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ASBĀB AL-NUZŪL: METHODS AND ITS APPLICATION TO VERSES OF THE AL-QUR'AN

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Abstract

The study of asbāb al-nuzūl is an essential instrument in understanding the historical context in the Al-Qur'an. This study aimed to examine the background of the revelation of the verses of the Al-Qur'an. Moreover, it was also very helpful to find out the meaning of the verse to understand the Al-Qur'an for different times and places. This study employed qualitative research, which referred to library research by examining relevant theories and texts. This study examined the two rules caused by differences of opinion among scholars. The two rules become ibarah (handles); namely, the pronunciation generality is not a specific cause, and a specific cause is not a pronunciation generality.

Keywords: *Asbāb an-Nuzūl; Al-Qur'an; History of the Al-Qur'an*

INTRODUCTION

Al-Qur'an is a revelation revealed to the Prophet Muhammad SAW through the intermediary of the Angel Gabriel for 22 years, 2 months, and 22 days. Al-Qur'an is revealed gradually. The wisdom of the revelation of the Al-Qur'an from time to time consist of some themes. The first theme is to consider our limited ability as humans to digest the contents of the verses of the Al-Qur'an so that it is in line with the objective needs of humans. As we know that the Al-Qur'an was revealed fifteen centuries ago in Arab society in order to improve the morality of society¹.

Second, Al-Qur'an is revealed to guide humans to a better direction and a straight path by upholding the principles of life based on faith in Allah SWT and His treatise. In addition, it also informs the past, current events and news that will come. Most of the Al-Qur'an are originally revealed for this general purpose. Still, the lives of the Companions and Messenger of Allah have witnessed many historical events, even between them special events that require an explanation of Allah's law or are still unclear to them. Then they asked the Messenger of Allah to know about the Islamic law. Therefore, Al-Qur'an is revealed for that particular event or for the question that arise, which is called asbāb al-nuzūl².

¹ Umar Shihab, *Kontekstualisasi Al-Quran: Kajian Tematik Atas Ayat-Ayat Dalam Al-Quran* (Jakarta: Pena Madani, 2003).

² Manna Khalil al-Qattan, *Studi Ilmu-Ilmu Qur'an* (Bogor: Liera Antar Nusa, 2007), hlm. 106.

Allah SWT makes everything for reasons and everything according to its size. The verses of the Al-Qur'an that Allah SWT revealed also need causes to transform the people of Prophet Muhammad SAW from a bad situation to a better situation³. Likewise, it can make it easier for interpreters to interpret the verses of the Qur'an properly and precisely. Although the interpreters already know the rules of the Arabic language, the manners of language and what single words want, they still need knowledge about the events that led to the revelation of these verses. The presence or absence of the cause of the revelation of the Qur'an depends on the situation and condition of the people at that time. The reason for the revelation of the verse is in the form of events that occurred and the form of firm questions about the causes. One verse or several verses come down to explain certain events or provide answers to certain questions. *Asbāb al-nuzūl* indicates a reciprocal process between revelation and reality. It is as if revelation provides a solution to the social problems that arise today. On the other hand, *nāsikh mansūkh* is a process at the stage of sending messages with adjustments to the evolving reality⁴.

Some of the verses of the Qur'an are revealed for general purposes. However, in the lives of the Companions with the Prophet Muhammad, they have witnessed many historical events, so there are special events that require special explanations of Allah SWT's law. Conversely, it should be emphasized that a statement is not accepted if there is no *asbāb al-nuzūl* in verse, and the verse will not be revealed. *Asbāb al-nuzūl* is the cause of the revelation of a verse or several verses, or a question that is the cause of the revelation of the verse as an answer or as an explanation revealed at the time of the event, so to understand the text requires special causes.

Therefore, the researcher feels the need to study further the application of *asbab an-nuzul* in the Al-Qur'an. It is very important to study the *ulumul Quran* because it is the main key of the foundation of faith in proving that the Al-Qur'an is truly descended from Allah SWT. This study is also an initial polemic of the Al-Qur'an to take the next step. The basis of significance for this discussion is the word of Allah SWT regarding *asbāb al-nuzūl*.

METHOD

In this study, the researcher employed a qualitative research method that referred to library research. In the types of qualitative research, there were many kinds of library research, but overall they can be grouped into four types of research, namely apocalypse text studies, character thought studies, textbook analysis and historical studies⁵.

In conducting this study, the researchers have taken library research by examining textbooks. The texts studied were texts in the literature with themes around problems related to *asbāb al-nuzūl*. Books that were specifically taken as primary data and other

³ Quraish Shihab, *Sejarah Dan Uloomul Qur'an* (Jakarta: Pustaka Firdaus, 2013), hlm. 78.

⁴ Ali Sadiqin, *Antropologi Al-Qur'an: Model Dialektika Wahyu Dan Budaya* (Yogyakarta: Ar-Ruzz Media, 2008), hlm. 12-13.

⁵ Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research)* (Malang: Literasi Nusantara, 2019), hlm. 33.

books that had themes relevant to this discussion were also taken to support the primary sources that have been obtained.

RESULT & DISCUSSION

1. Definition of Asbab al-Nuzul

Etymologically, *asbāb an-nuzūl* consists of two syllables and made into one word or in nahwu science known as *idāfah*, which consists of *asbāb* means several causes, the *jama'* (plural) form of *mufrad* (singular), *sabab* means reason, *illat* (logical basis), mediation, family relations, relatives, origin, source and path. Moreover, the word *nuzūl* means to descend, alight, occur and attack. This means the decline of the Qur'an from Allah SWT to the Prophet Muhammad SAW through the intermediary of the Angel Gabriel. Therefore, *asbāb al-nuzūl al-Qur'ān* is the cause for the revelation of the Qur'an. *Asbāb al-nuzūl* means knowledge of the causes of the revelation of a verse⁶. In scientific technical terms, it is commonly known as *asbab an-nuzul* without including the word *al-Qur'an* because it is widely known in terms of its meaning and purpose⁷.

Terminologically, according to al-Zarqani, *asbab an-Nuzul* is something revealed with one verse or several verses or explains the legal provisions that occur when an event occurs. It means that *asbab an-nuzul* is an event occurred during the event of the Prophet Muhammad SAW or a question asked to him, then one or several verses are revealed to explain something related to the event or answer the question⁸.

According to Hasb ash-Sddeqy, *asbāb al-nuzūl* is an event in which the Al-Qur'an is revealed to explain the law that arises on the day of events and the Al-Qur'an is revealed and discussed the cause, whether it is revealed directly after the cause occurred. Subh As-Salh interprets that *asbāb al-nuzūl* is the cause of the revelation of a verse or several verses or a question that is the cause of the revelation of the verse as an answer, or as an explanation revealed at the time of an event⁹.

It can be understood that the important elements to know related to *asbāb al-nuzūl* are the existence of one or several cases that cause the revelation of one or more verses, and these verses are intended to explain that case¹⁰. Thus, several elements should not be ignored in the analysis of *asbāb al-nuzūl*, namely the existence of a case or event, the presence of the perpetrator of the event, the place of the event and the time of the event. The quality of events, actors, places, and times needs to be carefully identified to apply these verses to other cases and different places and times. Meanwhile, Quraish Shihab explained that *asbāb al-nuzūl* must include (a) events, (b) actors, and (c) time. It is impossible for the mind to describe an event that does not occur within a certain time and

⁶ Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research)* (Malang: Literasi Nusantara, 2019), hlm. 33.

⁷ Muhammad Amin Suma, *Ulumul Qur'an* (Jakarta: PT Raja Grafindo, 2013), hlm. 205.

⁸ Yusuf Qardhawi, *Berinteraksi Dengan Al-Quran* (Jakarta: Gema Insani, 1999), hlm. 360.

⁹ Hasbi As-Shiddieqiy, *Sejarah Dan Pengantar Ilmu Al-Quran/Tafsir* (Jakarta: Bulan Bintang, 1980), hlm. 78

¹⁰ Subhi As-Salih, *Membahas Ilmu-Ilmu Al-Qur'an* (Jakarta: Pustaka Firdaus, 1999) hlm. 160

without an actor¹¹. Unfortunately, so far, the views regarding asbab an-nuzul and the understanding of the verse have often emphasized the event and ignored the "time" of the occurrence after first ignoring the culprit. From some of the definitions and understandings of asbāb al-nuzūl above, it can be understood that the background of the revelation of a verse or several verses of the Al-Qur'an is due to a certain event and a question posed to the Prophet Muhammad SAW.

Asbāb al-nuzūl is a concept, theory or news about the causes of the revelation of the Al-Qur'an in the form of verses and letters. This concept arises because of a certain situation or context. Understanding of asbāb al-nuzūl is a very important factor in understanding the meaning contained in the Al-Qur'an. From some of the definitions above, it can be understood that asbāb al-nuzūl appears when presence or absence of a cause depending on the situation and conditions or an event occurred during the time of the Prophet Muhammad SAW and his companions. Fundamental guidelines for scholars in knowing and understanding asbāb al-nuzūl with valid narrations from the Prophet Muhammad SAW or his companions. Therefore, asbāb al-nuzūl can also be defined as something that causes the Al-Qur'an to be revealed to explain its legal status, at the time it happened, either in the form of events or questions.

2. *Methods in Knowing Asbāb al-Nuzūl*

To find out the authenticity of asbab an-nuzul, the scholars adhere to authentic narrations from the Prophet Muhammad SAW or companions. This is because the news of a companion on this matter if it is clear, is not based on ijtihad alone, but it has the law of marfu' rested on the Messenger of Allah. In al-Wahidiy's view¹², "it is not permissible for a person to have an opinion about the asbabun nuzul al-Qur'an, but must be based on history or hear directly from people who witnessed the revelation of the verse, know the reasons for it, discuss its meaning and be serious in looking for it." Likewise, the statement put forward by 'Ali as-Shabuniy that "knowledge of asbabun nuzul cannot be obtained through reasoning (ra'yi), but must be based on a valid narration that is marfu' to the Prophet Muhammad SAW." This is the method adopted by the ulama al-salaf al-shalih to determine asbabun nuzul¹³.

However, suppose it is impossible because the narrations said to be of equal value are valid. In that case, the way out is by tarjih, what is held in the rajih and leaves the marjuh, for example, the narrations of Imam Bukhari and Tirmidhi in the problem of the spirit. Ta'addud ial-asbāb, if two or more narrations are equally valid and not possible to be tarjih, and occur in the near future. Two or more narrations are equally valid, and if

¹¹ Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, (Bandung: Mizan, 2007), hlm. 88.

¹² Manna' Khalil Al-Qaththan, *Mabahits Fi 'Ulum Al-Qur'an* (Riyadh: Mansyurat Al-'Asr al-Hadis, 1973).

¹³ Syafril, "Asbabun Nuzul: Kajian Historis Turunnya Ayat Al-Qur'an," *Jurnal Syahadah* VI, no. 2 (2018): 26-50.

they cannot be tarjih, then they cannot be combined because the two events are far apart in time¹⁴.

As time goes by, it is getting further away from the original source and has implications for the number of verses whose causes cannot be known. Therefore, salaf scholars are very selective regarding various narrations related to asbabun nuzul. The selection made by the salaf scholars focus on the personality of the narrators, the sources of history and the expressions they used. Especially regarding the personal narrator, it is people who have high credibility who are asked to explain about asbabun nuzul.

If asbab al-nuzul is narrated by a companion, it can be accepted (maqbul) even if it is not corroborated and supported by other narrations. Therefore, the Companions' words are not free to be considered in this matter, and the Companions are those who have seen and met the Messenger of Allah in person. As for if asbāb al-nuzūl is narrated with a mursal hadith, that is, a hadith whose sanad is lost from a companion and only passed to a tabi'in, then the law cannot be accepted unless the sanad is authentic and is confirmed by another hadith. Moreover, the narrators must come from the imams of the interpretation who take the interpretation from the Companions, such as Mujahid, Ikrimah and Sa'id bin Jubair¹⁵.

Based on the description above, it is explained that to find out asbāb al-nuzūl is through authentic and mursal hadiths on the condition that the sanad is valid and must be strengthened by other mursal hadiths narrated by companions and tabi'i. Because companions are people who witnessed and met directly with the Prophet Muhammad SAW.

3. *Application of Asbāb an-Nuzūl in Understanding the Text of the Qur'an*

In understanding the context of the interpretation of the verses of the Qur'an, it can be seen from the asbāb al-nuzūl, which has a certain significance in order to understand the meaning of the Qur'an. Asbāb al-nuzūl plays a very important role in the interpretation of the Qur'an, namely: First, an understanding of asbāb al-nuzūl can help and overcome uncertainty in understanding the verses of the Al-Qur'an. Second, to overcome doubts about the verses of the Al-Qur'an, which allegedly contain general meanings. Third, something related to law and contained in the Al-Qur'an. Fourth, identify and find out what caused the verses of the Al-Qur'an to come down. Fifth, make it easier to memorize and understand the verse and strengthen the revelation into the hearts of those who listen to it. The Al-Qur'an revealed little by little is also adapted to the circumstances and events related to the revelation of the verses themselves.

Understanding the process of social interaction requires knowledge of the space and time relations inherent in the icon text. This is because every interaction process that exists is located within the scope of space and time. Asbāb al-nuzūl is a method to reveal the relationship between text and space and time. The asbāb al-nuzūl method also indicates a method of social change carried out through applicative revelation. By

¹⁴ Dkk Muslimah, Siti, "Urgensi Asbab Al-Nuzul Menurut Al-Wahidi," *Al-Bayan: Jurnal Studi Al-Quran Dan Tafsir* 2, no. 1 (2017): 45-56.

¹⁵ Az-Zarqani, *Manahil Al-'Urfan Fi Ulum Al-Quran* (al-Qahirah: Dar al-Hadis, 2001), hlm. 102.

knowing the asbab al-nuzul of a verse, the core teachings of the Qur'an will be found and the process of social dynamics that occurs in the cultivation of the values of its teachings. Asbab al-nuzul is also expected to be able to solve problems through the revealed verses. Of course, this problem-solving method used the social system prevailing in Arab society at that time. In this area, the verses that have asbab al-nuzul contain particular aspects. In other words, the content of the verse has specific causes that need to be considered in its interpretation and implementation¹⁶.

The use of redaction in explaining asbāb al-nuzūl is not always in the form of a concrete statement about a cause, and there is also a language that is less clear in meaning and which only contains the possibility of it. The redaction forms of asbab an-nuzul are: First, if the narrator explains with the pronunciation of "cause" or uses fa ta'qbiyah, the letter 'athaf means "then" which is strung together with the word "come down verse", after the mention of the event or a question, for example, "if this event occurs or the Prophet Muhammad SAW is asked about this event, then this verse will come down." Thus, the form of expression above is a clear statement about the cause of an event.

Second, the redaction may explain asbāb an-nuzūl or just explain the legal content of the verse. This happens when the narrator says (I think this verse was revealed about this matter) or (I do not think this verse was revealed except regarding this matter). With this form of redaction, the narrator does not determine the cause of the nuzul. These redaction forms may indicate asbāb an-nuzūl and may also indicate other things. An example of the word of Allah SWT in Surah An-Nisa verse 65:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“But no! By your Lord, they will never be ‘true’ believers until they accept you ‘O Prophet’ as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly.”

The verse related to the event with Abdullah bin Zubair when he filed a lawsuit against a man from the Ansar who had participated in the Badr War with the Prophet Muhammad SAW. Both reported to the Prophet Muhammad SAW about the water channel that flowed from a high place to their respective date palm gardens. The Ansar let the water run, but Zubair refused. Thus, the Prophet Muhammad SAW told Zubair to irrigate his garden so that the water could flow into his neighbour's garden. The form of the cause of the revelation of a verse only revolves around two things; if an event occurs, then the verse regarding the event is revealed. As narrated from Ibn Abbas:

When descending: “And warn ‘all, starting with’ your closest relatives” (Q.S. ash-Shura: 214). The Prophet Muhammad SAW went up to the hill of Safa, then said: "O my people! What would you think if I told you that behind this mountain there is an army of horsemen who are about to attack you, will you believe what I say? Then they replied: "We have never seen you lie, O Messenger of Allah" and the Prophet continued: "I warn

¹⁶ AliSadikin, *Antropologi Al-Qur'an Model Dialektika & Budaya* (Yogyakarta: Ar-Ruzz Media, 2008), hlm 12-13.

you about a very painful torment." At that time, Abu Lahab said: "Woe to you, did you gather us only with this matter? Then he left. Then came the letter "woe to the hands of Abu Lahab."¹⁷

Then, when the Messenger of Allah was asked about a matter, a verse of the Qur'an was revealed explaining the law. It was like when Khaulah Bint Sa'labah subjected to zihar (the mention of a husband to his wife "you are like my mother") by her husband, Aus bin Samit. Then he came to the Prophet Muhammad SAW to complain about it. Aisha RA. said: "Glory be to Allah whose hearing covers all. I heard the words of Khaulah bint Sa'labah, though not entirely. She complained about her husband to the Prophet. He said: "Rasulullah, my husband has spent my youth, and I have been pregnant several times because of it, then now, after I have grown old and can not have children anymore, he dropped zihar on me. O Allah, indeed I complain to You." Aisha said: "Suddenly Gabriel came down with these verses: "Indeed, Allah has heard the argument of the woman who pleaded with you 'O Prophet' concerning her husband." (Surah al-Mujadilah: 1) When viewed from the forms of the revelation of the Qur'an, the verses revealed due to events are:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا قَرِيبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ

O believers! If you were to yield to a group of those who were given the Scripture, they would turn you back from belief to disbelief." i(Q.S iAli ilmran: i100)

In a narration, it is stated that when the Auz and Khazraj tribes were sitting, they told about their enmity in the days of ignorance, so that he was angry, and each held his weapon. In another narration, it is stated that a Jew named Syash bin Qais, then in front of the Auz and Khazraj who were chatting happily, the Jew hated seeing their closeness because they were enemies. He ordered a young man to join in the conversation with them and evoke the story of the Jahiliyah era during the Bu'ats war. The Auz and Khazraj began to disagree and boast of each other's valor. Aus bin Qaizi appeared from the Auz people from Khazraj. They were abused and angered both sides and then jumped to war. This reached the Messenger of Allah, so he came and gave advice and reconciled him¹⁸.

Asbāb al-nuzūl is not indicated by the pronunciation of "sabab" but by bringing the pronunciation of "fa sababiha", which enters the verse in question directly after presenting an event or incident. The expressions like this also indicate that the event is the cause for the revelation of the verse. An example is asbāb al-nuzūl, narrated by a Muslim from Jabir, and he said: "The Jews say: Whoever comes to his wife on her fortress and from the direction of her anus, then her child will be born cross-eyed". Thus, Allah sent down the verse:

نَسَاؤُكُمْ حَزْتُ لَكُمْ فَأْتُوا حَزَّتْكُمْ أَنَّى سَبَبْتُمْ وَقَدِمُوا لَأَنْفُسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ

¹⁷ Manna Khalil al-Qattan, *Studi-Studi Ilmu Al-Quran* (Bogor: Pustaka Litera Antar Nusa, 2013), hlm 108.

¹⁸ Dkk Shaleh, *Asbab An-Nuzul: Latar Belakang Historis Turunnya Ayat-Ayat Al-Quran* (Bandung: Dipenogoro, 1995), hlm 103.

“Your wives are like farmland for you, so approach them ‘consensually’ as you please. And send forth something good for yourselves. Be mindful of Allah, and know that you will meet Him. And give good news to the believers.”

An important issue in the discussion of asbab an-nuzul is that if there is a question, then one verse is revealed to provide an explanation or answer. Still, the expression of the verse uses the redaction of 'amm (general) so that it has a wider conversation and is not limited to the question case. Asbāb al-nuzūl is a branch of the Ulumul Qur'an. Whether the verse must be understood from the general pronunciation or a special cause, however, most scholars believe that what should be considered is the generality of the lafaz and not the specificity of the cause (ibrah ibi iumum ial-lafdzi ila ihi ikhusus ias-sabah). As-Suyuthi, gave the reason that that was what the companions of other groups did. This is proven when the zihar verse is revealed in the case of Salman Ibn Shakhar, the li'an verse in the case of Hilal Ibn Umayyah, and the qadzaf verse in the case of accusations against Aisyah. The settlement of the case was also applied to other similar events¹⁹.

Ibn Taymiyyah argues that many verses are revealed relating to certain cases, sometimes even referring to a person's personality, but they are understood to be generally accepted. For example, in the letter al-Maidah verse 49 regarding the command to the Prophet Muhammad SAW to be fair, this verse was actually revealed for the case of Bani Quraidzah and Bani Nadhir. However, Ibn Taimiyyah believes that it is not correct to say that the command to the Messenger of Allah was only fair to the two tribes²⁰.

Many scholars believe that what must be adhered to is the generality of the pronunciation and not the specificity of the cause, with the following arguments:

The proof that must be adhered to is the pronunciation of the verse, and the causes that arise only serve as reasons.

In principle, the content of pronunciation has a general meaning unless there is qarīnah. The companions of the Prophet Muhammad SAW and mujtahids in various places and times adhered to the text of the verse and not to the cause.

On the other hand, scholars believe that the expression of one lafazh al-Qur'an should be viewed in terms of specificity and not in terms of the generality of the lafaz (al iibratu ibi ikhusus isabab ila ibi i' umum ial ilafz). Thus, the scope of the verse is limited to cases that cause the revelation of a verse. As for other similar cases, even if they will get the same solution, it is not taken from an understanding of the verse but another argument, namely, qiyas, if it fulfils the requirements of qiyas²¹.

¹⁹ As-Suyuti, *Al Itqan Fi Ulum Al Quran* (Beirut: Dar Al Fikr, 2000), hlm 110.

²⁰ As-Suyuti, *Al Itqan Fi Ulum Al Quran*, hlm 111.

²¹ Muhammad Abdul Adzim Al-Zarqani, *Manahil Al-Urfan Fi Ulum Al-Qur'an* (Jakarta: Gaya Media Pratama, 2001), hlm 126.

The qazhaf verse, for example, is explicitly revealed in connection with the case of Hilal and his wife. As for other cases similar to this case, the law is set on the way of qiyas²².

Some other scholars also argue that what must be held is the specificity of the cause. The revealed verse is essentially a summary of the case that occurred, along with instructions for its resolution. Whereas in other cases similar to it, the law used does not come directly from the verse itself but comes from the use of qiyas (analog). The peak of the difference of opinion (khilafiyah) contained in the issue of asbab an-nuzul is when cause and effect do not have a different qarinah if cause and effect have a qarinah. Thus, the jumhur opinion with some of the scholars above is not different when viewed in terms of capacity and application and scope of the law. The only difference is that the majority of scholars use the manthuq verse argument, while others use the qiyas method.

In the explanation above, it can be seen that the difference of opinion only occurs on issues of a general nature, and there is no indication that the verse applies specifically. If there are such indications, of course, all scholars agree that the law of a verse only applies to the cases mentioned. In revealing the asbab an-nuzul the relationship between the text and reality is very important, but knowing the causes of the revelation of a large number of verses of the Al-Qur'an in detail. Sometimes we get many narrations that throw out different reasons for the revelation of a verse itself.

CONCLUSION

Based on the explanation above, it can be concluded that asbāb al-nuzūl is the cause of the revelation of a verse or several verses marked by the existence of an event or question that arise at that time, and as an explanation of the laws for the occurrence of an event. Asbab an-nuzul also contains a mission related to the derivation of verses. The mission in question is to solve the problems so that the revealed verse is a problem-solving position. Scholars have discussed the relationship between the causes that occur with the revealed verse. Thus, gave birth to two rules are caused by differences of opinion between them. The two rules, among others, are those that become ibarah (handles). The two rules become ibarah (handles); namely, the pronunciation generality is not a specific cause, and a specific cause is not a pronunciation generality.

The redaction of asbāb al-nuzūl explains the reason for the revelation of a verse because there are firm questions about the cause, and sometimes it also contains possibilities. The redaction form is firm, for example, a narrator says "the reason for the revelation of the verse is this". For example, the Prophet Muhammad SAW was asked about a problem, so this verse was revealed. The second form of redaction, redaction which may only explain the reason for the revelation of the verse or just explain the legal content of the verse. For example, the narrator says "the verse is revealed about this" because the verse is revealed as an explanation of the verse."

²² Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2005), hlm 144.

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