aspect, but a means of understanding the *maqasid* (purpose) of the revelation. By understanding the reasons for the revelation of verses, an interpreter can understand the context, intent, and scope of the verses more precisely, so that the message of the Qur'an can be applied proportionally in modern life.

### **Method of knowing *Asbab an nuzul***

The only way or method to find out *asbab an nuzul* is through a hadith with an authentic history, conveyed by those who directly witnessed or heard the cause of the revelation of the verses of the Qur'an.(Az-Zarqani, 2003) Thus , as is the case in receiving narration in general, it is necessary a cautious attitude in assessing the narrations related to the *Asbab an nuzul* . In this context, al-Wahidi's opinion, as quoted by az-Zarqani, emphasizes that discussions regarding the *asbab an nuzul* should not be conducted unless based on authentic hadith narrations or statements from people who directly witnessed the revelation of the verse, accompanied by sincerity in tracing it.(Az-Zarqani, 2003)

From Ibn Abbas said: "that Rasulullah SAW said:

اتقوا الحديث (عنى) الا ما علمتم, فانه من كذب على متعمدا فليتبوا مقعده من النار, ومن كذب على القرآن من غير علم فليتبوا مقعده من النار (أخرجه أحمد والطبرانى والترمذى)



*Meaning: "Be careful in speaking (about me), except what you already know, then whoever deliberately lies against me, be prepared to occupy the seat of hellfire, and whoever lies about the Qur'an without having knowledge, then prepare to occupy the seat of hell. " (HR. Ahmad, at-Tabrani, and at-Tirmizi)*

On a when Muhammad bin Sirin once said: " I asked Ubaidah about a verse of the Quran. He replied: "Fear Allah and speak the truth." Those who knew it, to whom it was revealed, have abandoned it.(Al-Wahidi, 2001) "Based on the information above, if *the asbab an nuzul* is narrated from a companion, then the *asbab* is acceptable ( *maqbul* ) even if it is not supported by other narrations. Because, according to the companions, there is no room for ijtihad in this matter, and the companions were people who saw and met the Messenger of Allah directly .

Meanwhile , *asbab an nuzul* which is narrated with a mursal hadith(Thahhan, 1985), then the law cannot be accepted unless the sanad is valid and is supported by other mursal hadith.(Az-Zarqani, 2003) Apart from that, the narrators of the hadith must be among the interpreting priests who took the interpretation from friends such as Ikrimah, Mujahid, and Sa'id bin Jubair.(Al-Suyuthi, 2000) These views implicitly prove that the scholars are very selective and very They are careful in accepting narrations related to the reasons for their revelation. Their selective attitude focuses on the personalities of the narrators, sources (isnad), and editors. news (matan). Following table about laws hadith that explains *Asbab an nuzul*.

LAW	UNDERSTANDING
<i>Marfu ' / Shohih</i>	Hadith narrated by a friend sentenced <i>Marfu ' / Shohih</i>
<i>Munqoti ' / Dhoif</i>	Hadith that was narrated without sanad sentenced <i>Munqoti ' / Dhoif</i>
<i>Mursal / Dhoif</i>	Hadith narrated by tabi'in sentenced hadith <i>Mursal / Dhoif</i>

### Editorial and expression of *Asbab An Nuzul*

In general, the study of *Asbab an nuzul* can be viewed from two perspectives. First, in terms of editorial or expressions used in various *asbab an nuzul* histories . Second, in terms of quantity, namely when there is more than one cause for the revelation of one verse, or vice versa, when one cause is the background for the revelation of several verses. When viewed from a first perspective, Ahmad Izzan explained that the editorials of *Asbab an Nuzul* can be classified into two types, namely *sarih* (clear and certain) and *muhtamilah* (containing possibilities or not being certain).(Izzan, 2013) *Sarih* editorial is a form of narration that clearly indicates the reason for

the revelation of a verse and does not contain any other possible meanings. Examples of editorial This s a r i h can be found when a narrator explicitly states, for example with the expression:

( because this verse was revealed like this)..... سبب نزول هذه الآية كذا

Or use like the word 'then' (which shows the sequence of events) plus the words 'the verse came down'. For example he said:

حدث كذا ..... فنزلت الآية ..... (an incident like this has happened)

سئل رسول الله .. فنزلت الآية ... (The Prophet was asked about this, then this verse came down) ... عن كذا

One example of the history of Asbab an Nuzul which uses editorial Sarih is a hadith narrated by Jabir that the Jews said: "If a husband approaches his wife's qubul from behind, then the child born will be cross-eyed." So verse 223 of Surah al-Baqarah came down.:

The editorial of a history that is classified as muthamilah is if the narrator says:

نزلت هذه الآية في كذا ..... This verse came down regarding this.....

ما احسب هذه الآية في كذا I don't think this verse came down except regarding things like this

Abu Anwar is of the view that an editorial like the one above cannot guarantee that it shows the asbab an nuzul , thus the editorial is likely to explain the asbab an nuzul , but it is also possible to explain the law that exists for him to determine between the two, an argument or qarinah is needed that can help. Regarding the history of asbab an nuzul which uses muthamilah editing, Az Zarkasy is of the opinion as quoted by As Suyuthi saying "as is known to have been the practice of the companions of the Prophet and the tabi'in, if one of them said; "This verse was revealed regarding... ", then what is meant is that the verse contains legal provisions relating to this and that and is not intended to explain the reasons for the revelation of the verse.(Al-Suyuthi, 2000) And if we look at it from the second point of view, sometimes we find verses from the Koran which has asbab an-nuzul, namely more than one verse and there is also asbabun nuzul for several verses that have been revealed.

## Types *Asbab an nuzul*

### 1. Aspect Form

Reviewed from aspect aspect form *Asbab an nuzul* divided become two includes :

#### a. Question .

Where is the reason for the revelation of the verse? motivated by the question friend to Prophet Muhammad will something thing or problem , then down verses from the Qur'an that explain will matter mentioned . For example, Anas's friend once said " Whenever wife people Jewish middle menstruation , wives the issued from home , then not given eat and drink and may not together in the house ”



Then matter the asked the king The Messenger of Allah . And then come down Al Baqarah letter verse 222.(MMA Graduates, 2020)

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ٢٢٢

Meaning : " They ask to you (Muhammad) prihal period . Say , "That is something dirt . " So , keep away from wives ( from do connection husband wife ) during menstruation and do not You approach they (to do) connection husband wife ) until they pure ( after menstruation ) . If they truly holy ( after taking a mandatory bath ), have sex they according to ( the provisions ) which Allah has commanded you . Indeed, Allah loves those who repent and loves those who purify themselves. self ." (QS Al Baqarah. 2:222)

As for the question relating to *asbab an nuzul* sometimes related to events in the past like questions relating to Dzulqarnain stated in verse 83 of Surah Al Kahf ,

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ٨٣

Meaning : " They ask to you (Muhammad) about Zulqarnain . say , "I'll read it to you part the story . " (QS Al Kahfi . 18:83)

As for questions related to the current time faced , as questions related to the spirit contained in Surah Al- Isra verse 85.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ٨٥

And the last is questions relating to events that have not yet occurred or relating to the future , such as question about day the apocalypse that happened because of the revelation of verse 42 of Surah Al- Nazi'at

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ٤٢

Meaning : " They (the disbelievers) ask to you (Prophet Muhammad) about day Doomsday , " When will it be? " happened ? " ( QS An Nazi'at 79:42 )

## b. Incident

As for the form the second *asbab an nuzul* is when happen something incident then Allah sent down revelation verses of the Qur'an relating to verses Asbab an nuzul reviewed from form incident divided become three types , namely : (Hidayat, 2021)

### 1) Incident quarrel .

As in the event the argument that occurred between two ethnic group that is Ethnic group Aus and Kharaj , Where the quarrel the is impact from deliberate Jewish influence ignite a quarrel that resulted in hamir happen

spill blood . Event This become because of the revelation of verse 100 of Ali Imran's letter .

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كُفْرِينَ ۝ ١٠٠

Meaning : " O you who believe , if You follow a group from the one who was given the Book, surely they will return You become infidels after believe . " ( QS Ali Imran 3:100)

## 2) Events related to fatal errors

Events related to this fatal error as in an incident that happened to one of them friend , where is friend? the being the prayer leader , while He in the middle of a situation drunkenness that results in he misread verse in Surah Al Kafirun . Incident the become because of the revelation of verse 43 of Surah An Nisa

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ۝ ٤٣

Meaning : " O you who believe , do not approaching prayer, while you are in a state drunk until You aware will What are you say and don't (also approach the mosque when you ) in a state junub , except just just pass by so you take a bath ( junub ). If you sick , on the way , one of them You return from place defecate , or you has touch women , whereas you don't find water, then perform tayammum you with good ( pure ) dust . Wipe your faces and hands (with dust ) . Indeed, Allah is All-Knowing . Most Forgiving and Most Gracious Forgiving . " ( QS An Nisa ' . 4:43)

## 3) Events related to desires friend .

Incident This as happened at the wish of the caliph *amirul believers* Umar bin Khattab who wished make Ibrahim's station as place prayer . Events the become because from the revelation of Surah Al Baqarah verse 125.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّٰى وَعَوَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ۝ ١٢٥

Meaning : "( Remember ) when We made the house ( Kaaba ) is the place gathering and safe place for human . ( Remember when I say , ) " Make it part of Maqam Ibrahim as a place prayer . " ( Remember when ) We bequeath to Ibrahim and Ismail, " Clean it up My house is for those who are

*tawaf, those who are iktikaf, and those who bow and prostrate (salat)! ” ” ( QS Al Baqarah 2:125*

Al Zarqani adding , the revelation of verses of the Qur'an sometimes happened immediately after incident happens and sometimes too late . Like incident when the Quraysh ask will something matter to The Messenger of Allah and the Messenger of Allah said " I will answer tomorrow " without say sentence *God willing* . After that incident in a few days moment revelation never comes down . There are opinions that say that revelation down return after 15 days later , some people also said after 3 days and some say 40 days , then revelation return come down and give reprimand to Prophet Muhammad as contained in Surah Al- Kahf in verse 23. There are also other verses between when it came down and when it happened background events intermittent quite a long time . The verse is verses that discuss about “ *hadith al Ifki* ” which is the interval between the events that underlie and the revelation of the verse This is One month .

Dr. Fahd bin Abdurrahman added related events related to *asbab an nuzul* sometimes directly related to events that occur to oneself The Prophet Muhammad . This matter like the reason for the letter being sent Abasa . Even sometimes events that happened to the friends Prophet Muhammad as in Ali Imran's letter verse 118 and there are also incidents relating to or occurring to hypocrites polytheists , and Jews or Christians .

## 2. Aspect Amount or Number Reasons and Verses That Were Revealed

Reviewed from aspect amount because along with descending verse . *Asbab an nuzul* divided into two types , namely :

### a. *Ta'addud As Sabab wa Nazil Al Wahid*

*Asbab an nuzul* nothing can reachable by reason Healthy just like that, but must based on authentic history from knowledge of people who directly witnessed the process of the revelation of the verses . Thus , in studying *Asbab an nuzul* the verses of the Qur'an must relies and is based on history authentic .(Zakariya & Shafwan, 2024)

In context numerous history *asbab an nuzul* above one Az Zarqani's verse have an opinion that matter said will raises 4 possibilities , including :

- 1) One of between his story is authentic.

As in verses 1-3 of Surah Ad Dhuha

وَالضُّحَىٰ ۝ ١  
وَاللَّيْلِ إِذَا سَجَىٰ ۝ ٢  
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝ ٣

Meaning : "By time duha {1}and by time Evening if has silent {2} Your Lord (Prophet Muhammad) has not abandoned you nor (nor) hated you . {3} ( QS Ad Dhuha . 93:1-3)

There is two history that explains *because revelation* paragraph above where one from both of them more valid than the others :

- a) Imam Bukhari and Imam Muslim from Jundab narrates : Once upon a time moment The Messenger of Allah in the middle of a situation sick , which causes he absent not carrying out prayer night . He roll call prayer Evening range time one or two day long time . Then a Woman facing he while said " O Muhammad, in my opinion matter the due to your devil has go leave you " After that go down paragraph mentioned above.
- b) In history next . Imam At Tabrani and Ibn Syaibah narrated in his musnad and Al Wahidi along with others with sanad in them there is someone unknown his identity participate narrate from Hafs Ibn Maisarah al Qurasyi from his mother from his mother , narrated that Khaulah is one of them waiter Prophet Muhammad said : " A at the moment , there is One tail child dog enter House Your Majesty Prophet Muhammad Then come in child the dog to lower underpass place Sleep The Messenger of Allah and died child dog there . After a while four day duration The Prophet Muhammad was not sent down revelation . He said : “ Oh Khaulah , what the hell what happened at home this ? Why didn't Gabriel come ?” I then said in my heart to tidy up and clean up House this . Then I took broom . When I clean part lower underpass place sleeping , I found carcass dog it and take it out . Not long after that , Rasulullah came with a trembling body , which indicated that he currently accept revelation . Then at that time Allah SWT reveal paragraph mentioned above.(Huda, 2021)

Quoting Al Hafidz's opinion Ibn Hajar, Imam As Suyuthi state that history second because the revelation of the above verse is rejected because history of Imam Bukhari and Imam Muslim status more strong and authentic . As for the method taking *asbab an nuzul* the Correct because has in line with what has been explained by Ibnu Hajar Al Atsqalani in p taking history authentic .

- 2) Second history authentic , but one of them among them own amplifier and the other is not.

As in verse 85 of Surah Al Isra '.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ٨٥

Meaning : " They ask to you (Prophet Muhammad) about spirit . Say , “ The Spirit is included affairs My Lord , whereas you are not given knowledge except only A little .”" ( QS Al Isra ' . 17:85)

Second history *asbab an nuzul* paragraph above are both valid , but one of them both of them have argument amplifier that comes from from another story .

- a) Imam Bukhari narrated from Ibn Mas'ud , he said that : "When I walk together with the Prophet Muhammad in Medina and met some Jews . Some of them they someone said , “ How if We ask to him ?” Then they too said

, " Tell us about spirit " Then Prophet Muhammad move on stand during a number of time by looking up head , I know that he currently accept revelation . When finished , he Then said :” *and they ask to you (Muhammad) prihal spirit .*”

- b) Imam At Tirmidhi narrate from Ibn Abbas said that the people of Quraysh said to the Jews “ Give us one questions for us to ask that man”, Then the Jews the answer " ask" to him about spirit " then Then they ask to Prophet Muhammad about spirit , then Allah SWT reveal verse : “*and they ask to you (Muhammad) prihal spirit .*”

Regarding the matter The scholars agree on the above that hadith Imam Bukhari's history is more strong when compared with the hadith of the History of Imam At Tirmidhi . Because in the hadith narrated by Imam Bukhari Ibn Ma'ud as narrator hadith become primary witness or witness eyes in the story said , different This is the case with Ibn Abbas who has the status narrator hadith only who did not witness directly the process of the revelation of the verse . Thus existence primary witness or witness eyes in the process of completion *mistake* regarding *asbab an nuzul* become key important in determining *asbab an nuzul* .

- 3) Second the history is valid and not supported by evidence others , and is likely to be compromised each other by stating “ verse This own two *cause of an nuzul* ”

As in Surah An Nur verse 6.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَسَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

Meaning : "*People who accuse his wife committing adultery , even though they don't have witnesses besides self they alone , then The testimony of each person is: swear four times by ( the name of ) Allah, that indeed he among the righteous .* " ( QS An Nur. 24:6)

There is two history *asbab an nuzul* different from the verse above where both of them has valid status and has possibility of being compromised .

- a) Imam Bukhari narrated from Ibn Abbas said that paragraph the on lowered regarding friends Hilal ibn Umayyah . Where is he? complain to the Prophet Muhammad will the incident that he natural on a Evening day when he is on his way go home from garden his . He find with the eyes his head Alone his wife middle commit adultery with a men . However he has absolutely nothing witness . Then come down paragraph mentioned above which explains that someone who accuses his wife commit adultery currently he is not able to bring in witness so accepted his complaint when he say oath Li'an towards his wife as much as four times.

- b) Imam Bukhari narrated from Sahal Bin Sa'd that 'Uwaimir come to Ashim bin Adi sambil request help : "Please ask the Messenger of Allah , how opinion he when a husband find his wife middle commit adultery with a man other , is it may for him kill him , then si the murderer was punished dead . Or punishment What should imposed on the adulterer ? Ashim Then ask matter the to Your Majesty The Prophet Muhammad . When He meet back with Uwaimir , Ashim convey that the problem he had submit absolutely not give kindness for him , Uwaimir said : "I will come Alone to Rasulullah to ask ." Rasulullah answered : " Indeed has lowered relevant verses with you and your wife ”

Second history on even though it doesn't have argument amplifier can compromised . Ibn Hajar is of the opinion that numerous *asbab an nuzul* is okay .

- 4) Second history authentic and does not contain argument amplifier and cannot compromised Because existence the difference because between both or far away distance between revelations . Thus matter the can seen as *ta'addud an nuzul* .

As in verses 126-128 of Surah An Nahl:

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ۚ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ  
وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلُوقٍ مِمَّا يَمْكُرُونَ ۚ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ۚ- ١٢٨

Meaning : "If you reply , reply with ( reply ) equal to the torment inflicted to you . Indeed , if You be patient , it really is more Good for those who are patient . {126} Be patient (Prophet Muhammad) and your patience is only with ( the help of ) Allah, do not grieve for their ( disbelief ) , and do not (also) narrow your chest against deception the power they have plan .{127} Indeed, Allah is with those who are pious and does goodness .{128} ( QS An Nahl . 16:126-128)

Related to the verse This there is Some history of *Asbab an Nuzul* :

- a) Abu Hurairah narrated Baha Prophet Muhammad standing next to the body of Hamzah who died in a state martyr with conditions persecuted . The Prophet said : " I will persecute you seven hit people from group them in return for you ” Then Jibril came down carrying revelation verses 126-128 of Surah An Nahl .
- b) second story mentioned that verses the on lowered when incident conquest the city of Mecca.

The first history above gives information that verses the lowered right at the time incident the battle of Uhud is underway another story of dropping verses the lowered at the time incident conquest the city of Mecca. This verse included in the verse Makkiyah , so that compromise second history the is by way of say that verses the on revealed before the migration to the city of Mecca at the time



incident the battle of Uhud and then down return after migration at the time incident conquest city of Mecca. Statement the according to Manna Al Qatthan No become problem remember in verse paragraph the also contains a warning about Allah's favor to his servants with its existence sharia .(Huda, 2021)

Based on the presentation on related numerous *Asbab an nuzul* something verse . must investigated moreover formerly editorial from each history . Then more strong sanad will used as *Asbab an nuzul* . And if second the history is equally valid then investigated the editors are for men *tarjih* , such as the narrator whether attend the event in person said , or not, then seen from aspect his age at that time , and from confession and so on . If you ca n't find one the *most* important aspect , then compromised by the way state paragraph the lowered when happen two simultaneous events and when matter this is not possible , then it is said paragraph the down twice .(Zakariya & Shafwan, 2024)

#### b. *Ta'addud Nazil As Sabab Al Wahid*

The existence of One *because nuzul* which is the background to the descent of several verse . As in the story of Umm Salamah who said to Rasulullah " Oh Rasulullah , I didn't hear Allah SWT one bit mention Woman in the migration " then Allah SWT reveal Surah Ali Imran verse 195. and Surah Al Ahzab verse 35.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُتِيَ بِعَظْمٍ مِّنْ بَعْضِ الَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ١٩٥

Meaning : " So , God they allow his request (by saying ) , " Indeed, I do not waste anything the actions of people who do good deeds among you 're good man and women , ( because ) some You is ( descendant ) of some others. So , those who migrated were expelled from his hometown , hurt on My path , fought , and killed , for sure I will delete it error them and I will definitely include them they into the heavens that flow beneath rivers as a reward from Allah. On the side Allah There is good reward . " ( QS Ali Imran. 3:195)

Surah Al Ahzab verse 35.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ وَالصَّابِغَاتِ وَالْحَفِظِينَ وَالْحَفِظَاتِ وَالذَّكِرِينَ وَالذَّكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ٣٥

Meaning : " Indeed muslims and muslimat , believers and believers , obedient men and women , righteous men and women , men and women patient , men and women who are devout , men and women who give charity , men and women who fast , men and women who care for his genitals , many men and women

mention ( name ) Allah, for them Allah has prepare forgiveness and great reward . " ( QS Al Ahzab.33:35)

Thus can concluded that *because nuzu* second paragraph This is one . Namely Umm Salamah's question .(Huda, 2021)

### Urgency Know *Asbab an Nuzul*

*Asbab an nuzul* own an important position in the interpreting process verses of the Koran.(Rahmadina et al., 2025) Thus following a number of presentation about urgency know *asbab an nuzul* in interpreting the Qur'an:

1. Help interpreter to find out the wisdom and function contained in the verse use support determination law syara '. Where is the thing the become the initial foundation that became base provisions law based on history that contains information will conditions , situations and environment society at the time the verses of the Qur'an were revealed .(Hanafi, 2015)
2. To avoid error understanding in interpreting verses of the Qur'an. In this case This interpretation without know context as well as background behind the revelation of the verse risky big happen error in interpretation .(Safaruddin & Agustiar, 2024) Thus understand *asbab an nuzul* can help in maintaining accuracy in interpretation and can avoid from misunderstandings that can harm .
3. To help interpreter understand content meaning verses and eliminate the difficulties all around paragraph the .(Akbar et al., 2025)
4. Help interpreter for *mentakhsis* the law contained in the verses of the Qur'an for those who hold opinions that runway law is reasons that are special No words that are general .
5. Identifying valid to Who paragraph the intended .
6. The latter is use help respond challenge contemporary at the moment This faced Muslims by studying relevance content verses of the Qur'an in the context of modern times.(Safaruddin & Agustiar, 2024)

### CONCLUSION

From the description discussion about *Asbab an Nuzul* can concluded that understand The reasons for the revelation of the verses of the Qur'an are: very important thing in the science of interpretation. *Asbab an Nuzul* serves as a key to reveal meaning verses correctly , according to the context time , place , and the events that underlie the revelation . Through knowledge this , a interpreter can avoid error in interpretation verses , understanding Meaning sharia in more detail deep , and know the wisdom contained behind it every provision law in the Qur'an.

In addition , the study *Asbab an nuzul* also shows that the Qur'an was revealed in stages in response to reality life people man . Thus , understand *Asbab an nuzul* not only enrich outlook science about the Koran, but also confirms relevance Islamic teachings throughout the ages. Therefore , studying *Asbab an nuzul* become must for every interpreters and students of the

Qur'an so that they can understand the word of God correctly , contextually , and in accordance with the purpose lowered revelation

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