

Asbab al-Nuzul in Surah Al-Baqarah (2): Mulla Huways Perspective of Critical Matn and Sanad

Muhammad Panji Romdoni
UIN Sunan Gunung Djati Bandung
romdoni.panji@gmail.com

Suggested Citation:

Romdoni, Muhammad Panji. (2023). Asbab al-Nuzul in Surah Al-Baqarah (2): Mulla Huways Perspective of Critical Matn and Sanad. *Jurnal Iman dan Spiritualitas*, Volume 3, Nomor 3: 521-530. <http://dx.doi.org/10.15575/jis.v3i3.30400>

Article's History:

Received October 2023; Revised November 2023; Accepted November 2023.
2023. journal.uinsgd.ac.id ©. All rights reserved.

Abstract:

It is only possible to interpret the Qur'an by understanding the story of the verses and *asbab al-nuzul*. Asbab al-nuzul can be accepted if the history is valid. This validity is not just the sanad (narrative series) but also the matn (content). According to Mulla Huways, a scholar from Iraq, in practice, sometimes events are matched to become the asbab al-nuzul of a verse. This research aims to attempt to analyze the concept of asbab al-nuzul according to Mulla Huways, analyzing the criticism of asbab al-nuzul in the interpretation of Bayan al-Ma'ani in surah al-baqarah. This research method uses a qualitative approach with critical analytical reasoning. This research found that: Mulla Huways is of the opinion that asbab al-nuzul in surah al-baqarah is an event or question in the Islamic community where the verse of the Qur'an was revealed as an answer to the event or question. Asbab al-nuzul must match the event and context and category of surah. Using the wrong history of asbab al-nuzul will change the understanding of a verse. Mistakes in the use of asbab al-nuzul are dominated by Makkiyyah surahs. This is due to the narrators' lack of understanding of the history of the revelation of the Koran. By using the nuzuli interpretation method, the errors above can be overcome so that the asbab al-nuzul obtained is valid.

Keywords: al-Baqarah; matn; hadith narrator; revelation of verses; sanad.

INTRODUCTION

Asbab al-nuzul (the reasons for the revelation of verses or surahs of the Qur'an) have a fundamental role in interpreting the Qur'an (Al-Zuhaili, 1998; Shihab et al., 2019). Al-Wahidi (d. 1076) said that the performance of the Qur'an is impossible without understanding the story of the verse and its Asbab al-nuzul (bin Ahmad Al-Wahidi, 1992). In the Islamic tradition, all news or information regarding events that occurred during the Prophet's time is presented in the science of hadith. All of this information contains different criteria for transmission and validation levels. Asbab al-nuzul is included in the discipline of hadith in which the criterion for the correctness of the information refers to the hadith tradition (Al-Qaṭṭhan, 1973; Khadher Ahmad, 2019).

In practice, not all verses in the Qur'an have Asbab al-nuzul. That is, not all verses are mentioned historically how the verse came down in a particular event. There are verses that come down without any reason beforehand (bin Ahmad Al-Wahidi, 1992; Riyani & Huriani, 2017). There are even verses that were revealed but the Asbab al-nuzul actually occurred years before the verse was revealed (Kamali, 1999; Saemi, 2021; Suma, 2013). In Mulla Huways's view, an event that happened too long ago could not be the cause of the revelation of a verse. According to him, the time span of events and the revelation of verses is too far. He even thinks that sometimes there are events that are matched to be Asbab al-nuzul from a verse.

METHOD

Therefore, the author is interested in further researching the application of Mulla Huways's *asbab al-nuzul* theory in the Koran. In this case, the author will analyze the letter al-Baqarah. The author uses qualitative research methods with analytical criticism approach (Moleong, 2007; Rahman, 2014; Silverman, 2015).

RESULT AND DISCUSSION

Mulla Huways Biography

Before analyzing the critical study of *asbab al-nuzul* in Surah Al-Baqarah. It is important to know about Mulla Huways's biography, his tafsser book, his theory and his views on *asbab al-nuzul*. This information is important to present and know, so that reasoning on the object of research becomes sharp and can be well understood by the reader.

Mulla Huways has the name al-Sayyid 'Abd al-Qadir ibn al-Sayyid Muhammad Huways ibn al-Sayyid Mahmud ibn al-Sayyid Ahmad ibn al-Sayyid Musa al-Tsani ibn al-Sayyid Ibrahim al-Mujib al-Murtadha ibn Musa al-Kazhim ibn al-Imam Ja'far al-Shadiq ibn al-Imam Muhammad al-Baqir ibn al-Imam Zayn al-'Abidin ibn Amir al-Mu'minin al-Husain ibn al-Imam 'Ali ibn Abi Thalib. He was born in the city of Anah, Iraq, in 1880. Mulla Huwaysy is actually a title given by society to his family. Mulla itself means a person who knows everything, especially the religious sciences. While Huways means people who collect wealth and knowledge. 'Abd al-Qadir grew up in a knowledgeable, religious and simple family environment. His own father was a person who had a concern for the science of Shari'a, he became a well-known fiqh expert in the land of Syam.

'Abd al-Qadir did his primary and secondary level studies in public schools, while he got his religious studies directly from his father. Then he moved to Baghdad to study Islamic law at the Abu Hanifah mosque. Then he continued his scientific journey to Dayr al-Zur in Syria, so that his scientific journey would continue between Dayr al-Zur and Damascus. Abd al-Qadir succeeded in obtaining various diplomas in various disciplines, starting from history and dirayat from al-Majlis al-'Ilmi in Baghdad, advocacy certificates from the advocate association in Damascus. He also had a kind of decree that allowed him to work in religious offices during the Ottoman caliphate. In fact, he obtained an 'Ali al-'Ula certificate which was a government certificate that allowed him to become a judge at that time. Apart from that, he has diplomas in logic and theology, as well as a certificate in tashawwuf. This all shows his long study journey in learning and teaching the sciences of Shari'a, State and Tashawwuf.

Mulla Huways is an expert in the science of interpretation, the preacher is also a judge. He is busy in carrying out various positions. He still had time to write various papers, including Bayan al-Ma'ani, Ahsan al-Qaul fi al-Radd wa al-'Aul, Risalah fi Tajwid al-Quran al-Karim and others. Mulla Huways died on Wednesday 22 February 1978 AD which corresponds to the 14th of Rabi' al-Awwal 1398 H. He was buried on Thursday 23 February 1978 AD, in Dayr al-Zur.

Mulla Huways Tafseer Book; Bayan al-Ma'ani

Mulla Huways wrote in the preamble of this interpretation that the purpose of his writing the interpretation according to the order of descent was to introduce the history of the verses, places, ways of descent, causes of descent, events, without denying that the composition of the verses of the Al-Qur'an is *taufiqi* nor does it deny the validity of the agreed order. He emphasized that this interpretation was written based on the composition of Ali ibn Abi Talib, which according to him had many benefits and benefits. He reasoned that interpretations written in the form of an arrangement of *mushafs* experienced difficulties in summarizing the repeated editorials which caused thick interpretations, and also he believed that interpretations written in descending order did not yet exist at that time.

Mulla Huwaysy assessed the need for this kind of interpretation at that time. Because there is no *syar'i* prohibition to write such an interpretation. Therefore, he began compiling this interpretation in the month of Rajab 1355 H or July 17, 1936 AD. This interpretation was completed in 3 years, to be precise, on April 15, 1939. The method used by Mulla Huways is the *tahlili* method, which is a method of interpretation by explaining the Qur'an from various angles according to the order of the verses in the Qur'an (Aji et al., 2021). Regarding the arrangement used by Mulla Huwaysy, he uses the *nuzuli* arrangement (the arrangement according to the revelation of the surah al-Qur'an).

Number of Surah	<i>Tartib Mushaf</i>	<i>Bayan al-Ma'ani</i>
1	Al-Fatihah (1)	Al-'Alaq (96)
2	Al-Baqarah (2)	Al-Qalam (68)
3	Ali 'Imran (3)	Al-Muzzammil (73)
4	An-Nisa' (4)	Al-Muddassir (74)
5	Al-Ma'idah (5)	Al-Fatihah (1)
6	Al-An'am (6)	Al-Lahab (111)
7	Al-A'raf (7)	At-Takwir (81)
8	Al-Anfal (8)	Al-A'la (87)
9	At-Taubah (9)	Al-Lail (92)
10	Yunus (10)	Al-Fajr (89)
11	Hud (11)	Ad-Duha (93)
12	Yusuf (12)	Asy-Syarah (94)
13	Ar-Ra'd (13)	Al-'Asr (103)
14	Ibrahim (14)	Al-'Adiyat (100)
15	Al-Hijr (15)	Al-Kausar (108)
16	An-Nahl (16)	At-Takasur (102)
17	Al-Isra' (17)	Al-Ma'un (107)
18	Al-Kahf (18)	Al-Kafirun (109)
19	Maryam (19)	Al-Fil (105)
20	Taha (20)	Al-Falaq (113)
21	Al-Anbiya' (21)	An-Nas (114)
22	Al-Hajj (22)	Al-Ikhlash (112)
23	Al-Mu'minun (23)	An-Najm (53)
24	An-Nur (24)	'Abasa (80)
25	Al-Furqan (25)	Al-Qadr (97)
26	Asy-Syu'ara' (26)	Asy-Syams (91)
27	An-Naml (27)	Al-Buruj (85)
28	Al-Qasas (28)	At-Tin (95)
29	Al-'Ankabut (29)	Quraisy (106)
30	Ar-Rum (30)	Al-Qari'ah (101)
31	Luqman (31)	Al-Qiyamah (75)
32	As-Sajdah (32)	Al-Humazah (104)
33	Al-Ahzab (33)	Al-Mursalat (77)
34	Saba' (34)	Qaf (50)

Number of Surah	<i>Tartib Mushaf</i>	<i>Bayan al-Ma'ani</i>
35	Fatir (35)	Al-Balad (90)
36	Yasin (36)	At-Tariq (86)
37	As-Saffat (37)	Al-Qamar (54)
38	Sad (38)	Sad (38)
39	Az-Zumar (39)	Al-A'raf (7)
40	Gafir (40)	Al-Jinn (72)
41	Fussilat (41)	Yasin (36)
42	Asy-Syura (42)	Al-Furqan (25)
43	Az-Zukhruf (43)	Fatir (35)
44	Ad-Dukhan (44)	Maryam (19)
45	Al-Jasiyah (45)	Taha (20)
46	Al-Ahqaf (46)	Al-Waqi'ah (56)
47	Muhammad (47)	Asy-Syu'ara' (26)
48	Al-Fath (48)	An-Naml (27)
49	Al-Hujurat (49)	Al-Qasas (28)
50	Qaf (50)	Al-Isra' (17)
51	Az-Zariyat (51)	Yunus (10)
52	At-Tur (52)	Hud (11)
53	An-Najm (53)	Yusuf (12)
54	Al-Qamar (54)	Al-Hijr (15)
55	Ar-Rahman (55)	Al-An'am (6)
56	Al-Waqi'ah (56)	As-Saffat (37)
57	Al-Hadid (57)	Luqman (31)
58	Al-Mujadalah (58)	Saba' (34)
59	Al-Hasyr (59)	Az-Zumar (39)
60	Al-Mumtahanah (60)	Gafir (40)
61	As-Saff (61)	Fussilat (41)
62	Al-Jumu'ah (62)	Asy-Syura (42)
63	Al-Munafiqun (63)	Az-Zukhruf (43)
64	At-Tagabun (64)	Ad-Dukhan (44)
65	At-Talaq (65)	Al-Jasiyah (45)
66	At-Tahrim (66)	Al-Ahqaf (46)
67	Al-Mulk (67)	Az-Zariyat (51)
68	Al-Qalam (68)	Al-Gasyiyah (88)

Number of Surah	<i>Tartib Mushaf</i>	<i>Bayan al-Ma'ani</i>
69	Al-Haqqah (69)	Al-Kahf (18)
70	Al-Ma'arij (70)	An-Nahl (16)
71	Nuh (71)	Nuh (71)
72	Al-Jinn (72)	An-Nazi'at (79)
73	Al-Muzzammil (73)	Ibrahim (14)
74	Al-Muddassir (74)	Al-Anbiya' (21)
75	Al-Qiyamah (75)	Al-Mu'minun (23)
76	Al-Insan (76)	As-Sajdah (32)
77	Al-Mursalat (77)	At-Tur (52)
78	An-Naba' (78)	Al-Mulk (67)
79	An-Nazi'at (79)	Al-Haqqah (69)
80	'Abasa (80)	Al-Ma'arij (70)
81	At-Takwir (81)	An-Naba' (78)
82	Al-Infitar (82)	Al-Infitar (82)
83	Al-Mutaffifin (83)	Al-Insyiqaq (84)
84	Al-Insyiqaq (84)	Ar-Rum (30)
85	Al-Buruj (85)	Al-'Ankabut (29)
86	At-Tariq (86)	Al-Mutaffifin (83)
87	Al-A'la (87)	Al-Baqarah (2)
88	Al-Gasyiyah (88)	Ali 'Imran (3)
89	Al-Fajr (89)	Al-Ahzab (33)
90	Al-Balad (90)	Al-Mumtahanah (60)
91	Asy-Syams (91)	An-Nisa' (4)
92	Al-Lail (92)	Az-Zalزالah (99)
93	Ad-Duha (93)	Al-Hadid (57)
94	Asy-Syarh (94)	Muhammad (47)
95	At-Tin (95)	Ar-Ra'd (13)
96	Al-'Alaq (96)	Ar-Rahman (55)
97	Al-Qadr (97)	Al-Anfal (8)
98	Al-Bayyinah (98)	Al-Insan (76)
99	Az-Zalزالah (99)	At-Talaq (65)
100	Al-'Adiyat (100)	Al-Bayyinah (98)
101	Al-Qari'ah (101)	Al-Hasyr (59)
102	At-Takasur (102)	An-Nur (24)

Number of Surah	<i>Tartib Mushaf</i>	<i>Bayan al-Ma'ani</i>
103	Al-'Asr (103)	Al-Hajj (22)
104	Al-Humazah (104)	Al-Munafiqun (63)
105	Al-Fil (105)	Al-Mujadalah (58)
106	Quraisy (106)	Al-Hujurat (49)
107	Al-Ma'un (107)	At-Tahrim (66)
108	Al-Kausar (108)	At-Tagabun (64)
109	Al-Kafirun (109)	As-Saff (61)
110	An-Nasr (110)	Al-Jumu'ah (62)
111	Al-Lahab (111)	Al-Fath (48)
112	Al-Ikhlash (112)	Al-Ma'idah (5)
113	Al-Falaq (113)	At-Taubah (9)
114	An-Nas (114)	An-Nasr (110)

The determination of Makkiyyah-Madaniyyah in the interpretation of Bayan al-Ma'ani is mentioned at the beginning of each sura and also mentions the sura number and the order in which it descends. He also mentioned if there were Makkiyyah verses in the Madaniyyah surah, or vice versa and mentioned verses that were revealed separately from the series of verses in the surah. In the table above, the Makkiyyah suras start from the sequence 1-86. While the Madaniyyah surahs are sequential from 87-114.

This interpretation is an interpretation of bil ra'yi, namely an interpretation whose source is dominated by sources based on reasoning. Here's the source:

1. Al-Qur'an: The first source held by Mulla Huways in his interpretation is Tafsir al-Qur'an bi al-Qur'an (interpreting al-Qur'an with al-Qur'an 'an), he uses the method of taqyid al-muthlaq (limiting verses that mean muthlaq or not being mentioned) and takhshish al-'am (specializing in general verses).
2. Sunnah: Mulla Huways uses sunnah as a second source, he uses sunnah as an explanation for mujmal (global) verses, explains the validity of the sanad and uses shohih hadith as evidence to refute the opinions of some commentators.
3. The opinion of the Sahabat and Tabi'in
4. Language rules
5. Tafsir books: Tanwir al-Miqbas li ibn 'Abbas, Ma'alim al-Tanzil li al-Baghawi, al-Kasysyaf li al-Zamakhshari, Mafatih al -Unseen, Anwar al-Tanzil and others.
6. Hadith books: Muwaththa', Sahih al-Bukhari and Muslim, Sunan al-Tirmidhi, Abu Dawud, al-Nasa'i, Ibn Majah and others
7. Books of fiqh: al-Mabsuth by al-Sarkhasi, Durar al-Hukkam and others
8. Sufi books: al-Risalah al-Qusyairiyah, Ihya' 'Ulum al-Din
9. Other books: al-Tasyri' al-Islami, al-Wahyu al-Muhammadi, Hadyu al-Rasul, Risalah al-Tauhid by Muhammad 'Abduh and others.

Mulla Huways Asbab al-nuzul Theory

Asbab al-nuzul is an event or question that precedes the process of transmitting the Qur'an to the Prophet Muhammad which is a response to the event or question. This can be seen from the usual editorials of Asbab al-nuzul in the narrations. Usually the editorial contains, there was an event then this verse was revealed. According to Andrew Rippin (d. 2016), the term Asbab al-nuzul was not recognized in the early days of Al-Qur'an interpretation. Interpreters such as Muqatil, Mujahid, Sufyan al-Tsauri, even in the historical works of Ibn Ishaq do not mention the term Asbab al-nuzul. According to him, it was al-Wahidi who introduced this term. After that, the concentration

on Asbab al-nuzul was continued by al-Zarkasyi (Azmat, 2019). Al-Zarkasyi (d. 1392) states that Asbab al-nuzul is an event or question that causes a verse to be revealed. This definition was later corrected by al-Suyuthi. He stated that the sabab nuzul were the days when the verse was revealed and did not show causality. The definition of Asbab al-nuzul was later developed by Al-Zarqani with a concept that actually adds to the confusion of meaning (Abdullah, 2006).

Mulla Huways defines Asbab al-nuzul as an event or question in the Islamic community which verses of the Qur'an were revealed as an answer to that event. He considers that Asbab al-nuzul is important for understanding the Koran. In the opening of his commentary he explained that in Asbab al-nuzul there is knowledge about the wisdom that arises from law enforcement and specialization of law for people who think that 'ibrah (lesson) is seen from the particular cause. For Mulla Huways, there are three types of verses of al-Qur'an. First, the verses that came down in response to events in the Islamic community. Second, the verses that came down as answers to questions. Third, the verses that came down without any events or questions (Al-Hasyimi, 1960). In his commentary, Mulla Huways often uses shigah (form) Asbab al-nuzul fanazalat hadzihi al-ayat. He is very careful in determining the Asbab al-nuzul of a verse. If there is an Asbab al-nuzul that doesn't make sense he will reject it. He also argues that 'ibrah is seen from the general lafazh, not specifically the cause (Iskandar, 2022).

Mulla Huways Asbab al-Nuzul Theory on Surah al-Baqarah (2)

In this study, there are three verses in Surah Al-Baqarah which are used as objects of analysis. The three verses are verses 106, 108 and 262. First of all, al-Baqarah verses 106:

فَدِيرُ شَيْءٍ كَلِّ عَلَى اللَّهِ أَنْ تَعْلَمَ أَلَمْ مِثْلَهَا أَوْ مِنْهَا بِخَيْرٍ نَأْتِ نُسْبَهَا أَوْ آيَةٍ مِنْ نُنْسَخَ مَا

"Which verses We write down, or We make (people) forget about it, We bring something better than it or something that is comparable to it. Do you not know that Allah has power over all things?"

This verse explains the existence of naskh (abrogation) in the Qur'an. Every verse written by Allah will replace it with something better than that verse or something like that. This verse also gives an indication that the Prophet did not have the authority to transcribe the verses in the Qur'an. Because here Allah Himself wrote the text, not the Prophet Muhammad.

Asbab al-nuzul this verse as mentioned by al-Wahidi as follows :

وَيَأْمُرُهُمْ عَنْهُ يَنْهَاهُمْ ثُمَّ بِأَمْرِ، أَصْحَابَهُ يَأْمُرُ مُحَمَّدٍ إِلَى أَتَرُونَ: قَالُوا الْمَشْرِكِينَ إِنَّ: الْمُفَسِّرُونَ قَالَ
كَلَامٌ وَهُوَ نَفْسِهِ تَلْقَاءَ مِنْ يَفْوَلُهُ مُحَمَّدٍ كَلَامٌ إِلَّا الْفُرْأَنُ هَذَا مَا عَدَا عَنْهُ وَيَرْجِعُ قَوْلًا الْيَوْمَ وَيَقُولُ بِخِلَافِهِ
بَعْضًا بَعْضَهُ يُنَاقِضُ

"The mufasssirs said, "Surely the polytheists say," don't you see Muhammad who ordered his companions an order and then forbade it and told them to do the opposite, he said one day a word then came back tomorrow. This Qur'an is simply the utterances of Muhammad that he got from himself. The Qur'an is sayings that contradict one another"

From the history above, we can see how the polytheists made fun of the Prophet Muhammad. because of this text. They think that the Koran is inconsistent and contradictory. Such things are usually done by humans. Therefore, they believe that this Koran is the words of Muhammad. The verse above refutes this. This text, by the power of Allah himself, not from the Prophet Muhammad. And whatever is lost because of the text, Allah will replace it with something better or something like that.

Q.S. al-Baqarah (2) was revealed in Medina and includes surah madaniyyah. The history above mentions that the perpetrators who made fun of the prophet were polytheists. While the interaction of the prophet with polytheists occurred in Mecca. Here, there is a discrepancy between Asbab al-nuzul and verses. Therefore, Mulla Huways chose another tradition which states that the perpetrators were Jews, because it was the Jews who often debated the prophet on sharia issues.

The second verses is surah al-Baqarah verses 198. Allah SWT. said in The Koran:

السَّبِيلِ سَوَاءَ ضَلَّ فَقَدْ بِالإِيمَانِ الكُفْرَ يَبَدِّلُ وَمَنْ قَبْلُ مِنْ مُوسَى سُئِلَ كَمَا رَسُولُكُمْ تَسْأَلُوا أَنْ تُرِيدُونَ أَمْ
 "Do you wish to ask your Messenger like the Children of Israel asked Moses in ancient times? And whoever exchanges faith for disbelief, then indeed that person has strayed from the straight path."

Allah swt reminded the believers not to behave like the Jews who always questioned what their prophet brought. Allah reminds you, do you want to ask your Messenger like Moses was previously asked by the Children of Israel. In this verse, Allah also reminds that if believers imitate the Children of Israel, they are tantamount to changing their faith with disbelief, people who replace faith with disbelief then that person has strayed from the straight path.

Al-Wahidi mentions Asbab al-nuzul in this verse:

لَنَا اجْعَلْ مُحَمَّدٌ يَا قَالُوا، فُرَيْشٍ مِنْ وَرَهْطِ أُمِّيَّةِ أَبِي بِنِ اللَّهِ عِنْدَ فِي الأَيَّةِ هَذِهِ نَزَلَتْ عَبَّاسِ ابْنُ قَالَ
 هَذِهِ تَعَالَى اللَّهُ فَأَنْزَلَ، بِكَ نُؤْمِنُ تَفْجِيرًا جَلَالَهَا الْأَنْهَارِ وَفَجَّرَ، مَكَّةَ أَرْضَ لَنَا وَوَسَّعَ، دَهَبًا الصَّفَا
 - وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى - اللَّهُ رَسُولٍ عَلَى تَمَنَّعُوا الْمُشْرِكِينَ مِنْ وَعَبَّرَهُمُ الْيَهُودَ إِنَّ: الْمُفْسِرُونَ وَقَالَ. الأَيَّةِ
 بِنِ اللَّهِ عِبْدٌ وَهُوَ - يَقُولُ قَائِلٍ وَمَنْ، بِالتَّوْرَةِ مُوسَى أَتَى كَمَا جُمَلَةَ السَّمَاءِ مِنْ بِكْتَابٍ يَأْتِينَا: يَقُولُ قَائِلٍ فَمِنْ
 أُرْسَلْتُ قَدْ أَنِي اعْلَمْ، أُمِّيَّةِ أَبِي ابْنِ إِلَى، الْعَالَمِينَ رَبِّ مِنْ: فِيهِ السَّمَاءِ مِنْ بِكْتَابٍ إِنْتَنِي - المَخْزُومِي أُمِّيَّةِ أَبِي
 الأَيَّةِ هَذِهِ تَعَالَى اللَّهُ فَأَنْزَلَ النَّاسَ إِلَى مُحَمَّدًا

"Ibn 'Abbas said, "This verse was revealed about 'Abdullah ibn Umayyah and a group of Quraysh. They said, "O Muhammad, make for us the hill of Shafa gold, expand the land of Mecca, and flow the rivers around it, then we will believe in you", then Allah sent down this verse. The mufassir said, "Indeed, the Jews and polytheists tried to block the Prophet's preaching. Among them there were those who said, "Come a book from the sky at once like the Torah that belonged to Moses". Some of them said – namely 'Abdullah ibn Umayyah al-Makhzumi -, "Come a book from the sky whose contents are, min rabb al-'alamin, ila Ibn Abi Umayyah, 'lam anni qad arsaltu Muhammadan ila al-nas (from the lord of the universe, to Ibn Abi Umayyah, know that I have indeed sent Muhammad to mankind)". Then came down this verse"

From this Asbab al-nuzul we can understand, that there are some of the people of the prophet saw. who want to believe by submitting a number of conditions. These conditions are unreasonable. In the first history, the Quraysh asked the prophet to turn the hill of Shafa into gold, expand the land of Mecca and flow it with rivers. History of both Jews and polytheists asking for unreasonable things. The first person asked for a book that came down all at once like the Torah. The second person, namely 'Abdullah ibn Umayyah asked that a book be revealed whose contents were according to his request. Then down this verse.

As mentioned earlier, this surah is a madaniyyah surah. The first history mentions the Quraysh who asked the prophet. This is unacceptable, because the Quraysh and their request took place in Mecca while this sura was revealed in Medina (Ahmad EQ & Sartika, 2020). Mulla Huways tends to agree with the second history which mentions the Jews as the people who asked the apostle. So what do they mean by asking, the "they" referred to in this verse are the Jews at the time of the prophet who asked something from his apostles. This is appropriate, because a person who believes in the apostle is unlikely to ask for something that could cause him to exchange his faith for disbelief (Nuraini & Zulaiha, 2022).

The third verses is surah al-Baqarah verses 262. Allah said in the Koran :

خَوْفٌ وَلَا رَبِّهِمْ عِنْدَ أَجْرُهُمْ لَهُمْ أَدَى وَلَا مَنَّا أَنْفَعُوا مَا يُتَّبِعُونَ لَا تُمْ اللَّهُ سَبِيلِ فِي أَمْوَالِهِمْ يُنْفِقُونَ الَّذِينَ
 يَحْرَتُونَ هُمْ وَلَا عَلَيْهِمْ

"Those who spend their wealth in the way of Allah, then they don't accompany what they spend by mentioning the gift and by not hurting (the recipient's feelings), they get a reward from their Lord. There is no concern for them nor do they grieve."

Allah swt in this verse gives instructions to people to give their wealth in the way of Allah without mentioning the gift and by not hurting the feelings of the recipient of the treasure. Such people will be rewarded by Allah, without any worries and feelings of sadness.

Al-Wahidi mentions Asbab al-nuzul in this verse:

الْمُسْلِمِينَ فَجَهَّزَ، تَبَوَّكَ غَزْوَةً فِي لَهُ جِهَازَ لَا مَنْ جِهَازَ عَلَيَّ: فَقَالَ - عَنْهُ اللَّهُ رَضِيَ - عُثْمَانُ وَأَمَّا
الْآيَةُ هَذِهِ فِيهِمَا فَنَزَلَتْ، الْمُسْلِمِينَ عَلَيَّ - لَهُ كَانَتْ رَكِيَّةً - بِرُومَةَ وَتَصَدَّقَ، وَأَخْلَسَهَا بِأَقْتَابِهَا بَعِيرٍ بِأَلْفِ

"As for 'Uthman ra, he said, "I bear the costs of preparing people who don't have money for the Tabuk war." Then he prepared 1000 camels with their saddles and saddle bags for the Muslims, and he donated the Raumah well for the Muslims, then this verse was revealed" (bin Ahmad Al-Wahidi, 1992)

Based on the history above, this verse was revealed during the Tabuk war. This verse specifically praises 'Uthman for his generosity in giving 1000 camels and the well he owned for the Muslims. The Tabuk war itself took place in the 9th year after hijra. According to Mulla Huways this is very contradictory, because the verse above was revealed in the 2nd year after the migration. It is impossible for Asbab al-nuzul to occur after the revelation of the verse. Therefore, the narration above cannot be used as Asbab al-nuzul in this verse (Al-Tayybi, 1987).

CONCLUSION

Mulla Huways argues that Asbab al-nuzul in al-Baqarah is an event or question in the Islamic community whose verses of the Qur'an were revealed as an answer to that event or question. Asbab al-nuzul must match the event and the context and category of the surah. Using the wrong history of Asbab al-nuzul will change the understanding of a verse. The mistake of using Asbab al-nuzul is dominated by Makkiah surahs. This is due to the lack of understanding of the narrators of the history of the revelation of the Qur'an. By using the nuzuli interpretation method, the above errors can be overcome so that the Asbab al-nuzul obtained is valid.

REFERENCES

- Abdullah, A. Z. M. bin. (2006). *al Burhân fî Ulûm al Qur`ân*. Dar al Hadits.
- Ahmad EQ, N., & Sartika, E. (2020). *Tafsir Feminisme terhadap Makiyyah dan Madaniyyah*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.
- Aji, M. H., Hilmi, M. Z., & Rahman, M. T. (2021). The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies. *Jurnal Iman Dan Spiritualitas*, 1(1), 78–84.
- Al-Hasyimi, A. (1960). *Jawahir al-Balaghah fi al-Ma 'ani wa al-Bayan wa al-Badi.'* Maktabah Dar Al-Kutub Al-'Arabiyyah.
- Al-Qaṭṭhān, M. K. (1973). *Mabahits fi 'Ulum al-Qur'an*. Beirut: Manshurut al-Asr al-Ḥadith.
- Al-Tayybi, H. M. (1987). *Al-Tebyan Fi Alam Al-Ma'ani, Al-Badie wa Al-Bayan*. Alam Al-Kitab, Maktab Al-Nehda Al-Arabiya.
- Al-Zuhailī, W. (1998). *Al-Tafsīr al-Munīr fī al- 'Aqīdah wa al-Sharī'ah wa al-Manhaj*. Dār al-Fikr.
- Azmat, T. (2019). Asbab al-Nuzul and Irfan A. Khan. *Islamic Perspective*, 22, 61.
- bin Ahmad Al-Wahidi, A. (1992). *Asbab An-Nuzul*. Beirut: Alam al-kutub, nd.
- Iskandar, W. F. (2022). The rhetorical notes of my science (Al-Ma'ani and Al-Bayan) in Al-Tabari's Jami'Al-Bayan in Surat Al-Tawasin. *Journal of Surra Man Raa*, 18(73).
- Kamali, M. H. (1999). Law and society: The interplay of revelation and reason in the Shariah. *The Oxford History of Islam*, 107–153.
- Khadher Ahmad, E. al. (2019). Main Criteria in Hadith Website Development: One Analysis and Reserve.

- International Muzakarah & Mu'tamar on Hadith (IMAM 2019)*. University of Malaya Kuala Lumpur, 1–25.
- Moleong, L. J. (2007). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.
- Nuraini, N., & Zulaiha, E. (2022). Principles Methodology on Quranic Interpretation in Indonesia [Analysis on Interpretation Method of Tafsir Al-Azhar And Tafsir Al-Misbah]. *Mashadiruna Jurnal Ilmu Al-Qur'an Dan Tafsir*, 1(1), 33–39.
- Rahman, M. T. (2014). *Social Justice in Western and Islamic Thought: A Comparative Study of John Rawls's and Sayyid Qutb's Theories*. Scholars' Press.
- Riyani, I., & Huriani, Y. (2017). Reinterpretasi Asbāb Al-Nuzūl bagi Penafsiran Alquran. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 2(1), 113–130.
- Saemi, A. (2021). Revelation, Moral Skepticism, and the Mu'tazilites. *Res Philosophica*, 98(2), 283–305.
- Shihab, M. Q., Shihab, Q., Shihab, M. Q., Nata, A., Nasution, H., Nasution, H., Roziqin, B., Asti, B. M., Munif, J. A., Hamzah, J., Iqbal, M., Abdullah, T., Sukardja, A., Azra, A., Effendy, B., Munawar-Rachman, B., Syamsuddin, D., Prasetyo, H., Ali-Fauzi, I., ... D Hendropuspito, O. C. (2019). Tafsir Al-Misbah. *Pesan, Kesan Dan Keserasian Al-Qur'an*, 2(2), 44–60.
- Silverman, D. (2015). *Interpreting Qualitative Data*. Sage Publications.
- Suma, M. A. (2013). *Ulumul Qur'an*. Jakarta: Rajawali Pers.



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).