

REASSERTING THE ROLE OF *ASBĀB AL-NUZŪL* IN CONTEXTUALIZING QURANIC TEACHINGS: A CRITICAL HERMENEUTICAL INQUIRY IN THE MODERN AGE

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Abstract

This article reasserts the epistemological and hermeneutical significance of *asbāb al-nuzūl* (occasions of revelation) in contextualizing Qur'anic teachings within modern interpretive discourses. Traditionally treated as historical annotations, *asbāb al-nuzūl* are here reexamined as dynamic epistemic frameworks that connect Qur'anic verses to their original socio-historical contexts, thereby safeguarding interpretive accuracy amid contemporary challenges. Employing a qualitative-descriptive approach within a library research framework, this study conducts a **critical hermeneutical inquiry** engaging both classical exegetical traditions and modern interpretive paradigms. The findings indicate that integrating *asbāb al-nuzūl* into contemporary Qur'anic hermeneutics enhances both textual fidelity and contextual applicability, particularly concerning legal, ethical, and socio-political issues. In an age of pluralism and shifting intellectual landscapes, reaffirming the role of *asbāb al-nuzūl* is essential for sustaining the coherence, relevance, and transformative power of the Qur'anic message. Hence, this study advocates a renewed hermeneutical framework that positions *asbāb al-nuzūl* as a core interpretive mechanism rather than a subsidiary historical note.

Keywords: *Asbāb al-Nuzūl, Contextualizing Quranic Teachings, Hermeneutic*

Abstrak

Artikel ini menegaskan kembali signifikansi epistemologis dan hermeneutis *asbāb al-nuzūl* (sebab-sebab turunnya wahyu) dalam mengontekstualisasikan ajaran-ajaran Al-Qur'an di tengah wacana penafsiran modern. Secara tradisional, *asbāb al-nuzūl* sering dipandang hanya sebagai catatan historis, namun dalam kajian ini ia ditinjau ulang sebagai kerangka epistemik yang dinamis yang menghubungkan ayat-ayat Al-Qur'an dengan konteks sosial-historis asalnya, sehingga mampu menjaga akurasi penafsiran di tengah tantangan kontemporer. Dengan menggunakan pendekatan kualitatif-deskriptif dalam kerangka penelitian kepustakaan, studi ini melakukan penyelidikan hermeneutis kritis terhadap tradisi tafsir klasik dan paradigma penafsiran modern. Temuan penelitian menunjukkan bahwa integrasi *asbāb al-nuzūl* ke dalam hermeneutika Al-Qur'an kontemporer dapat meningkatkan kesetiaan terhadap teks sekaligus relevansi kontekstual, khususnya dalam memahami ayat-ayat hukum, etika, dan sosial-politik. Di era pluralisme dan perubahan lanskap intelektual yang cepat, penegasan kembali peran *asbāb al-nuzūl* menjadi sangat penting untuk mempertahankan koherensi, relevansi, dan daya transformasi pesan Al-Qur'an. Oleh karena itu, penelitian ini mengusulkan kerangka hermeneutika baru yang menempatkan *asbāb al-nuzūl* bukan sekadar sebagai catatan historis tambahan, melainkan sebagai mekanisme interpretatif utama dalam studi Al-Qur'an kontemporer.

Kata Kunci: *asbāb al-nuzūl, kontekstualisasi ajaran-ajaran al-Qur'an, hermeneutika*

Introduction

As the holy book of Muslims, the *Qurān* is not only a revelation that guides life but also refers to the social, cultural, and historical environment in which the revelation was revealed.¹ One of the most important concepts in the process of understanding the meaning of the *Qurān* is *Asbab al-Nuzul*.² This term refers to how the verses of the *Qurān* were revealed, which includes the situations, events, or questions that trigger them. *Asbab al-Nuzul* is very important to use in understanding the verses of the *Qurān*.

¹ Reva Sheptiya Anjani, "Al- Qur ' an Dan Hadist Sumber Hukum Dan Pedoman Hidup Umat Muslim," *Jurnal Region: Jurnal Agama, Sosial, Dan Budaya* 1, no. 6 (2023): 531–41.

² Suwarno et al., "Using Tahsin Al-Qur'an Based on Self-Regulated Learning to Improve Students' Capabilities in Reading The Al-Qur'an," *Ta'dib: Jurnal Pendidikan Islam* 28, no. 2 (2024): 121–35, <https://doi.org/10.19109/td.v28i2.20027>.

because it provides the necessary context in interpreting the verses of the *Qurān* more appropriately and relevantly. In the current context.³

Scholars of tafsir, including *al-Zuhri*, *al-Suyuti*, and *Ibn al-Abbas*, have emphasized the importance of understanding *Asbab al-Nuzul*. They argue that interpreting a verse without knowing its history can lead to misinterpretation. For example, a verse that talks about a certain law or custom is often associated with a certain condition faced by the people around it. By understanding the context, the interpreter can convey the message that Allah wants to convey through His revelation more accurately.⁴ So the *Qurān* as a revelation that has been around for centuries, will remain relevant to the modern era like today.

One of the challenges faced by Muslims in the modern era is how to apply the teachings of the *Qurān* in a different context from the era when the verses were revealed. Both concern current social, economic, and political issues. Society needs a deep understanding of the historical context of the relevant verses. *Asbab al-Nuzul* plays a role in bridging the gap between the text and the problems faced by Muslims today. Moreover, *Asbab al-Nuzul* helps prevent misinterpretation of the verses of the *Qurān*.⁵ Sometimes, the interpretations made can be misleading if they do not understand the background of the verses properly. Verses containing commands or prohibitions can be understood literally without considering the context. This can lead to misapplication in everyday life. Therefore, *Asbab al-Nuzul* is very important to explain the intent of the revelation and prevent misinterpretation.⁶

On the other hand, *Asbab al-Nuzul* is very important because it attempts to make the teachings of the *Qurān* more relevant to modern society. By understanding the context in which the verses were revealed, we can learn many lessons that can be applied in various aspects of life, such as ethics, society, and politics. In addition, understanding *Asbab al-Nuzul* can help Muslims in determining solutions to complex problems based on universal Islamic principles. Good interpretation considers the text as a whole and its context.⁷ This is even more important when we talk about the diversity of thought and interpretation in a multicultural society. *Asbab al-Nuzul* offers a basis that allows for

³ Suwarno, “Studi Agama Islam Melalui Pendekatan Interdisipliner,” *E-Jurnal.Unisda.Ac.Id* 2, no. 3 (2020): 22–2012, <http://www.e-jurnal.unisda.ac.id/index.php/dar/article/view/2178>.

⁴ Muhammad Rusli, Zakirah, and Nursalam, “Sejarah Sosial Hukum Islam Dalam Al-Qur'an (Asba Bun Nuzul),” *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 1, no. 2 (2020): 1–10, <https://doi.org/10.55623/au.v1i2.7>.

⁵ Asep Saepul Milah Romli, “PESAN ALQURAN TENTANG AKHLAK (Analisis Hermeneutis Double Movement Fazlur Rahman Terhadap Q.S. Al-Hujurat Ayat 11-13),” *Diya Al-Afsar: Jurnal Studi Al-Quran Dan Al-Hadis* 5, no. 02 (2017): 453, <https://doi.org/10.24235/sqh.v5i02.4350>.

⁶ Asep Rahmat and Fajar Hamdani Akbar, “Kajian Analitik Dan Epistemik Terhadap Corak Lughawi Dan Kecenderungan I'tizali Tafsir Al-Kasyasyaf,” *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 1, <https://www.academia.edu/download/90369657/11410-34108-2-PB.pdf>.

⁷ M. Zubir Arsal, “Analisis Kritis Eksitensi Dan Urgensi Asbab-An Nuzul Dalam Penafsiran Istinbath Hukum,” *Jurnal Ulunnuha* 10 (2021), <https://doi.org/10.18592/jiu.v14i1.682>.

discussion and understanding of various perspectives on a verse, which can enrich the richness of Islamic thought.⁸

Writings that focus on *Asbab al-Nuzul* have been done by many previous authors, including the writing entitled *Asbab An-Nuzul and Its Urgency in Understanding the Meaning of the Qurān* by Ahmad Zaini. In his writing, he discusses *Asbab al-Nuzul* in helping to understand the verses of the *Qurān*.⁹ Then the writing by Nisfu Kurniyatillah et al with the title *The Existence of Asbabun Nuzul and Tafsir Ilmi in the Qurān*. In his writing, he discusses *Nuzul al- Qurān*, *Asbab Al-Nuzul*, and *Tafsir Ilmi*.¹⁰ From the two writings above, there is a difference in the author's writing, in that the focus of the author's writing is on *Asbab al-Nuzul* in understanding the relevance of the context of the verses of the *Qurān*. Based on these differences, this writing is important to do.

This article is written to discuss in depth the existence and urgency of *Asbab al-Nuzul* in understanding the context of the *Qurān*. With the scope of the discussion of the definition, the importance of *Asbab al-Nuzul* in the interpretation of the verses of the *Qurān*, and its implications in the application of the teachings of the *Qurān* in the modern era.

Existence of *Asbabun Nuzul*

Asbabun Nuzul is the Reason for the Revelation of the *Qurān*, this can refer to events, or conditions that are the background of the reason for the revelation of the verses of the *Qurān*. In the science of *Tafsir*, *asbab al-Nuzul* has a very important role in Existence, because understanding the reasons for the revelation gives us a deeper context about the meaning of the verses of the *Qurān*. Although each verse in the *Qurān* has a universal meaning, that applies to all times, it is often taken from a certain social and historical context.¹¹ Namely by understanding the reasons for the revelation being revealed, therefore a *mufassir* understands the message and purpose of *Allāh* SWT through it.

Asbab al-Nuzul is a historical material that helps to understand how the verses of the *Qurān* came into being and provides a context for understanding His commands. Of course, the material only covers events that occurred at the time the *Qurān* was revealed. Muslims need to understand *asbab al-Nuzul*. Basic knowledge of *asbab al-Nuzul* can be used to increase the faith and piety of a Muslim by adhering to the teachings of Islam, including the *Qurān*. It is very important to learn *asbab al-Nuzul*

⁸ Hafizi Hafizi, “Asbab An-Nuzul Dalam Penafsiran Al-Qur'an (Aspek Sejarah Dan Kontekstual Penafsiran),” *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 14, no. 1 (2020): 43–62, <https://doi.org/10.24042/al-dzikra.v14i1.6047>.

⁹ Ahmad Zaini, “Asbab An-Nuzul Dan Urgensinya Dalam Memahami Al-Quran,” *Hermeunetik* 8, no. 1 (2014): 1–20.

¹⁰ Mohamad Syawaluddin Nisfu Kurniyatillah, Mahmud Arif, “Eksistensi Asbabun Nuzul Dan Tafsir Ilmi Dalam Al-Qur'an,” *An-Nur: Jurnal Studi Islam* 15, no. 1 (2023): 100–113, <https://doi.org/10.15575/al-aulad.v3i1.5955>.

¹¹ Ach. Fawaid, *Asbabun Nuzul, Cet 1* (Yogyakarta: Noktah, 2020).

because it is one of the most important components of understanding the verses of the *Qurān*.¹² In addition, learning the term *asbab al-Nuzul*, or the reason for the revelation, of each verse is important because without understanding this term, the interpretation of a verse can be difficult and can even lead to mistakes.

The Concept of Determining *Asbab al-Nuzul*

The concept of *asbab al-Nuzul* put forward by scholars comes from the verses of the *Qurān* that were discovered during the time of the Prophet Muhammad SAW.¹³ This concept continues to be conveyed from generation to generation from the companions to the next generation. *Asbab al-Nuzul* is told by the narrators with various expressions: First, the author states clearly that the event is from the source of the verse. Second, there are times when something is mentioned unclearly and followed by the letter *al-Fa' ta'qib*, which means "after". Third, someone says that the Messenger of Allah SAW answered a question after the revelation of the verse of the *Qurān*. Fourth, someone says on another occasion that there is a verse that was revealed related to this, and then the narrator mentions a certain incident.¹⁴

The assessment of the scholars on the four models of expressions containing *asbab al-Nuzul* from the verses of the *Qurān* is as follows.¹⁵ Three ways to express events from the background of the cause of the revelation of the verses of the *Qurān*. Then *asbab al-Nuzul* can be said to have two expressions, namely: first, the expression explains the reason the verse appeared and second, the expression explains the law contained in the verse or the interpretation of the verse. Therefore, the word narration, which tells about the background of where the verse came from, does not always indicate the reason the verse came from.¹⁶ On the contrary, these words can function as an explanation or interpretation of a particular verse. Therefore, research and accuracy are needed to explore it further.

The majority of scholars think that *asbab al-Nuzul* is verse that cannot be determined by ijtihad because they are events that occurred during the time of the Prophet SAW. On the contrary, *asbab al-Nuzul* verses must be known through research into authentic narrations from those who witnessed the revelation of the *Qurān* directly or those who researched and searched for its sources. According to Imam As-Shabuni,

¹² Syamsul Bakri, *Asbabul Nuzul: Dialog Antara Teks Dan Realitas Kesejarahan At-Tibyan* 1, No. 1 (2016): 1–18., n.d., <https://doi.org/10.31538/almada.v1i2.131>.

¹³ Niswatur Rohmah, "Analisis Kaidah Asbab Al-Nuzul: Kelbihan Dan Kekurangannya," *Al Tadabbur: Jurnal Ilmu Alquran Dan Tafsir* 04, no. 02 (2019): 156–73, <https://doi.org/10.30868/at.v4i02.467>.

¹⁴ Adrian Adrian, Novi Andriani, and Umi Nurhayati, "Urgensi Asbab An-Nuzul Sebagai Langkah Awal Untuk Menafsirkan Al-Qur'an," *Indo-MathEdu Intellectuals Journal* 4, no. 2 (2023): 646–59, <https://doi.org/10.54373/imejj.v4i2.229>.

¹⁵ Imam Suyuthi and Andi dan Yasir (Penerjemah), *Asbabun Nuzul: Sebab-Sebab Turunnya Ayat Al-Qur'an* (Jakarta: Pustaka Al Kautsar, 2017).

¹⁶ Abdul Rohman, Ahmad Jalaluddin Rumi Durachman, and Eni Zulaiha, "Menelisik Tafsir Al-Jāmi' Li Ahkām Al-Qurān Karya Al-Qurthubi: Sumber, Corak Dan Manhaj," *Jurnal Kawakib* 3, no. 2 (2022): 95–108, <https://doi.org/10.24036/kwakib.v3i2.70>.

those who are knowledgeable are the companions of the Prophet SAW, tabi'in, and people who received knowledge and teachings from trusted scholars.¹⁷

Types of asbab al-Nuzul

Asbab al-Nuzul (reasons for the revelation of verses) are classified into several types based on the situation or reasons behind the revelation.¹⁸ The following are the types of *asbab al-Nuzul*:

First, One verse has many reasons. This type has many forms of rules for taking law, such as;

- a. only one of the narrations is valid, meaning it explains why it rejects the invalid one and uses the valid one.¹⁹
- b. Narrations that are equally valid and have murajjih (strengthening), then the one that can be taken is the one that is more rajah. Murajjih (strengthening) can be considered more valid than the others, or the narrator can witness the event directly.²⁰
- c. Compromised if both narrations are equally valid and there is no murajjih for one of them. According to Ibn Hajar, "there is no problem with the many reasons for being revealed in one verse."²¹
- d. If two narrations are equally valid, there is no murajjih (which strengthens) and one of them cannot be taken because the time is far apart. In this case, *al-Zarqani* considers this as the repetition of the revelation of the verse with many asbābun nuzūl.²²

The following verse has many reasons for the revelation of this verse, from here the researcher found in Surah *Al Baqarah* verse 177 where this verse explains the dispute about the direction of the Qibla, therefore Allah SWT revealed this verse because of this reason, with the Word of Allah SWT in Surah Al Baqarah verse 177:

لَيْسَ الْبَرُّ أَنْ تُؤْلِمُوا وُجُوهَكُمْ قِبَلَ الْمَسْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبَرُّ مَنْ أَمْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلِكَةِ وَالْكِتَبِ
وَالنَّبِيِّنَ وَأَتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمُسْكِنَى وَابْنَ السَّيِّلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَأَتَى الزَّكَوَةَ وَالْمُؤْفَفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوْا وَالصَّرَّاءَ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقِفُونَ

¹⁷ Herni Herni, Helda Helda, and Hayatun Nida, "Memahami Makna Dan Urgensi Asbab Annuzul Quran," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 2, no. 2 (2022): 159–68, <https://doi.org/10.54443/mushaf.v2i2.30>.

¹⁸ Ali Nurdin, *Asbabun Nuzul* (Jakarta: Qitshi Press, 2017).

¹⁹ Nunung Susfita, "ASBABUN NUZUL AL-QUR'AN DALAM PERSPEKTIF MIKRO DAN MAKRO" 13, no. 1 (2015): 69–80, NunungSusfita@yahoo.com.

²⁰ Ali Nurdin, *Asbabun Nuzul*.

²¹ Melikai Jihan El-yunusi and Tutik Hamidah, "Memahami Kandungan Al- Qur'an Menggunakan Metode Asbab Nuzul, Munasabah, Dan Siyaq," *IBTIDA 'TV: Jurnal Prodi PGMI* 7, no. 2 (2022): 40–48.

²² Al-Zarqani, *Manahil Al-'irfan*, n.d.

Translation: Virtue is not turning your face towards the east and west, but virtue is (the virtue) of those who believe in *Allāh*, the Last Day, angels, holy books, and prophets; giving the treasures he loves to relatives, orphans, poor people, travelers, beggars, and (freeing) slave slaves; perform prayers; pay *zakat*; keep promises when promised; patient in poverty, suffering, and in times of war. They are the truthful people and they are the pious people. (*Al-Baqarah*: 177).²³

According to the narrations of *Al-Rabi* and *Qatadah*, the reason for the revelation of this verse is that the Jews prayed to face the West, while the Christians prayed to face the East.²⁴ This verse shows that a group believed that their group was the right one and therefore the one who was devoted and did good, while the other group believed that they were wrong and were not considered devoted and did good.²⁵

Allāh revealed Surah al-Baqarah verse 177, which refutes the Jews and Christians in determining the direction of the *Qibla*, so it does not mean that *Allāh* resides in the place that is used as the *Qibla*.²⁶ The *Qibla* is merely a unification of the direction of all those who pray. In addition, it is included in the category of virtues of believing in Allah, the Last Day, angels, books, and the Messengers.²⁷ *Allāh* commands Muslims, especially those who enjoy wealth, to give some to those who need it, such as close family, orphans, the poor, ibn sabil, people who beg, and to free slaves. This is done to create a sense of solidarity between fellow human beings.²⁸

Second, Many verses were revealed because of one event, not just one. As for the verse that explains the incident or event during the time of the prophet, namely the battle of Uhud, here *Allāh* SWT says, in this surah *Ali Imran*, it provides lessons, and strengthens the faith of Muslims: Surah Ali Imran verses 121-122

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوَّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ ۖ وَاللَّهُ سَمِيعٌ عَلَيْمٌ ۖ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْسَلَا وَاللَّهُ وَلِيُّهُمَا ۖ وَعَلَى اللَّهِ فَلِيَوْكِلُ الْمُؤْمِنُونَ

Translation: (Remember) when you (Prophet Muhammad) left in the morning leaving your family to arrange the believers at battle posts. *Allāh* is All-Hearing,

²³ Depag RI, *Alquran Pdf Terjemahan, Al-Qur'an Terjemahan*, Semarang (PT Toha Putra, 2007).

²⁴ Suwarno Suwarno et al., "Development of Teaching Materials for Tahsin Al-Qur'an to Improve Students' Al-Qur'an Reading Ability," *Ta'dib* 26, no. 2 (2023): 213, <https://doi.org/10.31958/jt.v26i2.8675>.

²⁵ Almaydza Pratama Abnisa, "Posisi Asbab Al-Nuzul Dalam Penafsiran Al-Qur'an Perspektif Hermeneutika Paul Ricoeur," *TARQIYATUNA: Jurnal Pendidikan Agama Islam Dan Madrasah Ibtidaiyah* 2, no. 1 (2023): 59–70, <https://doi.org/10.36769/tarqiyatuna.v2i1.313>.

²⁶ Suwarno and Yunus Mokoginta Harahap, "Interaksi Edukatif Kisah Nabi Ādam 'Alaihi Al-Salām Dalam Al-Qur'Ān," *Formosa Journal of Multidisciplinary Research* 1, no. 3 (2022): 785–802, <https://doi.org/10.55927/fjmr.v1i3.643>.

²⁷ Susanti Arian Fitri Suwarno, Ramadan, "Potential and Problem in Learning Tahsin Al-Qur'an to Improve Students' Ability to Read Al-Qur'an," *LITERATUS* Vol. 4, no. Nomor 1 (2022): 82–86.

²⁸ Evanirosa Suwarno, Ismet Nur, Rahmanita Zakaria, "Optimisation of the WhatsApp Application in Learning Ta h s ī n Al- Qur ' ā n To Improve Students ' Reading Al-Qur ' ā n Ability," *Al-Ishlah: Jurnal Pendidikan* 14, no. 4 (2022): 5811–18, <https://doi.org/10.35445/alishlah.v14i4.2068>.

All-Knowing. (Ali Imran: 121), (Remember) when two parties from among you wanted (to retreat) out of fear, while Allah was their Helper. Therefore let the believers rely on *Allāh*. (Ali Imran: 122)

According to *Ibnu Katsir* and *Al-Suyuti*, this verse came down as confirmation of the Prophet's preparations for the Battle of Uhud. Several narrations explain the background to the revelation of this verse:

Asbab al-Nuzul Surah in *Ali Imran* verse 121 explains the preparations of Rasulullah SAW, in carrying out the Uhud Muslim war to face the Quraysh army at Uhud, Rasulullah SAW gave strategic instructions, including placing archers in the right position on the hill to protect the back row of the Muslim troops. This verse provides a lesson to remind people about the importance of careful planning and preparation in facing the enemy, even though victory still depends on God's help.

Asbabun Nuzul in verse 122 Before the war, two groups of Muslims, *Bani Harithah* (from the Aus tribe) and *Bani Salamah* (from the Khazraj tribe), felt hesitant and almost withdrew from the battlefield for fear of the greater power of the Quraish. However, their hearts were strengthened by God so they continued to fight.

In this verse, *Allāh* SWT revealed that Allah rebuked the weakness of faith of some Muslims at that time, but also gave encouragement to put their trust in Him.

Third, the verse that came down was caused by a friend. Sometimes there is a verse that comes down because of the dreams or requests of several friends. Surah *al-Kahf* Verse 28

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدُوَةِ وَالْعَشِّيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الْدُّنْيَا وَلَا تُطِعْ مَنْ أَعْقَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا

Translation: “And be patient with those who call on their Lord morning and evening, hoping for His approval; and do not turn your eyes away from them (because) they hope for the jewels of this world's life; and do not follow those whose hearts We have dissuaded from remembering Us, and follow their desires and whose condition is beyond the limit.”

According to *al-Suyyuti*, this verse was revealed because it was caused by poor friends such as *Bilal bin Rabah*, *Ammar bin Yasir*, and *Suhaib al-Rumi*, who often sat with Rasulullah SAW.²⁹ When Quraish leaders, such as *Utbah bin Rabiah* and *Syaibah bin Rabiah*, asked the Prophet to only associate with them and leave the poor, the Prophet considered this request. However, *Allāh* SWT revealed this verse as a command for the Prophet to remain patient with people who sincerely believe, regardless of social status.³⁰

²⁹ Andi Mujahidil Ilman, “Peran Asbab Al-Nuzul Dalam Kontekstualisasi Ayat Al- Qur'an,” *Jurnal Ushuluddin* 26, no. 1 (2024): 103–15.

³⁰ Muhammad Syihabuddin, “Implikasi Filosofis Asbabun Nuzul Dalam Ilmu Al- Qur'an,” *SETYAKI: Jurnal Studi Keagamaan Islam* 1, no. 4 (2023): 1–11.

Implications of *Asbab al-Nuzul* in the application of the *Qurān* in the modern era

Asbab al-Nuzul is very important in interpreting the *Qurān* because it helps us understand how the verses came about. Mufassir uses it to understand a verse by looking at the causes and history of its revelation. A mufassir can get the truth about the interpretation of the verse from here. If a mufassir does not study the revelation of the verse, then spreading or teaching the truth to the community will be difficult to accept because there is no clear basis to convince the hearts of the community.³¹

Most *Qurān* experts think that *asbab al-Nuzul* is very important to understand the substance of the *Qurān*. However, not all *Qurān* scholars agree with this opinion. There are some who believe that understanding the *Qurān* without knowing *asbab al-Nuzul* according to *al-Zarqoni* and *al-Suyuthi*, as quoted by Rosihan Anwar, that limiting the message of the *Qurān* to a certain space and time is the same as trying to understand it in a historical context.³²

From the last opinion, It is impossible to universalize the message of the *Qurān* outside the time and place of its revelation, except by understanding it correctly in its historical context. As a result, this last opinion is considered to have no strong basis.³³ Ibn Taymiyyah, as quoted by *al-Suyuthi*, said that *asbab al-Nuzul* is very important to provide the right interpretation of the verses of the *Qurān*. *Ibn al-Daqiq al'Ied* said that the explanation of *asbab al-Nuzul* is a good way to understand the meaning of the *Qurān*.³⁴

This is reinforced by al-Wahidi's opinion, as quoted by Nur Isyanto, that knowledge of interpretations and verses is impossible without knowledge of events and explanations related to the revelation of these verses.³⁵ This last opinion seems to explicitly state that a person will not be able to fully express the meanings contained in the verses of the *Qurān* without knowing how the verse was revealed.³⁶

So in this modern era, when applying or exploring the law in the *Qurān*, one cannot be separated from the *asbab al-Nuzul* due to the following reasons; First. *asbab al-Nuzul* can help understand the verses of the *Qurān* as well as overcome doubts in capturing the message of the verses of the *Qurān*. Second, Overcoming verses that have ambiguous meanings should have the same understanding. Third, Scholars who adhere

³¹ Fiqih Aufaqurizqi et al., “EXPLORING THE HISTORICAL CONTEXT OF THE QUR’AN : A Comparative Analysis of Asbabun Nuzul by Al-Wahidi and As-Suyuthi,” *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 16, no. 1 (2025): 141–54, <https://doi.org/10.34005/alrisalah.v16i1.4375>.

³² Khairunnas Jamal, Arif Iman Mauliddin, and Derhana Bulan Dalimunthe, “The Implication of Asbabun Nuzul for Al-Quran Verses Interpretation,” *Kawanua International Journal of Multicultural Studies* 3, no. 1 (2022): 12–17, <https://doi.org/10.30984/KIJMS.v3i1>.

³³ Desi Dwi Maheningsih, “Asbabun Nuzul Islamic Education Perspective,” *Sinergi International Journal of Islamic Studies* 1, no. 2 (2023): 76–84.

³⁴ Rozatul Muna, “Asbab Al-Nuzul: Methods And Its Application To Verses Of The Qur'an,” *Al-Risalah: Jurnal Ilmu Syari'ah Dan Hukum* 21, no. 2 (2021): 76–85.

³⁵ Nur Isyanto, “Asbabun Nuzul Dalam Pandangan Ulama Klasik Dan Kontemporer,” *Adh Dhiya :Journal of Qur'an and Tafsir* 1, no. 1 (2023): 45–60.

³⁶ Rusli, Zakirah, and Nursalam, “Sejarah Sosial Hukum Islam Dalam Al-Qur'an (Asbabun Nuzul).”

to the principle of "al ibrāh bi khususi sabab la bi umumi lafzhi", specialize the laws contained in the verses of the *Qurān*. Fourth, identify the perpetrators who made the verses of the *Qurān* revealed. Fifth, make it easier for those who memorize and understand the verses and establish revelation into the hearts of those who hear them. Because of the relationship between cause and effect of law, events, and perpetrators, time and place are a network that can bind the heart.³⁷

The benefits of studying *asbab al-Nuzul* have several benefits as follows: First, Knowing the wisdom of implementing a law and the attention of the sharia to the public interest in facing all events as a blessing for the people. Second, Giving limits to the law that is revealed with the cause that occurs, if the law is stated in general form. Third, If we ignore Asbab an-Nuzul, there is a great possibility that we will misunderstand the verse of the *Qurān*.³⁸

CONCLUSION

From the discussion above, it can be concluded how important it is for us to understand *asbab al-Nuzul*, as the background to the revelation of the verses of the *Qurān* has an important position in the science of interpretation. Its existence not only provides a historical context for certain verses but also explains the social, political, and cultural conditions during the time of the Prophet Muhammad SAW. Understanding *asbab al-Nuzul* helps us realize that the *Qurān* was revealed gradually in response to various events and the needs of Muslims at that time. This shows that the *Qurān* is very relevant to human life.

The implication in understanding *asbab al-Nuzul* is that *asbab al-Nuzul* helps the mufassir (interpreter) in understanding the meaning of a verse more clearly and focused, thus minimizing the risk of wrong interpretation. By knowing the background of the revelation of the verse, readers can avoid misinterpretation that can lead to the application of inappropriate laws, *asbab al-Nuzul* provides a historical context that clarifies the relevance of a verse both during the time of the Prophet and in contemporary life. Knowing *asbab al-Nuzul* makes it easier for us to distinguish between verses that apply generally and verses that only apply to certain situations. Through *asbab al-Nuzul*, we can explore the wisdom and purpose of *Allāh*'s law, thus increasing our belief in the perfection of Islam.

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³⁷ Khotimah Suryani, "Relasi Asbab Al-Nuzul Nasr Hamid Abu Zayd Dalam Penafsiran Konstektual Historis," *DAR EL-ILMI: Jurnal Studi Keagamaan* 2, no. 1 (2021): 68–78, <https://www.easyuni.co.id/indonesia/universitas-islam-darul-ulum-lamongan-11956/photos/>.

³⁸ Jamal, Mauliddin, and Dalimunthe, "The Implication of Asbabun Nuzul for Al-Quran Verses Interpretation."

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