

Asbabun Nuzul Islamic Education Perspective

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ABSTRACT: This research was conducted to analyze asbabun nuzul from the perspective of Islamic education. An in-depth study of asbabun nuzul from the perspective of Islamic education is rarely carried out in a learning process, moreover it will analyze the educational values contained in the asbabun nuzul. This study uses a library research approach (library research). The results of this study are asbabun nuzul as an event that causes the decline of one or several verses of the Qur'an, or an event that can be used as a legal guide regarding the revelation of a verse. How to find out asbabun nuzul through authentic history, namely history based on the Prophet Muhammad SAW. Asbabun nuzul consists of several types which in general are asbabun nuzul based on responses to events and asbabun nuzul based on questions to the Prophet SAW, the benefits and educational values in asbabun nuzul broadly teach humans to be able to take lessons from the cause of the incident.

Keywords: Understanding, How to Know, Types, Benefits and Educational Values of Asbabun Nuzul



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INTRODUCTION

The Qur'an is the word of God that was revealed gradually to the Prophet Muhammad SAW through the angel Gabriel and became the main source for humans as instructions as well as guidelines for Muslim life in the world which aims to achieve a better life. The verses of the Qur'an can be divided into two groups, namely verses that descend with a cause and verses that descend without cause or background. At the time of the Prophet Muhammad SAW many events occurred that were not yet known according to Islamic law. This made the companions ask the Prophet SAW, so the Qur'an was revealed to show the law of the question. The answer from the Qur'an is a guide to life for Muslims in the world. This is what is called Asbabun Nuzul, which is the cause of the revelation of the verses of the Qur'an (Akmal & Jamil, 2021; Chernela, 2011; Kaya, 2015; Latief & Madjid, 2022).

The historical concept of Asbabun Nuzul is collected from selected narrations, where the concept describes the revelation of the Quranic verse from the concept of history itself (Baker, 2019; Haghighat, 2014; Odok, 2020). The problem of lafadz or meaning that there may be verses that are less clear, to seek clarity there is by finding out how the background of the revelation of the

verse with the cause of an event that occurred, so as to understand and obtain the meaning of the verse clearly and perfectly (Islam et al., 2020; Khan et al., 2022; "Thirty Years of Islamic Revolution in Rural Iran," 2009). Therefore, Asbabun Nuzul is considered important by scholars, because with Asbabun Nuzul it will be easy to understand and reduce the sense of doubt to interpret the Qur'anic verses properly and correctly (Abusharbeh, 2021; El Khamlichi et al., 2021; Said et al., 2014; Tajbakhsh, 2020).

METHOD

This research is a qualitative type of research. This research uses the library research method (library research), which is a research activity carried out by collecting information and data with the help of various kinds of materials in the library such as reference books, similar previous research results, articles, notes, and various journals related to the problem to be solved. Activities are carried out systematically to collect, process, and summarize data using certain methods/techniques to find answers to the problems at hand. In this study there are two sources that become the basis, namely primary sources, namely data obtained from books by Quraish Shihab, et al. History of 'Ulum Al-Qur'an. Amroeni Drajat, Ulumul Qur'an. Second, secondary sources are supporting sources of this research to obtain data, namely books and scientific journals that are relevant to the theme of this research.

The collection of research data carried out by researchers is, first, the author seeks and collects appropriate data relevant to the theme of asbabun nuzul from the perspective of Islamic education. Second, the author collects data related to the understanding of the term asbabun nuzul. Then, for data analysis techniques after the relevant data needed is collected, the data is analyzed using the analytical descriptive method, which is divided into two phases, namely the first critical analysis of the data collected and which is considered to have relevance to the theme and object of research material. Second, critical interpretation of the data collected and described in order to provide explicit answers to the formulation of the problems that have been determined.

RESULT AND DISCUSSION

Definition of Asbabun Nuzul

Etymologically asbabun nuzul comes from two words, namely asbab plural of the word sabab (cause, reason or 'illat) and nuzul means al-su'ud which means down. So the definition of asbabun nuzul etymologically is the cause of the descent of one or more verses of the Quran. While in terminology the definition of asbabun nuzul there are various opinions, among others:

Az-Zarqani argues that the definition of asbabun nuzul is an event that causes the revelation of one or several verses, or an event that can be used as a legal guide regarding the revelation of an event.

According to Shubhi al-Shalih, the definition of asbabun nuzul is something for which a verse or several verses containing that cause were revealed, or as an answer to that cause, or explaining the law at the time of the event.

According to Hasbi Ash-Shiddiqi, asbabun nuzul is an event for which a verse of the Quran was revealed to explain its ruling on the day the event occurred and the atmosphere in which it occurred. The Quran was revealed and discussed the cause mentioned, whether it was revealed immediately after the cause occurred later because of some wisdom.

According to Manna al-Qattan asbabun nuzul is something for which the Quran was revealed to explain its status (law), at the time it happened, either in the form of events or questions.

Through several definitions both in etymology and terminology, it can be seen that the definition of asbabun nuzul refers to the opinion of Shubhi al-Shalih, because his opinion is almost the same as that expressed by al-Zarqani so that this opinion looks stronger because of the similarity of opinion among scholars. So it can be concluded that the definition of asbabun nuzul is an event that causes the revelation of one or more verses of the Qur'an, or an event that can be used as legal guidance regarding the revelation of a verse.

How to Know Asbabun Nuzul

Asbabun nuzul can be known through authentic narrations, namely the narrations attributed to the Prophet Muhammad SAW. The history that can be used as a guide in knowing asbabun nuzul is a history that meets certain conditions as determined by the hadith experts. In particular, it is a narration from a person who was involved and experienced the event he narrated, such as when the revelation of the Qur'an was revealed. On the other hand, reports from the tabi'in that do not refer to the Prophet and his companions are considered weak (dha'if). Therefore, one cannot simply accept the opinion of a hadith narrator carelessly, so we must have knowledge of who narrated the event as well as ascertain whether he actually witnessed it at that time and then who conveyed it to us.

Types of Asbabun Nuzul

The types of asbabun nuzul are categorized into several forms as follows:

As a response to a general event

The form of asbabun nuzul as a response to an event is the narration of ibn 'Abbas that the Prophet SAW went to al-Bathha and when he came down from the mountain he exclaimed: "O Companions, gather!" when he saw the Quraysh who also surrounded him, then he said: "Would you believe me if I told you that the enemy is threatening from behind the mountain ridge, and they are getting ready to attack, either in the morning or in the evening? They replied: "Yes, we believe, O Messenger of Allah!" then the Prophet continued, "And I will explain to you about

some punishment." So Abu Lahab said: "Is it only for such matters that you have gathered us, O Muhammad?" So Allah then revealed Q.S. Al-Lahab verses 1 - 5.

In response to a specific event

An example of the reason for the revelation of a verse in response to a special event is the revelation of surah Al-Baqarah verse 158 as follows:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Meaning: "Verily, Shafaa and Marwa are part of the shrines of Allah. So whoever makes Hajj to the House or performs 'Umrah, there is no sin on him in doing sa'i between them. And whoever does any good deed willingly, surely Allah is Grateful for the good, and Knowing."

As an answer to a question to the Prophet

Another asbabun nuzul is in the form of a question to the Prophet SAW such as the revelation of Q.S. An-Nisa' verse 11 which reads as follows:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۖ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۖ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۖ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Meaning: "Allah has prescribed for you the division of inheritance for your children. Namely: The share of a son is equal to the share of two daughters; and if the children are more than two daughters, then for them two-thirds of the property left behind; if the daughter is only one, then she gets half the property. And as for the two mothers, to each of them one-sixth of the estate, if the deceased has children; if the deceased has no children and he is inherited by his mothers (only), then his mother gets one-third; if the deceased has several brothers, then his mother gets one-sixth. (The aforementioned divisions) after the fulfillment of the will he made or (and) after paying his debts. (As for your parents and your children, you do not know which of them is more likely to benefit you, but this is the decree of Allah. Verily, Allah is All-Knowing and All-Wise."

The verse was revealed to give a complete answer to Jabir's question to the Prophet, as narrated by Jabir: "The Messenger of Allah came with Abu Bakr, walking to visit me (because of illness) in the village of Banu Salamah. The Messenger of Allah found me in a state of unconsciousness, so he asked that water be provided, then made ablution, and sprinkled some of it on my body. Then I regained consciousness, and said: "O Messenger of Allah, what does Allah command me with regard to my property?" and the above verse was revealed.

As an answer to the Prophet's question

One of the other forms is that the Prophet asked a question, such as the revelation of Q.S. Maryam verse 64:

وَمَا نَنْتَزِلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا

The verse was revealed to provide an answer to the Prophet's question, as narrated by Ibn Abbas that the Prophet asked the angel Gabriel, "What hinders your presence, so that you appear less frequently than in previous times?" so the above verse was revealed.

In response to general questions

In another form, the verses of the Qur'an were revealed in order to provide guidance on general questions that arose among the companions of the Prophet, such as the revelation of Q.S. Al-Baqarah verse 222.

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

Meaning: And they ask you (Muhammad) about menstruation. Say, "It is an impure thing." So avoid your wives during their menses, and do not approach them until they are pure. When they have become pure, mix with them as Allah has commanded you. Indeed, Allah loves those who repent and loves those who purify themselves."

This verse was revealed in response to a general question among the companions of the Prophet, as it was narrated by Tsabit from Anas that among the Jews, when their women were menstruating, they did not eat with them, nor did they live in the same house. The Companions who were aware of the matter, then asked the Prophet about this, so the verse was revealed.

In response to certain people

Sometimes Qur'anic verses are revealed in response to certain circumstances or certain people, such as the revelation of Q.S. Al-Baqarah verse 196:

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ ۚ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: "And complete the Hajj and 'Umrah for the sake of Allah. But if you are besieged, then slaughter a sacrifice that is easily available, and do not shave your heads before the sacrifice reaches the place where it is slaughtered. If any of you is sick or has a problem with his head (and he shaves

it), then he must make a compensatory sacrifice: fast, give charity or offer a sacrifice. If you are in safety, then whoever performs 'Umrah before Hajj must slaughter a sacrifice that is easily available. But if he cannot find it, then he must fast three days during Hajj and seven days after you return. That is a total of ten days. Such is the case for one whose family is not in the vicinity of the Sacred Mosque. Fear Allah and know that Allah is severe in His punishment."

Ka'ab ibn Ujrah narrated that this verse was revealed in connection with the Hajj and Umrah. If someone feels pain or has a headache, it is made easy for him. Ka'ab ibn Ujrah himself had a problem with a lot of lice on his head, so he told the Prophet, and the Prophet replied: "Shave your head and replace it with fasting for three days, or slaughtering a sacrifice, or feeding six poor people, one saa' for each poor person.

Several causes but one revelation

Sometimes revelation is revealed in response to several events or causes, for example the revelation of Q.S Al-Ikhlash in response to the polytheists in Mecca before the hijrah and to the people of the book encountered in Medina after the hijrah.

Several revelations but one cause

There are several verses that were revealed in response to one event, for example the verses were revealed to answer the question asked by Umm Salamah, namely why only men are mentioned in the Qur'an, which is rewarded. According to Al-Hakim and Tarmidzi, the question led to the revelation of three verses, namely Q.S. Al-Imran verse 195, Q.S. An-Nisa verse 32 and Q.S. Al-Ahzab verse 35.

Benefits of Knowing Asbabun Nuzul

- a. Knowing the wisdom of enacting a law and the sharia's attention to the public good in dealing with all events as a mercy for the people.
- b. Helps in getting clarity about the meaning of the Qur'anic verse.
- c. If the verse revealed is general and there is evidence that shows its specificity, then the existence of asbabun nuzul will limit the two meanings / more only to those other than the form of cause.
- d. Knowing the reason for the revelation of a verse is the best way to understand the Quran and to uncover the ambiguities hidden in verses that cannot be interpreted without knowledge of the reason for their revelation.
- e. Knowing the Asbabun Nuzul is the strongest and best way to understand the meaning of a verse, so the Companions who know the most about the causes of the revelation of a verse give precedence to their opinions about the meaning of a verse, compared to the opinions of Companions who do not know the causes of the revelation of the verse.

- f. Understanding asbabun nuzul can help a person to better understand whether a verse applies to general or specific and whether the verse should be applied. The true meaning of a Qur'anic verse can be understood through the introduction of asbabun nuzul.
- g. Asbabun nuzul can also make it easier for Muslims to memorize the verses of the Qur'an because the connection between the cause and reason of the law, the event and the perpetrator, the time and place are factors that will cause a person's memory to increase.

Educational Values in Asbabun Nuzul

There are many educational values contained in the asbab an-nuzul of the Qur'an, some of which are as follows:

- a. The process of the Qur'an being revealed is by gradually into the chest of the prophet Muhammad SAW through the angel Gabriel with the aim of strengthening the heart and continuing to guide humans to a straight path. Giving people teaching from an event. As befits this, it is instilled in the souls of educators as well as students so that they can always improve the quality of education as Muslims and always improve their souls, organize their morals so that they become people who have good character as the goal of education in the 1945 Constitution on the Islamic Education System.
- b. From a psychological perspective, asbabun nuzul answers human concerns about things that have happened, are happening, or will happen in the future, because all deeds will be held accountable on the last day.
- c. With the many stories in the Qur'an, as well as the asbab an-nuzul, it can be a fun learning media, and also hone the skills of students so that it does not cause boredom in terms of learning.
- d. Humans as creatures who are given reason by the almighty to continue to learn to improve themselves, making experience as learning can take lessons from asbaban-Nuzul.
- e. Asbaban-nuzul teaches humans many things, among others, to be able to take lessons from the cause of the event.
- f. Forms the character of human character who thinks interdisciplinarily and comprehensively about the problems that occur in everyday life. consciously or unconsciously in life there must be problems that must be solved. life there must be a problem that must be solved.

CONCLUSION

Asbabun nuzul is an event that causes the revelation of one or more verses of the Qur'an, or an event that can be used as legal guidance regarding the revelation of a verse. the kinds of asbabun nuzul consist of various forms including in response to a general event, in response to a special event, in response to a question to the Prophet, in response to the Prophet's question, in response to a general question, in response to certain people, several causes but one revelation and several causes but one revelation. The benefits of knowing asbabun nuzul are knowing the wisdom of enacting a law and the attention of the Shari'ah to the public good in dealing with all events as a mercy for the people, helping to get clarity about the meaning of the Qur'anic verse, the existence of asbabun nuzul will limit the two meanings / more only to those other than the form of cause,

to understand the Quran and reveal the hidden ambiguities in verses that cannot be interpreted without knowledge of the cause of its revelation and others.

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