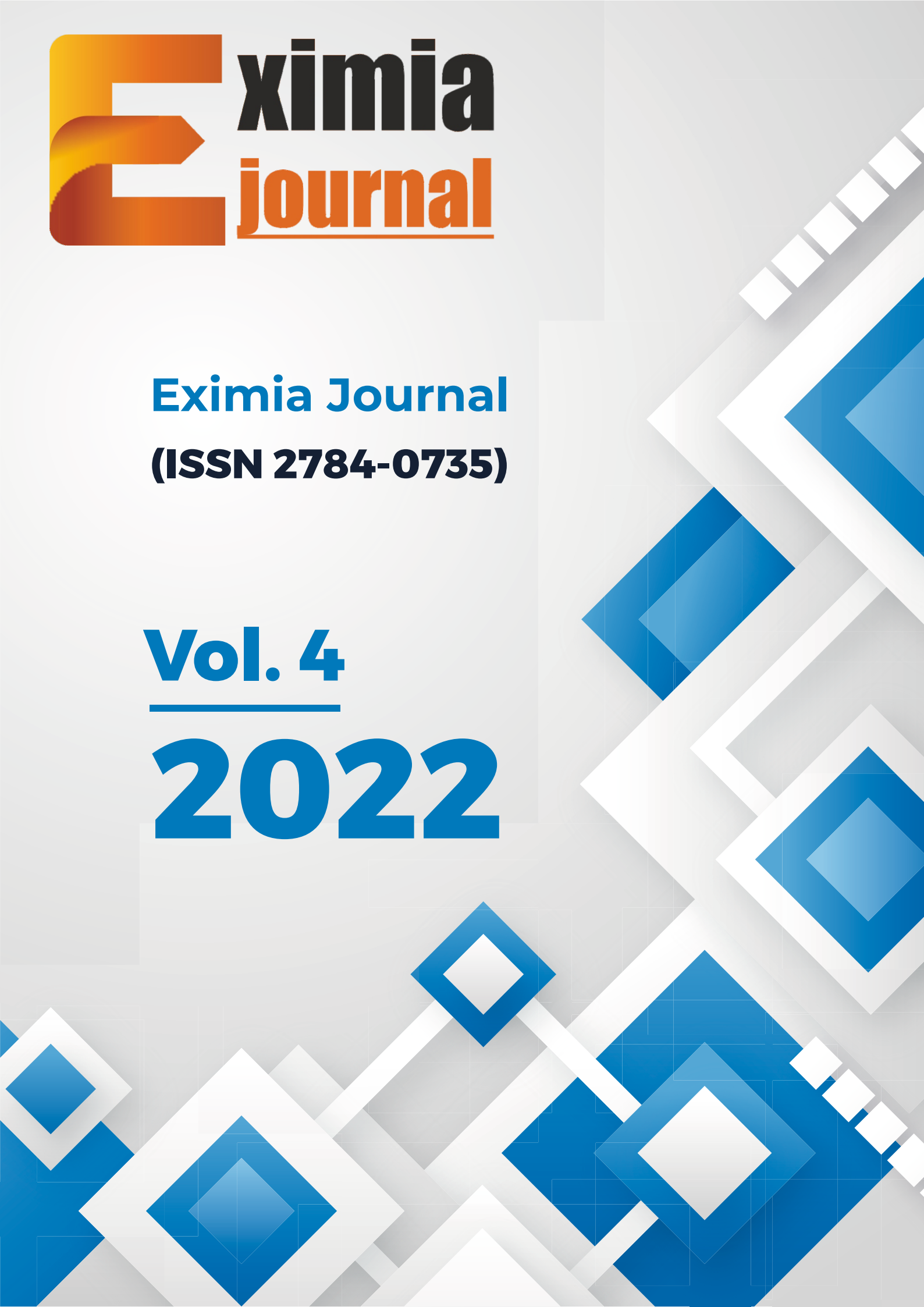




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Nuzūl yat Muhkāmāt. Methodology Based on the History of Maqbul in the Perspective of Ta'addud Asbab al-Nuzūl

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Abstract. Al-Qur'an is the last holy book which must be kept from disfigurement, not only the texts but also the meaning. Many Islamic theologians have devoted all of their abilities in producing many rules of Islam which've been taken with deep-knowledges. In the midst of Islamic knowledge which must be mastered in understanding the Qur'an are asbābun nuzūl and muhkām-mutasyābih. The concept of asbābun nuzūl requires knowledge of hadith transmissions. On hadith asbabun nuzul transmissions can be found on many literatures of Islamic books which're written by Islamic theologians. This research is used to analyze all of the hadith asbabun nuzul transmissions through can be gathered hadith asbabun nuzul which're accepted or maqbul. As usual pattern on hadith, accepted-hadith transmissions are devided to hadith shahīh and hasan. The accepted-hadith transmissions is necessary to determine the exact descent of clauses Qur'an either place background or time background. The hadith asbabun nuzul transmissions are classified depending on its variety of asbabun nuzul. The variety of asbabun nuzul consists of one cause to some clauses of the Qur'an and some causes to one clause of the Qur'an. The muhkam clauses which have accepted-hadith transmissions are used to deliver some laws of the Qur'an by Islamic theologians. The methodology of determining descent of muhkam clauses can be determined with elaborating the literature of asbabun nuzul and the interpretation book of muhkam clauses. In order to realize it, this research uses two main references. These are al-Shahīh al-Musnad min Asbāb al-Nuzūl which's written by Shaikh Abu Abdurrahman Muqbil bin Hādī al-Wā'dī'ī and Asbāb al-Nuzūl by Abū al-Hasan 'Alī bin Ahmad al-Wāhidī al-Naysābūrī and Al-Jāmi' li-Ahkāmi al-Qur'ān which's written by Shaikh Muhammad bin Ahmad Ab Bakr bin Farh al-Anshārī al-Andalusī al-Qurtubī. In order to realize it, this research uses two main references. These are al-Shahīh al-Musnad min Asbāb al-Nuzūl which's written by Shaikh Abu Abdurrahman Muqbil bin Hādī al-Wā'dī'ī and Asbāb al-Nuzūl by Abū al-Hasan 'Alī bin Ahmad al-Wāhidī al-Naysābūrī and Al-Jāmi' li-Ahkāmi al-Qur'ān which's written by Shaikh Muhammad bin Ahmad Ab Bakr bin Farh al-Anshārī al-Andalusī al-Qurtubī. In order to realize it, this research uses two main references. These are al-Shahīh al-Musnad min Asbāb al-Nuzūl which's written by Shaikh Abu Abdurrahman Muqbil bin Hādī al-Wā'dī'ī and Asbāb al-Nuzūl by Abū al-Hasan 'Alī bin Ahmad al-Wāhidī al-Naysābūrī and Al-Jāmi' li-Ahkāmi al-Qur'ān which's written by Shaikh Muhammad bin Ahmad Ab Bakr bin Farh al-Anshārī al-Andalusī al-Qurtubī.

Keywords. hadith transmission, asbābun nuzūl, muhkam clauses, descent of clauses, variety of asbābun nuzūl

Introduction

Al-Qur'ān is the first and main guide for Muslims, both in individual and social life. Even though it was revealed 14 centuries ago, there is not a single defect in the Qur'an, both letters and text. The Qur'an is a collection of the words of Allah given to His messenger -Rosulullah Muhammad - as a revelation through the intercession of the angel Gabriel (as) by being sent down gradually.

The Qur'ān was revealed by Allah in Arabic form as part of Muhammad 's apostolic miracles. The high grammar of Arabic literature is the pride of the ignorant Arab nation. However, Arab linguists at that time recognized the literary height of the language used in the Qur'ān. In addition to receiving the guidance of Allah , not a few of the Quraysh at that time accepted Islam as a religion because of the sublime language in the Qur'an. An example is the companion of 'Umar bin Khaththab ra.

This miracle of al-Qur'ān not only contains a high literary value of language, but every word of Allah in it contains an essential meaning. This meaning is the source of law in the religious life of Muslims. This understanding of the meaning of the Qur'an cannot be known explicitly only with knowledge of the Arabic language. However, a set of knowledge is needed as part of an effort to understand the meaning of the law contained in it, such as 'ulūm al-Qur'ān, 'ulm al-hadīts, 'ulūm al-fiqh, 'ulūm lughoh (language), 'ulūm ushūl al-dīn (tawhid), and other sciences.

One of the important elements of extracting law in the Qur'an requires an in-depth understanding of the Qur'anic science. Among them is the science of asbābun nuzūl al-Qur'ān. Al-Qur'ān was revealed gradually to the Prophet Muhammad with various events. This event is referred to as the asbāb (causes) of the revelation of the word of Allah in the form of verses of the Qur'an. This is where the knowledge of makkiyah-madaniyah, the science of nuzūl al-Qur'ān, muhkām-mustasyābihāt, and other Qurān science derivations emerged.

In general, the science of nuzūl al-Qur'ān is based on makkiyah-madaniyah science and is closely related to the science of asbābun nuzūl al-Qur'ān. The science of asbābun nuzūl is very closely related to the science of transmission, or better known as the science of hadith. The events that are the cause of the revelation of the Qur'an are what require principles and rules in the science of transitioning khabar (news) from the time of the Prophet to the next generation.

The narration of asbābun nuzūl is inseparable from the general problem of the science of transmission (hadith), which stems from the authenticity of a khabar (hadith). Although the procedures (kaifiyat) and texts for transmitting news messages between generations are closely guarded, there are still many narrations of asbābun nuzl which are categorized as illegitimate, namely the narration (hadith) of asbābun nuzūl with a weak degree.

From this, religious scholars -ulama'- put forward various ideas in an effort to understand the verses of the Qur'an. Research by scholars on asbābun nuzūl with a hadith that is not authentic tends to be more difficult than a history that is authentic. Because in the asbābun nuzūl hadith which is not authentic, it requires more in-depth research which includes the science of takhrīj al-hadīts, the science of rijāl al-hadīts, the science of 'ilāl al-hadīts, the science of jarh-ta'dīl, and other hadith sciences.

The scholars have succeeded in collecting, recording, refining the narrations of maqbul in an asbābun nuzūl book, such as the book al-Shahīh al-Musnad min Asbāb al-Nuzūl written by Shaykh Abu 'Abdurrahman Muqbil bin Hādī al-Wādī'ī. The book explains the history of asbābun nuzūl who is maqbul, both authentic and hasan.

Meanwhile, information on the events of the revelation of the verses of the Qur'an both in terms of the dimensions of space and time can be precisely identified through analysis of the

authentic history in *asbābun nuzūl*. In addition to the authenticity aspect of the history, precise information on the revelation of the verses of the Qur'an can be found through the *muhkāmāt* verses. Because, *muhkāmāt* is a clear meaning that is not found in a verse where there is a problem (meaning). In addition, the reason for the revelation of the verses of the Qur'an has a characteristic in the form of *ta'addadu asbābun nuzūl*, a variety of causal events and verses that were revealed. This can help to know the types of *muhkāmāt* verses that have the nature of *ta'addadu asbābun nuzūl*.

Discussion

A. Definition of *Nuzūlyāt al-Muhkāmāt*, History of *Maqbul* and *Ta'addud Asbāb al-Nuzūl* According to the Scholars'

1. Definition *Nuzūlyāt al-Muhkāmāt* According to Ulama'

Epistemologically, *nuzūlyāt al-muhkām* which consists of 3 word order has its own meaning. *Nuzūl* is the *masdar isim* of the word *nazala* (نَزَلَ), which means down. *Yes Tal-Muhkāmāt* is a form of *idhofah* arrangement. *Yes Tis* the plural form of *verse*, which means sign. While the definition of *al-muhkāmāt* is a clear meaning and does not contain an oddity of meaning (*isykal*).¹ As the opinion of *Ibn Habīb al-Naysābūrī* quoted by *Imam Jalaluddin Suyuthi* in the book *Al-Itqān fī 'Ulūmi al-Qur'ān*, there are three opinions regarding the verses of the Qur'an², namely:

a. The opinion that stipulates that the entire Qur'an is *muhkām* verses as the word of Allah ﷻ in the letter *Hūd* verse 1:

أُخِمْتْ أَنْبَهُتْ لُدُنْ -

"(This is) a Book whose verses are neatly arranged and then explained in detail, (which was sent down) from the side of (Allah) the All-Wise, All-Seer."

b. The opinion that stipulates that the entire Qur'an is *mutasyabihat* verses as Allah says ﷻ in the letter *al-Zumar* verse 23:

اللَّهُ لَ أَحْسَنَ الْحَدِيثِ اِبِهَانِي لُودُ الَّذِينَ لِيْنُ لُودُهُمْ لُوبُهُمْ اِلَى اللَّهِ لِكَ اللّٰهَاءِ لِيْلِ اللَّهِ اَلْهَادِ -

"Allah has sent down the best words (i.e.) the Qur'an that is similar (verses) over and over again, the skin of those who fear their Lord tremble, then their skin and hearts become calm when they remember Allah. That is the guidance of Allah, with the Book He guides whom He wills. And whoever is left astray by Allah, then no one can give guidance."

c. The opinion that stipulates that part of the Qur'an is *muhkam* and part is *mutasyabih*. It is based on the word of Allah ﷻ in a letter *Imran* verse 7:

الَّذِي أَنْزَلَ لِيْكَ الْكِتَابَ اَيْتُ اَمْ الْكِتَابِ اُخْرُ اَمَّا الَّذِيْنَ قُلُوْبِهِمْ فَيَنْبَغُوْنَ ا اِبَةِ اِبْتِعَاءِ الْوَتْنَةِ اِبْتِعَاءَ لَهُ ا لَمْ لَهُ ا اَلَا اَللَّهُ الرَّاسِخُوْنَ الْعِلْمِ لُوْنَ اَمَّا لُ ا ا اَلَا اَوْلُوا اَلْاَلْبَابِ -

"It is He who sent down the Book (Al-Qur'an) to you (Muhammad). Among them there are verses that are *muhkam*, those are the main points of the Book (Al-Qur'an) and others are *mutasyabihat*. As for those who in their hearts are inclined to error, they follow the *mutasyabihat* to seek slander and to seek its *takwil*, even though no one knows its *takwil* except Allah. And those with deep knowledge say, "We believe in it (the Qur'an), all from our Lord." No one can take lessons except a person of reason."

¹ Sheikh Dr. Nuruddin 'Itr, 'Ulūmi al-Qur'ān al-Karīm. (Damascus: Maktabah al-Shobāh, 1993), 122.

² Imam Jalaluddin Suyuthi, Al-Itqān fī 'Ulūmi al-Qur'ān. (Beirut Lebanon: Muassasa Ar-Risalah, 2008), 425.

2. Definition Maqbul history

The science of *asbābun nuzūl al-Qur'ān* is closely related to the science of transmission. A history can be accepted or termed *maqbul*, if the history is fulfilled the conditions of *maqbul* history. The history of *maqbul* is divided into two, namely the authentic history and the *hasan* history. The scholars have explained in detail about the definition of the history of *maqbul* -both in *lughowī* and *istilāhī*- and including the types of history. So with this it is clear that the cause of the revelation of the Qur'an (*asbābun nuzūl*) can only be known by *sharih* (obviously) through the use of the rules of historical science on the history of *asbābun nuzūl*.

The majority of scholars agree that the narration has the same meaning as the *hadith*. In language (*lughowī*), history has a new meaning (*al-jadīd*). In terms (*istilāhī*), the history means something that is based on the Prophet Muhammad from his words, actions, provisions and characteristics.³

First, the history of *maqbul* is in the form of a *saheeh* history. The authentic history can be known if the following conditions are met in the two verses of the *nadhom* book of *mustholāh al-hadith nadham al-bayqunī*:

لَهَا الصَّحِيحُ إِتِّصَالَ إِسْنَادُهُ لَمْ يَلْ
لُ إِبْطِلْ لَهُ مُعْتَمَدٌ فِي لَهُ

1. Connection of the sanad (*Itthishal al-sanad*)

The absoluteness of the authentic history lies in the chain of history that is connected between the narrators and the path of transmission that is *mu'tabar*.⁴The continuity of the sanad of a *hadith* can be known through the form of *lafadz-lafadz* (*sighât*) in the narration. The kinds of *lafadz* are *haddatsanā* (ل), 'an (□), *ahbarana* (ل), *akhbarânī* (□), *sami'tu* (□), *qârâ'a 'alaynā* (لينا), *dzakara lanā* (لنا), *qala lanā* (ال لنا), and others.

2. Fair narrator

Imam Ibn Hajar al-'Asqalānī mentions in the book *Nuzhatu al-Nadhoh fī Tawdlīhi Nukhbatu al-Fikari fī Mustholahi Ahlil Atsar*, that what is meant by justice is a narrator who practices piety and maintains honor (*murū'ah*). *Taqwa* is meant to stay away from all despicable acts such as *shirk*, wickedness, and *bid'ah* (*aqidah*).⁵Whereas what is meant by maintaining honor (*murū'ah*) is a narrator who practices something that is considered honorable and good and stays away from things that are considered despicable or contemptible, keeps himself from all sinful acts and includes staying away from things that drop his honor and authority in front of people.⁶

3. *Dlobith* (strong memorization), a narrator who has a vigilant memory awareness without any negligence, in the form of forgetfulness, doubt, and misgivings. *Dlobith* is divided into two, namely *dlobith shodr* and *dlobith book*. *Dlobith shodr* is a narrator who has a strong memory of the history he has heard and can memorize what he hears at any time. While the *dlobith* of the book is the strength

³Sheikh Dr. Mahmud Tahān, *Taysīr Mutālāh al-Hadīth*. (Riyadh: Maktabah Al-Ma'arif, 2010), 17.

⁴Sheikh Dr. Luqmān al-Hakīm al-Indnisī al-Azhārī, *Bulūgh al-Ummiyyati fī Syarhi al-Mandhūmati al-Bayqūniyyati*. (Depok: Maktabah At-Tumusy Litturots, 2018), 10.

⁵Imam Ibn Hajar al-'Asqalānī, *Nuzhatu al-Nadhoh fī Tawdlīhi Nukhbatu al-Fikari fī Mustholahi Ahlil Atsar*. (Riyadh: Maktabah al-Ma'arif lil-Nasyri wat-Tawzi't, 2010), 56.

⁶Sheikh Dr. Luqmān al-Hakīm al-Indnisī al-Azhārī, *Bulūgh al-Ummiyyati fī Syarhi al-Mandhūmati al-Bayqūniyyati*. (Depok: Maktabah At-Tumusy Litturots, 2018), 13.

of memorizing the narrators of the books that have been studied. And the memory of these books can be presented at any time.

4. Congratulations from 'Illat, means that the authenticity of a narration is obscured by the bad judgment of scholars on one of the narrators in a chain of narrations.
5. Congratulations from Syadz (Syudzūd), meaning as a tsiqah narrator. The narrator who is fair and taqwa conveys the hadith that is at odds with the narrator who is more tsiqah.

This authentic history has levels (maratib) based on the main source of hadith, namely: First, the hadiths narrated by Shohihain, Imam Bukhari and Imam Muslim. Second, the hadiths narrated by Imam Bukhari. Third, the hadiths narrated by Imam Muslim. Fourth, the hadiths issued based on the conditions of Imam Bukhari and Muslim. Fifth, the hadiths issued based on the conditions of Imam Bukhari. Sixth, the hadiths issued under the conditions of Imam Muslim.

The other history of Maqbul is the history of Hasan. Hasan's history can be known through one stanza nadhom book mustholah al-hadith nadhâm al-bayqunî following:

□ ال ال ا □ الله لا الصَّحِيحِ اشْتَهَرَتْ

The meaning of one stanza above is explained by the scholars as follows:

- a. Imam Tirmidhi in the book Al-'Ilal Al-Shâghîr, the hasan hadith is every hadith narrated through the path of transmission which is suspected to contain narrators of lies, there are syadz and the like. So the hadith like this is called the hasan hadith.
- b. Al-Hafidh Ibn Shâlah in his book Muqaddimah Ibn Sholah describes a similar meaning as Imam Tirmidhi.
- c. Al-Hafidh Ibn Hajar al-'Asqalani explains in the book Nuzhatun Nadlor fi Tawdhîhi Nukhbatil Fikari that the hasan hadith is a history connected by a chain with the support of a fair narrator who fears the level of memorization (dlobith).

In summary, the hasan hadith in the terminology of the scholars above shows the quality of the hasan hadith is below the saheeh hadith. This is because the hasan hadith has the conditions for the narrator to be fair and the memorization is strong under the conditions for the authenticity of the history, including the assessment of alleged defects in the narrator, such as allegations of lying, frequent forgetting in memorization, and so on. However, the hasan hadith is agreed upon by the scholars as an accepted narration (maqbul).

3. *Ta'addud Asbab al-Nuzûl* According to the Scholars'

Asbab al-Nuzûl in terms of the number of causes and the verses that came down are divided into 2 types⁷, that is :

- a. *Ta'addudu al-asbâb wal nâzil wâhid* (one verse that came down with many reasons)

If two or more narrations are obtained regarding the cause of the nuzûl verse and each of the narrations is examined, then four things must be considered, namely:

- 1]. One of the narrations is saheeh, while the other narrations are not. If there are several narrations that explain the reason for the revelation of a verse

⁷Muhammad 'Abdul 'Adlîm al-Zarqânî, Manâhil al-'Irfân fi 'Ulûmi al-Qur'âni, juz 1. (Beirut: Dar al-Kitab Arab, 1990), 116-123.

and one of the narrations is authentic, then what can be used as a basis is a valid history.

- 2]. Both narrations are authentic and one of them has murajjih, and the other narrations are not. If there are several narrations that have a degree of authenticity that explains the reason for the revelation of a verse, then the history that has murajjih is selected in one of its narrations. For example, the presence of a narrator in the cause of the revelation of a verse or one of the narrations is considered more authentic, then that narration takes precedence.
 - 3]. Both narrations are shahh but both do not have murajjih and allow jam'u (collected).
 - 4]. Both narrations are equally strong and both have no murajjih, but they cannot be collected/compromised.
- b. *Ta'addudu al-nāzil wa al-asbāb wāhid*(one reason for the revelation of several verses). An example, an incident that caused the revelation of three verses, which contained more than one essence and had different messages.

B. Nuzūl . Determination Methodology *yāt al-Muhkāmāt* Based on History *Maqbul* in Perspective *Ta'addud Asbab al-Nuzūl*

1. Study History *Maqbul Asbab al-Nuzul* According to the Scholars'

The identification method of *asbābun nuzūl* can be known through the transmission of history from the Prophet Muhammad or his companions.⁸ *Asbābun Nuzūl's* worthy narrations have been successfully collected, recorded, verified and validated by the scholars'. The following books discuss the narrations of *asbābun nuzūl*⁹:

- 1]. 'Alī bin al-Madnī (teacher of Imam Bukhār). He is recorded as the first person to write about *asbābun nuzūl* but his book has not been printed.
- 2]. Al-Wāhid. His full name is al-Imam Abū al-Hasan 'Alī bin Ahmad al-Wāhidī al-Naysābūrī. He managed to collect the authentic narrations of *asbābun nuzūl* along with a complete chain of narrations to the reader.
- 3]. Al-Ja'barī. He compiled a book entitled *Taqrīb al-Ma'mūl fī Tartīb Asbāb al-Nuzūl* by summarizing the book of *asbābun nuzūl* Imam al-Wahidi by removing the sanad. This book is still a manuscript, not yet printed.
- 4]. Shaykhul Islam Ibn Hajar al-'Asqālānī. He compiled the book *Al-'Ujāb fī Bayāni al-Asbāb*. He copied the history of the book *asbābun nuzūl* written by Imam al-Wahidi with *mentakhrij* and assessed the validity of his narrations. Even Imam Ibn Hajar al-'Asqālānī also added *asbābun nuzūl* narrations that were not mentioned by Imam al-Wahidi.
- 5]. Imam Jalāluddīn al-Suyūthī. He wrote the book *Lubāb al-Nuqūl fī Asbāb al-Nuzūl*. This book compiles 1053 narrations of *asbābun nuzūl*. The entire history in this book is concise and able to collect all the history of *asbābun nuzūl* from the main books of hadīth, such as: *pole al-sittah*, *al-Mustadrak*, *Shahīh Ibn Hibban*, *Sunan al-Baihaqiy*, and others. He also distinguishes between authentic and *daif* narrations as well as *maqbul* and *mardud* narrations in this book.

⁸Abdullah bin Yusuf al-Judayi', *Al-Muqaddimāti al-Asāsiyati fī 'Ulūmi al-Qur'āni*. (Beirut Lebanon: Mu'assasah al-Rayyān, 2001), 46.

⁹Mohd Nazri Ahmad, *Methodology of Ulama in Asbab al-Nuzul al-Quran*. (University Kebangsaan Malaysia: Center for the Study of the Qur'an and al-Sunnah, 2020), 22.

- 6]. Shaykh Abu Abdurrahman Muqbil bin Hadi al-Wā'di'ī. He wrote the book al-Shahīh al-Musnad min Asbāb al-Nuzūl. He compiled this book based on the authentic and hasan narrations of Asbābun Nuzūl.
- 7]. Shaykh 'Abdul Fattah al-Qadhi. He wrote the book Asbāb al-Nuzūl al-Shahābah wa al-Mufassirīn. He referred to the asbābun nuzūl narrations written by Imam al-Wāhidī and Imam al-Suyūthī.
- 8]. Dr. Ghazi Husyan Muhammad 'Ināyah. He also referred to the asbābun nuzūl narrations written by Imam al-Wāhid and Imam al-Suyūthī. He discussed in more detail through the books of al-Burhān and al-Itqān.
- 9]. Sulaim bin 'Aid al-Halālī and Muhammad bin MūsāLi Nasr. He both wrote the book Al-Istī'āb fī Bayāni al-Asbāb. This book describes a general discussion of ta'rf, the scholars' books about asbābun nuzūl, and the wisdom of studying asbābun nuzūl. In addition, this book also provides complete tahqiq, takhrij and detailed hadith criticism.
- 10]. Dr. 'Imād al-Dn Muhammad al-Rashid. He wrote the book Asbāb al-Nuzūl wa Atsāruhā fī Bayāni al-Nushūsh: Dirāsah Muqāranah Bayna Ushl al-Tafsīr wa Ushl al-Fiqh. He explained the role of asbābun nuzūl in the interpretation of the Qur'an, as well as explained the comparison of the science of interpretation and the science of ushul fiqh.
- 11]. Dr. Khalid bin Sulaiman bin al-Muzaynī. He wrote the book Al-Muharrar fī Asbāb Nuzūl al-Qur'ān: min Khilāl al-Kutub al-Tis'ah: Dirāsah al-Asbāb, Riwayah wa Dirāyah. This book discusses the narrations of asbābun nuzūl in detail.
- 12]. 'Isham bin 'Abdul Muhsin al-Hamdān. He wrote the book Al-Shahīh min Asbāb al-Nuzūl. He took asbābun nuzūl narrations written by Imam al-Wāhidī and Imam al-Suyūthī.
- 13]. Shaykh bin Jumu'ah Sahl. He wrote the doctoral treatise Asbāb al-Nuzūl: Asāniduhā wa Atsāruhā fī Tafsīri al-Qur'ān al-Karīm. He discussed asbābun nuzūl topics in detail with examples.

Based on the books written by the scholars above, it can be understood that the narrations of asbābun nuzūl were transmitted from the Prophet Muhammad with various qualities of history; there is a history that is authentic in substance (lidzatihi) and lighayrihi, there is a history that is hasan in substance (lidzatihi) and lighayrihi. Both are accepted narrations (maqbul) and deserve to be used as the basis for other branches of Qur'anic knowledge. Such as nuzūl verses of the Qur'an, interpretation of the Qur'an, makkiyah-madaniyah, and others. While the narrations of asbābun nuzūl are not authentic (dhaif), then these narrations cannot be accepted (mardud) and cannot be used as a basis or evidence in the branch of Qurān science.

2. Methodology *Nuzūl yāt al-Muhkāmāt* Based on Ta'addud Asbab al-Nuzūl

The revelation of the muhkam verses in the Qur'an based on the classification of ta'addud asbābun nuzūl can be known correctly through several stages, namely as follows:

- a. The first step is to determine the muhkam verses based on the interpretations of the ahkam verses in the Qur'an. Tafsir al-Qur'ān is a branch of al-Qur'ān science based on knowledge, including asbābun nuzūl and muhkam-mutasyabih. The

books of interpretation that focus on discussing muhkam verses include the following:

- 1]. The Tafsir Ayāti al-Ahkām by Sheikh 'Abdul Qadir Syaibah al-Hamd.
- 2]. Book of Rowāi'ul Bayān Tafsiryāt al-Ahkāmby Sheikh Muhammad 'Alī al-Shābūnī.
- 3]. Kitāb Al-Jāmi' li-Ahkāmi al-Qur'ān by Sheikh Muhammad bin Ahmad Abī Bakr bin Farh al-Anshārī al-Andalusī, Imam al-Qurtubī.
- 4]. Tafsir . Bookyāt al-Ahkāmby Sheikh Muhammad Mutawall al-Syarāwī.
- 5]. Tafsir . Bookyāt al-Ahkāmby Sheikh Muhammad 'Alī al-Sāyisi.
- 6]. Tafsir . Bookyāt al-Ahkāmby Sheikh 'Abdul 'Azīz al-Thārīfī.
- 7]. Book of Khulashātu al-Kalāmi fīyāti al-Ahkāmiby Sheikh Husayn bin Muhammad al-Mahd.
- 8]. The Ahkāmīl Qur'an by Ibn 'Arab.
- 9]. Tafsir . Bookyāt al-Ahkāmiby Sheikh Mannā' al-Qaththān and other similar commentaries.

Through the books of interpretation of the Ahkam verses above, it is necessary to determine one of the commentaries that will be used as a reference in discussing the Ahkam verses. Next is to map all the verses of ahkam according to the letters in the Qur'an. One of the reference books of scholars in writing the book of commentary is the Kitāb Al-Jāmi' li-Ahkāmi al-Qur'ān which was written by Imam al-Qurtubī.

- b. The second step is to determine the history book of asbābun nuzūl whose history is maqbul, shahīh and hasan history. This study uses 2 references to asbābun nuzūl books, namely al-Shahīh al-Musnad min Asbāb al-Nuzūl written by Shaykh Abu Abdurrahman Muqbil bin Hādī al-Wā'dī'ī and Asbābun nuzūl written by Imam al-Wahidī. Both of these books contain a history of asbābun nuzūl that can be accepted by history (maqbul), so that it can make it easier to determine authentic or hasan narrations and can be used as evidence in determining the nuzūl of muhkam verses in the al-Qur'ān.
- c. The third step is to elaborate the books of asbābun nuzūl against the book of interpretation of the verses of muhkam. This is important to do in order to determine the history of the muhkam verses based on the maqbul history. At this step, it is necessary to compare the books of al-Shahīh al-Musnad min Asbāb al-Nuzūl and Asbāb al-Nuzūl against the book of Al-Jāmi' li-Ahkāmi al-Qur'ān.
- d. The fourth step is to determine the maqbul narrations, each of which is contained in the books of al-Shahīh al-Musnad min Asbāb al-Nuzūl and Asbāb al-Nuzūl. This step can be identified by compiling a comparative tabulation between the books of al-Shahīh al-Musnad min Asbāb al-Nuzūl and Asbāb al-Nuzūl against the book of Al-Jāmi' li-Ahkāmi al-Qur'ān.
- e. The fifth step is sorting and selecting the narrations of maqbul asbābun nuzl based on ta'addud asbābun nuzūl, then it can also be grouped the history of asbābun nuzl which caused many revelations and the verse that was revealed only one, and the history of asbābun nuzl which has one verse but contains several reasons.
- f. The sixth step is to determine the nuzūl of the muhkam verses that have been grouped based on ta'addud asbābun nuzūl in detail, namely in the form of the time and place of the nuzl.

The implementation of the nuzūl āyāt al-muhkāmāt methodology based on the history of maqbul in the perspective of ta'addud asbāb al-nuzūl is as follows:

1. Coverage of the history of maqbul in the book al-Shahīh al-Musnad li-Imam al-Wā'di'ī¹⁰:
 - 🕌 Surah Al-Baqarah verses 79, 89, 98, 109, 115, 125, 142, 143, 144, 158, 187, 189, 195, 196, 197, 198, 199, 207, 222, 223, 225, 232, 238, 256, 267, 272, and 286.
 - 🕌 Letterli-'Imrān verses 77, 87-89, 90, 113, 122, 128, 154, 161, 165, 169-171, 172-174, 186, 188, and 199.
 - 🕌 Surah An-Nisa' verses 3, 6, 11-12, 19, 22, 24, 51-52, 59, 60, 65, 69, 77, 83, 88, 94, 95, 97-98, 100, 102, 119, 127, and 176.
 - 🕌 Surah Al-Maidah verses 33, 41, 67, 83, 89, 90-91, 93, 101, and 106-108.
 - 🕌 Surah Al-An'ām verses 52 and 121.
 - 🕌 Surah Al-A'raf verses 31 and 175.
 - 🕌 Surah Al-Anfāl verses 1, 9, 16, 17, 19, 33, 66, 67, 68-69, and 75.
 - 🕌 Surah At-Taubah verses 19, 34, 58, 65, 73, 79, 84, 95-96, 113, and 117-119.
 - 🕌 Surah Hūd verse 5 and 114, Surah Yusuf verse 3, Surah Ar-Ra'du verse 13, Surah Ibrahim verse 27.
 - 🕌 Surah An-Nahl verses 75-76, 103, 110, and 126.
 - 🕌 Surah Al-Isrā' verses 56-57, 59, 85, and 110.
 - 🕌 Surah Maryam verses 64 and 77-80, Surah Al-Anbiyā' verse 101-102, Surah Al-Hajj verses 19 and 39, Surah Al-Mu'minūn verse 76.
 - 🕌 Surah An-Nūr verses 3, 6 and 9, 11-22, 33, 55, and 61.
 - 🕌 Surah Al-Furqān verses 27-29, 68, and 70.
 - 🕌 Surah Al-Qâsâs verses 51 and 56, Surah Al-Ankabūt verses 8 and 10, Surah Luqmān verse 13, Surah As-Sajadah verse 16.
 - 🕌 Surah Al-Ahzāb verses 5, 23, 25, 28-29, 35, 37, 51, and 53.
 - 🕌 Surah Yâsn verses 12 and 77-83.
 - 🕌 Surah Az-Zumar verses 23-25, 53, and 67.
 - 🕌 Surah Fushshilat verse 22, Surah Ash-Syrā verses 23 and 27, Surah Az-Zukhruf verse 57, Surah Ad-Dukhân verse 10-15, Surah Al-Jâtsiyah verse 24.
 - 🕌 Surah Al-Ahqaf verses 10 and 29-32, Surah Al-Fath verse 24, Surah Al-Hujurāt verses 1, 2, 9, and 11.
 - 🕌 Surah Al-Qâmar verses 48-49, Surah Al-Wāqī'ah verse 82, Surah Al-Mujādalah verses 8 and 14, Surah Al-Hasyr verses 5 and 9.
 - 🕌 Surah Al-Mumtahanah verse 10, Surah Ash-Shaf verses 1-14, Surah Al-Jumu'ah verse 11, Surah Al-Munāfiqūn verses 1 and 7.
 - 🕌 Surah At-Taghābun verse 14, Surah At-Tahrīm verse 5, Surah Al-Jin verse 2, Surah Al-Muzammil, Surah Al-Muddatsir verse 11.
 - 🕌 Surah Al-Qiyamah verses 16-17 and 34-35.
 - 🕌 Surah An-Nāzi'āt verses 42-43, Surah 'Abasa verse 1, Surah Al-Muthâffifīn verse 1, Surah Ad-Duhā verse 5, Surah Al-'Alaq verses 6-19, and Surah Al-Kautsar verse 3.

¹⁰Shaykh Abu Abdurrahman Muqbil bin Hādī al-Wā'di'ī, al-Shahīh al-Musnad min Asbāb al-Nuzūl. (Yemen: Maktabah Shon'ā al-Atsariyah, 2004), 19-272

2. Coverage of the history of maqbul in the book *Asbābun nuzūl li-Imam al-Wahidī*¹¹:
- ① Surah Al-Baqarah verses 1-2, 6, 19, 21, 26, 44, 45, 62, 75, 79, 80, 89, 97, 99, 102, 104, 105, 106, 108, 109, 113, 114, 115, 116, 119, 120, 133, 135, 138, 142, 143, 146, 154, 158, 159, 164, 168, 174, 177, 178, 187, 188, 189, 190, 194, 195, 196, 197, 198, 199, 200, 204, 207, 208, 214, 215, 217, 219, 220, 221, 222, 223, 224, 229, 232, 240, 256, 260, 262, 267, 271, 274, 278, 280, and 285.
 - ① Letterli-'Imrān verses 12, 18, 23, 26, 28, 31, 59, 61, 68, 69, 72, 77, 79, 83, 86, 90, 93, 96, 100, 101, 110, 111, 113, 118, 121, 128, 135, 139, 140, 144, 151, 152, 161, 165, 169, 172, 173, 179, 180, 181, 183, 186, 188, 190, 195, 196, 199 and 200.
 - ① Surah An-Nisa' verses 2, 3, 6, 7, 10, 11, 19, 22, 24, 32, 33, 34, 37, 43, 49, 51, 52, 58, 59, 60, 65, 69, 77, 78, 88, 92, 93, 94, 95, 97, 100, 102, 105-116, 123, 125, 127, 135, 136, 148, 153, 166, 172 and 176.
 - ① Surah Al-Maidah verses 2, 3, 4, 11, 33, 38, 41, 44, 49, 51, 55, 58, 60, 67, 68, 82-83-86, 87, 90, 93, 100, 101, 105, and 106.
 - ① Surah Al-An'ām verses 7, 13, 19, 25, 26, 33, 52, 54, 57, 91, 93, 100, 108, 109-111, 121, and 122.
 - ① Surah Al-A'rāf verses 31, 175, 187, 188, 189-191, and 204.
 - ① Surah Al-Anfāl verses 1, 17, 19, 27, 32, 35, 36, 64, 67, and 70.
 - ① Surah At-Taubah verses 12, 17, 19, 23, 34, 38, 41, 49, 58, 61, 64, 65, 74, 75, 79, 84, 92, 97, 101, 102, 106, 107, 111, 113, and 122.
 - ① Surah Yunus verses 2 and 15.
 - ① Surah Hūd verses 5 and 114, Surah Yusuf verse 3, Surah Ar-Ra'di verses 13, 30, 31, and 38.
 - ① Surah Al-Hijr verses 24, 47, 49, and 87.
 - ① Surah An-Nahl verses 1, 4, 38, 41, 43, 75, 90, 101, 103, 106, 110, and 125.
 - ① Surah Al-Isrā' verses 29, 53, 59, 60, 73, 76, 80, 85, 90, and 110.
 - ① Surah Al-Kahf verses 28, 83, 119, and 110.
 - ① Surah Maryam verses 64, 66, and 77, Surah Thaha verses 1-2, and 131, Surah Al-Anbiyā' verse 101, Surah Al-Hajj verses 11, 19, and 39, Surah Al-Mu'minūn verses 1, 2, 14, and 76.
 - ① Surah An-Nūr verses 3, 6, 11, 16, 27, 33, 48, 55, 58 and 61.
 - ① Surah Al-Furqān verses 10, 27, and 68.
 - ① Surah Al-Qâsâs verses 56, 57, 61, and 68, Surah Al-Ankabūt verses 1-2, 8, 10, and 60, Surah Luqmān verses 6, 15, 27, and 34, Surah As-Sajadah verse 16.
 - ① Surah Al-Ahzāb verses 1, 4, 23, 33, 35, 43, 51, 53, 56, and 58.
 - ① Surah Yāsīn verses 12 and 78.
 - ① Surah Az-Zumar verses 9, 17-18, 22, 23, 53, and 67.
 - ① Surah Fushshilat verses 22 and 30, Surah Ash-Syrā verses 23, 27, and 51, Surah Az-Zukhruf verse 57, Surah Ad-Dukhān verse 49, Surah Al-Jāsiyah verse 14.

¹¹ Abū al-Hasan 'Alī bin Ahmad al-Wāhidī al-Naysābūrī, *Asbāb al-Nuzūl*. (Jakarta: Darul Kutub Al-Islamiyah, 2010), 17-291.

- 🕌 Surah Al-Ahqaf verses 9 and 15, Surah Al-Fath verses 1, 5, and 24, Surah Al-Hujurat verses 1, 2, 3, 4, 6, 9, 11, 13, and 14.
- 🕌 Surah Qaf verse 38, Surah An-Najm verse 32, 33-34, and 43, Surah Al-Qamar verse 1, 47, and 48-49, Surah Al-Waqi'ah verse 28, 39-40, and 82.
- 🕌 Surah Al-Hadd verses 10 and 16, Surah Al-Mujadalah verses 1, 2, 8, 11, 12, 14-18, and 22, Surah Al-Hasyr verses 2, 5, and 9.
- 🕌 Surah Al-Mumtahanah verse 1, 4, 10, and 13, Surah Ash-Shaf verse 1 and 2, Surah Al-Jumu'ah verse 11, Surah Al-Munafiqun.
- 🕌 Surah At-Taghabun verse 14, Surah At-Thalaq verse 1, 2-3, and 4, Surah At-Tahrim verse 1 and 4, Surah Al-Mulk verse 13, Surah Al-Qalam verse 4 and 51, Surah Al-Haqqah verse 12, Surah Al-Ma'arij verse 1 and 38-39, Surah Al-Muddatsir verse 11.
- 🕌 Surah Al-Qiyamah verse 3, Surah Al-Insan verse 8, Surah 'Abasa verses 1-2 and 37, Surah At-Takwir verse 29, Surah Al-Muthaffifin verse 1, Surah Ath-Thariq verses 1-3, Surah Al-Lail verses 5-6, Surah Ad-Dhuhā verses 4 and 6, Surah Al-'Alaq verses 17-19, Surah Al-Qodar, Surah Az-Zalzalah, Al-Adiyat, At-Takatsur verses 1-2, Surah Al-Fil, Surah Quraishi, Surah Al-Ma'un verse 1, to Surah An-Nās.

If the two books of asbābun nuzūl are elaborated which collect the maqbul narrations in them, it can be seen that the similarities of the narrations contained in the two books are elaborated. Furthermore, it can be transmitted into the book of Tafsir Al-Jāmi' li-Ahkāmi al-Qur'ān so that the existing muhkam verses can be known. The following are the results of the transmission of maqbul narrations from the two books of asbābun nuzūl above into the book Al-Jāmi' li-Ahkāmi al-Qur'ān¹²:

- 🕌 Surah Al-Baqarah verses 79, 89, 109, 115, 142, 143, 158, 187, 189, 195, 196, 197, 198, 199, 207, 222, 223, 232, 256, 267.
- 🕌 Letterli-'Imrān verses 77, 90, 113, 128, 161, 169, 172, 173, 186, 188, 199.
- 🕌 Surah An-Nisa' verses 3, 6, 11, 19, 22, 24, 51, 52, 59, 60, 65, 69, 77, 88, 95, 97, 100, 102, 127, 176.
- 🕌 Surah Al-Maidah verses 33, 41, 67, 83, 90, 93, 101, 106.
- 🕌 Surah Al-An'am verses 52, 121.
- 🕌 Surah Al-A'raf verses 31, 175,
- 🕌 Surah Al-Anfal verses 1, 17, 19, 67.
- 🕌 Surah At-Taubah verses 19, 34, 58, 65, 79, 84, 113.
- 🕌 Surah Hūd verse 5 and 114, Surah Yusuf verse 3, Surah Ar-Ra'di verse 13.
- 🕌 Surah An-Nahl verses 75, 103, 110.
- 🕌 Surah Al-Isrā' verses 59, 85, and 110.
- 🕌 Surah Maryam verses 64 and 77, Surah Al-Anbiyā' verse 101, Surah Al-Hajj verse 19 and 39, Surah Al-Mu'minūn verse 76.
- 🕌 Surah An-Nūr verses 3, 6, 11, 55, and 61.
- 🕌 Surah Al-Furqan verses 27 and 68.
- 🕌 Surah Al-Qāsās verse 56, Surah Al-Ankabūt verse 8 and 10, Surah As-Sajadah verse 16.
- 🕌 Surah Al-Ahzāb verses 23, 35, 51, 53.

¹²Imam Muhammad bin Ahmad Ab Bakr bin Farh al-Anshārī al-Andalusī al-Qurtubī, Al-Jāmi' li-Ahkāmi al-Qur'ān, 24 Juz. (Beirut: Muassasah Ar-Risalah, 2006).

- 🕌 Surah Yāsīn verses 12 and 78.
- 🕌 Surah Az-Zumar verses 23, 53, and 67.
- 🕌 Surah Fushshilat verse 22, Surah Ash-Syrā verses 23, 27, Surah Az-Zukhruf verse 57.
- 🕌 Surah Al-Fath verse 24, Surah Al-Hujurat verse 1, 2, 3, 4, 9, 11.
- 🕌 Surah Al-Qâmar verses 48-49, Surah Al-Wāqī'ah verse 82.
- 🕌 Surah Al-Mujādalah verses 8 and 14, Surah Al-Hasyr verses 5 and 9.
- 🕌 Surah Al-Mumtahanah verse 10, Surah Ash-Shaf verse 1 and 2, Surah Al-Jumu'ah verse 11.
- 🕌 Surah At-Taghābun verse 14, Surah Al-Muddatsir verse 11.
- 🕌 Surah 'Abasa verse 1, Surah Al-Mutâffifīn verse 1, Surah Al-'Alaq verses 17-19.

Based on the transmission of maqbul narrations from the two books of asbābun nuzūl into the book of Al-Jāmi' li-Ahkāmi al-Qur'ān, there are 42 letters or 139 verses of muhkam in the Qur'an whose history asbābun nuzūl is maqbul.

After knowing the data of Muhkam's letters and verses for which the history of asbābun nuzl is accepted, all of these verses need to be grouped based on the nature of their ta'addud asbābun nuzūl with a comparison in the two previous asbābun nuzl books. From the data above, the following are examples of verses that have the character of ta'addud asbābun nuzūl based on the transmission of maqbul narrations from the book of asbābun nuzūl li-Imam al-Wahidi:

- a. *Ta'addudu al-asbāb wal nāzil wāhid* (one verse that came down with many reasons)
 - Surah Al-Maidah verse 67
 - Surah At-Taubah / Baro'ah verse 34
 - Surah Al-Isra' verse 110
 - Surah An-Nūr verse 61
 - Surah Al-Ankabūt verse 8
 - Surah Al-Hujurat verse 11
 - Surah Al-Mujādalah verse 8
 - Surah Al-Hashr verse 9
- b. *Ta'addudu al-nāzil wa al-asbābwahid* (one reason for the revelation of several verses)
 - Surah Al-'Alaq verses 17-19
 - Surah Al-Kautsar
 - Surah Al-Lahab

Based on the history of maqbul asbābun nuzūl from the data of ta'addud asbābun nuzūl in the muhkam verses above, it can be determined the nuzul verse muhkam based on the time and place setting as follows:

- a. Based on the history of ta'addudu al-asbāb wal nāzil wāhid, an example in Al-Maidah verse 67 is:

Background	:	(1) -
scene		(2) At the house of Sayyidah Aisyah ra.
Time	:	(1) Yaumu Ghadir (18 Dzulhijjah)
Background		(2) Evening
- b. Based on the history of ta'addudu al-nāzil wa al-asbāb wāhid, an example in the letter Al-Kautsar there is:

Background : At mosque scene
Background : *Amru bin 'Ash* passed at the door of the mosque with Rasulullah □

Conclusion

Nuzūl . Methodology *āyāt muhkāmā* based on the history of maqbul in the perspective of ta'addud asbāb al-nuzūl, it can be known by understanding the meaning first in the form of the history of maqbul, muhkamat verses, the concept of ta'addud asbāb al-nuzūl. The history of maqbul - with other terms as hadith - consists of the history of saheeh and the history of hasan and both can be used as one of the foundations in taking law in Islam. Furthermore, this maqbul narration is also part of the study of asbābun nuzūl in the science of the Qur'an.

Thus, the history of maqbul in asbābun nuzūl can be used as a basis for retrieving information on the nuzul verses of the Qur'an. What's more, the verses that have asbāb al-nuzūl have the nature of ta'addud asbāb al-nuzūl, namely because they were revealed and the number of verses that were revealed varied. This is the methodology for determining the revelation of the muhkam verses that can be used as a basis for accurate information regarding the background of the revelation of the muhkam verses.

The steps that can be taken in determining the revelation of the muhkam verses based on the history of maqbul and having the nature of ta'addud asbāb al-nuzūl are as follows:

1. Determine the book of interpretation of Ahkam so that it can be seen the letters and verses that are included in the muhkamat verses. This study uses the main book of ahkam interpretation, namely Kitab Al-Jāmi' li-Ahkāmi al-Qur'ān written by Imam al-Qurtubī;
2. Determine the books of asbabun nuzul that collect the maqbul narrations. This study uses two references to the asbabun nuzul book contained in the maqbul narrations, namely the book al-Shahīh al-Musnad min Asbāb al-Nuzūl written by Shaykh Abu Abdurrahman Muqbil bin Hādī al-Wā'dī'ī and the book Asbābun nuzūl written by Imam al-Wahidī;
3. Elaborating the two books of asbabun nuzul above so that it can be seen the verses that have agreed upon the authenticity of their history;
4. Detecting the narrations that have been elaborated into the book of ahkam commentaries so that it can be known whether these narrations are included in the muhkam verses;
5. Detecting the nature of ta'addud asbāb al-nuzūl in ahkam narrations;
6. Choose muhkam verses that have been verified as maqbul history and have the nature of ta'addud asbāb al-nuzūl at random;
7. Determining the time and place of the revelation of the muhkam verses by using the history of maqbul.

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