

## QUR'ANIC SCIENCE: RAPID GUIDE ON THE OCCASIONS OF THE QUR'ANIC REVELATION AND ITS BENEFIT

**Yusuf Olawale Owa-Onire Uthman**

School of Humanities and Social Science, Faculty of Islamic Studies,

Department of Tafsir, Ibn Haldun University

E-mail : [yusuf.uthman@ibnhaldun.edu.tr](mailto:yusuf.uthman@ibnhaldun.edu.tr)

Received	Revised	Accepted
16 February 2022	17 April 2022	23 April 2022

### ABSTRACT

*The paper deals with the Islamic revelation as a concept, by stating the position of understanding its occasions through the core of the Qur'anic contest and the notion of the prophetic tradition, Hadith, and his companions, the possible benefits from the study is derived from studying this particular topic in the field of Quranic science and tafsir. The information about the method adopted in the study is given and available in the research text.*

**Keywords:** *Qur'anic science, Asbab nuzul, Occasions, Revelation, Rapid Benefit.*

### INTRODUCTION

The Qur'an as a guidance revelation from Allah to mankind has the occasions in which the book is been descended to Prophet Muhammad, it can be categorically divided into two. According to al-Zurqāni (d. 1949/1367) among the part of the occasion of the Qur'anic revelation, there was the portion that was revealed naturally without a reason just to lead the people to the right way. On the other hand, some parts of the revelation were attributed to certain reasons, which are called in the Arabic language (Asbab al-Nuzul) the occasion of revelation.<sup>1</sup> Notwithstanding, the last part based on causes and occasional for the revelation will be discussed in this short paper in the sense that the way of learning this particular part will be elaborated by giving an example with categorically emphasizing the benefit of the knowledge of occasion of Qur'anic revelation. To maintain the quality state of this current research,

<sup>1</sup> al-Zurqāni Muhammad 'Abdul 'Azeem. *Manāhil al-Irfan fi Ulum al-Qur'an*. (Cairo: Matba' 'Isa al-Bābi al-Halabi, 1980) v. 1, pp. 106.

the classical and some modern Islamic books were been accessed throughout our study.

## DISCUSSION

### Basic Knowledge About Qur'anic Surahs and Ayahs

The real Muslims are expected to seek more knowledge about the classical tradition of Islam, by knowing the basic pedagogy of the genesis of the Islamic religion. To acquire adequate knowledge about the religion. At first, we great to make it known to the world, that the course of the Qur'an is charged to be the general principle in guiding the whole world. The objective of its context focuses on the true salvation of mankind both in this world and in the hereafter. Many human issues are not left behind in the Glorious Qur'an, the qualities like theology, ethics, religious education, and other circular aspects were explained clearly, and this made the sacred book unique with no kind of its type in existence. Without a doubt, all the rules and principles passed by Qur'an are relevant for all mankind at any given time and in any location of the world.<sup>2</sup> The Qur'an mentioned the evidence to back this particular claim; Q3:138 This book [Qur'ān] is a clearer explanation for all mankind and it is also a guidance and instruction for those that are conscious of Allāh. Now it is time to relate ourselves shortly with this glorious message from Almighty God.

The noble word of Allah Qur'an is a combination of chapters (surah) and verses (Ayah). In Arabic language which is the language of the Qur'an, the Ayah can mostly be referred to what is called "sentence", even though there is slightly different between Ayah and sentence. Since an Ayah can be in the status of incomplete sentence. it's going to be explained in the following: According to al-Zarkashi (d.794/1392) the Ayah is pluralized as 'Ayaat' and its lexical meaning is quite understood in the use of this particular word in the Qur'an, probably all the meanings seemingly different in understanding:

- **Collection of some words:** Ayah in the Qur'an is understood as collective words that maybe sentence, one word, or even two letter words! Allah states: "And when We change an Ayah (of the Qur'an) in place of another..." (Q16:101).
- **Sign and Evidence:** Ayah in this term, literally means the 'sign' or an 'indication'. Therefore, a road indicator or road sing can also be named Ayah. Concerning the literary meaning of an Ayah Allah (swt) said: "And their Prophet said to them: Verily the Sign (Ayaat) of his kingdom is that..." (Q2:248). While it also means evidence, in the Qur'an Ayah is subjected in many instances to be pronounced as an 'evidence' or a 'proof. In some cases, Qur'an used Ayah for the existence of God (Allah). And His evidence (Ayaat) is the creation of the heaven and earth."(Q30:22).
- **Miracle:** The word Ayah in the Qur'an also stands for miraculous things in the Glorious Qur'an. The miracles are performed by the prophets with the permission

---

<sup>2</sup> Kahveci, İhsan. *Kur'Anda Zikir kavramı Ve boyutları*. Diss. Marmara Universitesi (Turkey, 1995) pp. 9-10.

of Allah. The Qur'an stated this point: "Ask the children of Israel how many clear miracles (Ayaat) we gave them." (Q2:211).<sup>3</sup>

Furthermore, the technical meaning of Ayah according to al-Ja'bariyu (d.732/1332) in his book *Kitab al-Mufrad fi Ma'rifatu al-Adad*, is based on the group of words that can form sentences which has a beginning and a limit end, it has been placed under the Surah of the Quran and can be indicated assign, as the Quran states: "The sign for his virtue..." (2:248) the meaning here is the sign for his trustworthy and his honest.<sup>4</sup> Whereas this paper shortlisted that, a sentence in the passage of the Qur'an is known to be an Ayah, a Sign or the proof testifying to the truth of the Prophet Muhammad (saw) and to showcase the stand of the divine mission and message from Allah (saw). It is also the genuine evidence, the word of Allah, and a miracle being descended to Prophet Muhammad (peace be upon him).

In addition, **Surah lexically** means a higher place and preeminent stage. As a tall wall or buildings is also a Surah. For instance, Arabs identified the fortresses surrounding the cities in ancient aeras 'sur'. Meanwhile, the Surahs in the Qur'anic term, were parts of the Qur'an, which are very alike to what is called chapters. Allah (swt) states, "And if you are in doubt concerning that which We have sent down to Our devotee then produce a Surah (chapter) of the like thereof." (Q2:23). According to 'Abdul'Kadir al-Jum'ah as-Salman al-Ilory<sup>5</sup>: Surah, lexically means "height and lift", Almighty Allah mentioned this point in Q38:21: And has there reaches you the news of the enemies, when they climbed over the wall of (his) prayer podium. In the cause of further explanation, this great scholar and author of the book *Mana'hilu adh-*

<sup>3</sup> al-Zarkashi, Abu 'Abdullah Badrudin Muhammad b. 'Abdullah b. Buhadir. *al-Burhan fi 'Ulumi al-Qur'an*. (Egypt: Dāru Hiyahu al-Kutubil Arabiyah, 1957) v. 1, pp. 266.

<sup>4</sup>Ibid.

<sup>5</sup> The mentioned Author is an Academic Mentor to the current researcher, the person of Dr. Sheikh 'Abdul'Kadir al-Jum'ah as-Salman al-Ilory, He is honoured with revered title as distinguished and trusted cleric in the state: First Mallam Ubandoma of Ilorin Emirate, the Grand Sheikh of Ilorin Emirate and its vicinities, translated to Arabic language:

'أول سدة العلم والعلماء لإمارة الورن ومجاورها' by Emire of Ilorin and Chairman, kwara State Council of Chiefs, Alhaji Ibrahim Sulu Gambari, CFR" the tilte is bestowed on him as the National President of Shehu Alimi Foundation for peace and Development, the title is well preserved for a respected scholar to commed his steardfatsness and commitment to advancement of knowledge and moral value in the society,(see; Royalnews, 2021). The respected student of the great Dr., (Garba, Muhammad, 2021) in his research entitled : "*Contribution of Dr. Abdul-Kadir Jumuah Salaman Sholagberu Towards The development of Arabic and Islamic Education in Ilorin Emirate*" has expanded that the author (his well-versed teacher) has wrote many books on various filed of Islamic science including our current reference; *Mana'hilu adh-Dhama'an fi 'ulumil Quran*, person of Dr. Sheikh 'Abdul'Kadir al-Jum'ah as-Salman al-Ilory, the founder and Director of citadel of knowledge, especially the Arabic and Islamic Studies with the sound teachings of Islamic heritage, he named this institution " Darul Kitab wa Sunnah, College of Arabic and Islamic Studies, Gaa-Akanbi, Ilorin, kwara State, Nigeria. He also maintained the fact that Ibrahim Nurudeen Zubair, (2000) who is one of his profound students, and currently working as a teacher of jurisprudence at the institution claimed that the college was established in 1998. And lastly Garba, asserted that the distinguish student of the author, who was the first head prefect and the current provost of the college, (Dr. Sulaiman Yusuf al-Gamawiy, 2020) stated that; our mentor 'Dr.' offered a huge contribution and employed reasonable efforts to educates the citizen of his society, by subscribing to development of Arabic and Islamic Education in his country 'Nigeria' particularly in his state, Ilorin Emirate.

*Dhama'an fi 'ulimil Quran* on the Qur'anic science expounds that: it is said that the source of the word Surah was derived to meant; Elevation and high position. Regarding the word Surah contained in the poem an-Nabigah Adh-Dhibyani (d. 18 b.h /604): Don't you see Allah has given you a high position, you are seeing the kings in their volatility towards it.<sup>6(7)</sup>

**Technically**, the word **Surah** is a collection part of the Quran that includes verses separated from what is next to it and what comes before it, was known while hearing it. This definition has shown how popular the Surahs of the Quran are to the Muslims, in this case, there was an agreement in regards of the amount of Surahs in the Qur'an, the amount was accumulated to be 114. Although some other narrations were found about this the amount of the Surahs of Qur'an, but they are not reliable as an evidence.<sup>8</sup> It is also said; that the Surah consist of Qur'anic verses between two *Basmalah* i.e. (Bismillah Rahman ar-Raheem).<sup>9</sup>

Nevertheless, the arrangement and order of verses in the Quran that occurred in different surahs of the Quran was determined by revelation, which means it was not arrange by the self-will of the Prophet or his Companions. In this purpose, so Muslim scholars are stands to agree that the orderly compiled verses in every chapter of Qur'an was arranged not by the Prophet (sawt) himself, but by the commandment of Almighty Allah (sawt). Just as the Qur'an is so clear about this point that Allah is the the owner of His book and He, the Majesty has every ultimate right to collate and arrange His book. The Qur'an 75:16-17 states that: Verily, it is our duty to collection "in your heart" and "to make possible" its recitation, so once we have recited it [through angel Jubril], you have to follow its recitation).<sup>10</sup>

What's more, among the proof backing this opinion is what was narrated by al-Bukhari: Ibn al Zubayr mentioned to 'Uthman: "The verse of Surat al-Baqarah, 'Those people that die and leave their wives behind without making attempt to turning them out,' has been abrogated by another verse of Qur'an. Why then do you write it (in the Qur'an)? But 'Uthman said, 'Leave it (in its spot), he now replied; o sons of my brother, as you said, i will not shift anything of it (i.e., the Qur'an) from its original status. Also, in an occasion, the Prophet (saws) informed the companions about the visitation of angel Gebril, specifying for him a particular order of Qur'anic verses. This following can serve as and evidence where he said in his word narrated by Ahmad: "Jibril came to me and commanded me to put this verse here in this surah (16:90): 'Allah commands justice, good deed, liberality to kith and kin, and He also forbids all that is shameful deeds, injustice and rebellion: He is instructing you, that ye may receive admonition. Generally, many incidents were also narrated in the Sunnah's books

بيت من أبيات النابغة الذبياني لما قَدَّمَ حروف اعتذارية للنعمان بن المنذر يقول فيها: <sup>6</sup>

ألم تر أن الله أعطاك سورة\*\*تري كل ملك دونها يتذبذب

<sup>7</sup> al-Ilory, 'Abdul'Kadir al-Jum'ah as-Salman. *Mana'hilu adh-Dhama'an fi 'ulimil Quran*, (Ilorin: Almus Publishing Company, 2008,) pp. 1-2.

<sup>8</sup> al-Zurqāni Muhammad 'Abdul 'Azeem. *Manāhil al-Irfan fi Ulum al-Qur'an*. (Cairo: Matba' Isa al-Bābi al-Halabi, 1980) v. 1, pp. 347-348.

<sup>9</sup> al-Ilory, 'Abdul'Kadir al-Jum'ah as-Salman. *Mana'hilu adh-Dhama'an fi 'ulimil Quran*, pp. 1.

<sup>10</sup>al-A'zami, Muhammad Mustafa. *The History of The Qur'anic Text from Revelation to Completion*. (Leicester United Kingdom:UK Islamic Academy, 2003) pp. 70.

regarding the Prophet's (saws) recitation on his prayer. As the companions stayed to pray every day behind the Prophet (saws), so he used to recite the Qur'an in accordance with the order given to him by Allah. However, they used to learn and memorize the Qur'an from his recitation, like al-Bakara, Ahl 'Imran, an-Nisa, and others in his congregational prayers.<sup>11</sup>

However, coming to a research study about the names Qur'anic Surahs, to the best of our knowledge in the Qur'anic science; these names given to Surahs in the Qur'an are inclusively divine confinement (al-Tauqifee). Citing for example, in the Qur'an no prophet was mentioned repeatedly like prophet Moses (as), and no chapter was named after him. So, if at all naming of the Surahs is an operation of choices or a duty of mankind, they will initially name either name the following chapters; Qur'an chapter 28, chapter 20, or chapter 26, with the name of prophet Moses because inevitably his story was mentioned in these chapters of Qur'an. In this regard, many pieces of evidence are in support of this point of view in the prophetic tradition and companion's legacy, for instant (al-Jalal As-Suyuti d.911/1506) (mercy of Allah be upon on him) states that: Surly, its well known that names of all Surahs of in the sacred book are based on tauqeef, meaning; it is the matter of narration and reported Hadith. Were it not that I fear it would take too long, I would have explained that.<sup>12</sup> Moreover, the following proof still on the phase that the chapters of the Qur'an were based on confinement, based on this narration by Al-Amash: I heard Al-Hajjaj while mentioning on the podium: "The Sura in which Al-Baqara (the cow) is mentioned and the Sura in which the family of 'Imran is mentioned and the Sura in which the women (An-Nisa) is mentioned." (Bukhari, d.256/870).<sup>13</sup> The total amount of surahs of the Quran is 114 based on the authenticity of the evidence on it. However, many on the confirmation that the longest among the Surah of the Qur'an is Surah al-Bakarah, Qur'an chapter 2 with 286 Ayat and of course 6221 Words. While the Qur'anic shortest Surah is Surah 108, which was consist of three Ayat and only 10 words.<sup>14</sup>

### Special Tips on Occasions of the Qur'anic Revelation

The occasion of Qur'anic verse is known to be the descending of an ayah on the expression of a rule, provisions for religion, or an answer to question asked in the lifetime of the prophet (saw). These occasions are occurring in different forms depending on the then arising matters:

---

<sup>11</sup>Ali al-Hassan, Muhmmad. *al-Manar fi 'Ulumi al-Qur'an fi 'Ulumi al-Qur'an ma'Madkhal fi Usuli al-Tafsir*. (Beirut: Muassasah Ar Risalah, 2000) pp. 167.

<sup>12</sup> al-jalal As-suyuti, Abdul Rahman bin Abubakir bin Muhammad. *Al-itqon fii ulum Al-Qur'an*. (Cairo:Dāru'l Fajir Lil turāth, 2010) v. 1 pp. 153.

<sup>13</sup> Bukhari, Muhammad b. Ismail Abu 'Abdullah. *Al-Jamih al-Musnad al-Sahih. Volume 2, Book 26, Number 80*

<sup>14</sup> Leghae, Mansour. *Sciences of the Qur'an "Uloom al-Qur'an"*. Lesson3: Ayah, Surah, History of the Collection of the Qur'an. Al-Islam.org. (Ahlul Bayt Digital Islamic Library Project, 2022).

- **Disagreement:** as it happens between the Aus and kazraj<sup>15</sup> tribes trying to fight each other the cause of Jewish, then this noble verse was revealed in the Q3:100-101: (O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers. And how could you disbelieve while you are being recited the verses of Allāh and among you is His Messenger? And whoever holds firmly to Allāh has [indeed] been guided to a straight path). So, in the above verses, Qur'an urges the believers to remain in the Islamic faith and be united as one body.<sup>16</sup>
- **Horrible Mistake:** this part is to correct certain errors committed by a disciple in the life of the prophet. An example of this section is when the person who led the prayer drunk and unconsciously remove (Lā) form (Lā A'abd) and said (A'abd)<sup>17</sup>; which means the changing of the textual meaning of the verse, i will worship the same idols you worship, instead, i will never worship the idol wish you are worshiping. Then Allah revealed this verse to immediately correct this unacceptable error: Q4:43 (O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or when you are in a state of janābah (unclean), except those passing through [a place of prayer] until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning and Forgiving.)<sup>18</sup> Hence, the verse made it clear to the believers that praying upon the intoxication of alcohol is no longer permissible, after some period it was now banned totally.<sup>19</sup>
- **Wishes and desires:** in this kind of occasion, a companion will wish there is ruling on a particular thing then Quranic verse will be revealed to approve what he desired. An example of this part is what was narrated by Imam al-Bukhari and others from Ans bn Maliq (d. 93/712) he said that 'Umar bn al-Khattab (d. 23/644)

---

<sup>15</sup>Aus and Kazraj are two Arabian tribes who firstly lived in Yaman, they sometimes have conflicts together. But they later migrated to Medinah. And through the effort of the Prophet Muhammad (saw) they were able to reunite, embrace Islam, and settle the fight between them amicably to live in peace together and forever. (see, al-Misri, Abu Sa'id. *al-Mausu'ah al-Mujazah fi at-Tariq al-Islami*. (As-Shamilah, nd) v. 12, pp. 15.

<sup>16</sup> al-Zurqāni Muhammad 'Abdul 'Azeem. *Manāhil al-Irfan fi Ulum al-Qur'an*. (Cairo: Matba' 'Isa al-Bābi al-Halabi, 1980) v. 1, pp. 106-107.

<sup>17</sup> Q109:2 قال أعيد ما تعيدون بدلا من قوله تعالى (لا أعيد ما تعيدون)

<sup>18</sup> Note: Meanwhile, the uses of any intoxicants item were later forbidden and prohibited totally. See Qur'an 5:90-91: O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Verse 91: "Satan only wants to cause between your animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allāh and prayer. So will you not desist?". The state of prohibition is cleared in these two verses of the Qur'an, and the wisdom behind that is based on protecting the sense organ of mankind, among which is the objective of Islam.

<sup>19</sup> al-Zurqāni Muhammad 'Abdul 'Azeem. *Manāhil al-Irfan fi Ulum al-Qur'an*. (1980) v. 1, pp. 107.

said: I met with my lord wishes on three matters, I says; O messenger of Allah, i wish we specialize station of Prophet Ibrahim as a place of prayer, then Allah revealed this verse: Q2:125: "And (mention) when We made the House (i.e., the Ka'bah) a place of return for the people and (a place of) security. And take, (O believers), from the standing place of Abraham a place of prayer. And we charged Ibrahim and Ismail, (saying), to "Purify My House for those who perform ṭawāf and those who are staying (there) for worship and those who bow and prostrate (in prayer)". Also, in a report, "Umar" said: O messenger of Allah, both the good and bad men are coming indoors while your wives are inside, i hope you command them to use hijab to block men's views. Then Allah descends the verse of hijab: Q33:53, approve the wishes of 'Umar (rd).

- **Questions:** sometimes it may be the course of questioner from people or nonbelievers either connected to the late, current, or future matters like the verse of khaf: Q18:83 And they ask you, [O Muḥammad], about Dhul-Qarnayn. Say, "I will recite to you about him a report." An example of a present question is in the Q17:85: (And they ask you, [O Muḥammad], about the soul. Say, "The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little." And the future question is in the Q79:42: They will ask you, [O Muḥammad], about the Hour: when is its arrival?). These are among the important tips noted by scholars on the occasions of Qur'anic verses.<sup>20</sup>

Based on the above evidence, these are among the situation that prompts the occasional revelation of some of the Qur'anic verses.

Apparently, the occasions of Qur'anic revelation mostly acquire learning its knowledge through the authentic evidence from the golden generations, that is the first three centuries of Islam especially the companions. Meanwhile, the companions witnessed the revealed some passages of the Quran with related issues to them personally.<sup>21</sup> For instant Suyuti narrated the transmission from Ibn Abbas (d. 68/687), that by the time the Prophet travelled to Medina, Almighty Allah commanded him to face the Mosque of Jerusalem and the Jews were so excited about this event. After 10 months of facing this mosque, the prophet now prayed to Allah to grant him facing the *Ka'ba* because of his love to face where Seyyidna (prophet) Ibrahim (as) faced during prayers, then Allah now revealed this verse to him: (Indeed We see the turning of your face to heaven, so We shall surely turn you to a *kiblah* which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the truth from their Lord; and Allah is not at all heedless of what they do). Therefore, when the Jews try to doubt and mock on the matter, but Allah sent this verse to the His prophet instantly: "To Allah belong the east and the West: Wherever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing". (Q2:115). al-Hakim al-Neysaburi (d. 403/1012) and others from Ibn 'Umar states that the verse: "Wherever

<sup>20</sup> Ibid.

<sup>21</sup> al-Wahidi, Ali b. Ahmad. *Asbab al-Nuzul*. (Jordan: Royal Aal al-Bayt Islamic Thought, 2008)

ye turn, there is the presence of Allah". It is sent down to means observing Nawa'fil (voluntary prayers) wherever your travel equipment faces.<sup>22</sup>

Additionally in the subject of the occasion of Qur'anic verse, we understood that the verses of Quran happened to be genetically applied to matters in many cases just like the issue of the cooked lie against the mother of Muslims; Aisha b. Abu Bakr (d. 59/678) (ra) and Allah sent the Qur'anic verse to clear the air and explain the punishment on those accusers and their likes after this period He says in the Qur'an: "And those who accuse chaste women without producing four witnesses lash them with eighty (80) lashes and do not accept from them testimony ever after. And those are defiantly disobedient". (Q24:4) the group of people in this verse were known but still extended to anyone that behave like them; based on the principle "the provided rule on matters is according to genetic phrase and not restricted only on the meaning", if at all they should be a restriction there must be evidence on such issue.<sup>23</sup>

### The benefit of Knowing the Occasion of the Qur'anic Revelation

The occasions and reasons for the revelation of verses are of great importance in clarifying the meanings of Quranic verses and finding out about the truth of their interpretation. As there may be a verse from the Qur'an that gives its apparent meanings unintended ones. But the intended meaning will be understood along with the application of the knowledge of its occasion. For instance, the verse Q2:115: "And to Allāh belongs the east and the west. So, wherever you [might] turn, there is the direction of Allāh. Indeed, Allāh is all-Encompassing and Knowing". Thus, the apparent meaning is that the directions in prayer are all the same, so the worshiper has the right to turn wherever he wants in his/her prayer. Meanwhile, if we study the occasion for the revelation of this verse, we will discover that it does not bear this absolute significance. And rather, it initially based on what was narrated by Al-Wahidi in his book *Asbab al-Nuzul*, on the authority of Jabir bn Abdullah that the Messenger of Allah, PBUH, sent a group of soldiers on a mission, and on the way, darkness fell upon them, so they did not know the qiblah (direction of prayer), and each of them turned towards where they likely assumption to observe their salt (prayer). Upon returning, they narrated it to the Messenger of God, and also asked if they were right, the messenger remained silent for a while, so God Almighty now revealed the above verse Q2:155 in His noble book<sup>24</sup>.

Moreover, if not for the knowledge of the occasion of the Qur'anic revelation, the illusionists would have adhered to the likes of this Qur'anic verse: Q2:219: "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so

<sup>22</sup>al-jalal As-suyuti, Abdul Rahman bin Abubakir bin Muhammad. *"al-itqon fii ulum al-Qur'an"*, (Cairo: Dārul Fajir Lil turāth, 2010) v. 1, pp. 95.

<sup>23</sup>al-Zarkashi, Abu 'Abdullah Badrudin Muhammad b. 'Abdullah b. Buhadir. *al-Burhan fi 'Ulumi al-Qur'an*. (Egypt: Dāru Hiyahu al-Kutubil Arabiyah, 1957) v. 1, pp. 24-25.

<sup>24</sup> al-Būti, Muhammad Ramadan. *Min Rawai'i al-Qur'an-Tahmulāt 'Ilmiyyah wa Adabiyyah fi kitābillah 'Aza wajalah*. (Beirut: Muhassasah ar-Risalah, 1999) v. 1, pp. 40.



avoid it that you may be successful". They would have set the negotiation on its prohibition just because of the benefits mentioned in the verse.<sup>25</sup>

For this reason, Al-Wahidi says in the introduction to his book *Asbab al-Nuzul*: as they are - that is, the causes of revelation - the most accurate of what must be observed and the first to be taken care of, since it is not possible to have sufficient knowledge about the right interpretation of Qur'an, without knowing its story and explanation of its revelation.<sup>26</sup>

Inevitably, as far as the exegete is concerned, the knowledge of occasions of Qur'anic revelation is very important. Ibn Dakik al-'Id (d. 703/1303) said: Stating the causes of the revelation of the Quran is the strongest way of understanding the meanings of the Quran. Also, Ibn Taymiyyah (d. 729/1328) states that: Knowing the occasion of the revelation helps on understanding the Qur'anic verse, definitely knowing the causes leads to the knowledge about a result. For example, Marwan b. al-Hakam (d. 66/685) did not understand this verse: "*Those who rejoice upon what they did, and love that they are complimented upon what they did not do, do not then ever think of them to be safe from the punishment; there is a painful punishment for them*". (Q3:188) He thought it applies to whoever rejoices until Ibn Abbas (d. 68/687) explains the occasion that is revealed because of the people of the book when they covered up what they knew and present the opposite.<sup>27</sup> This is an occasion in which the verse of the Qur'an gains more clarifications.

## CONCLUSION

In conclusion, learning the causes of Qur'anic revelation is mandatory for all exegetes that wish to be sound in the knowledge of the Qur'anic Exegesis. Since it is clearly understood that the authentication of this noble education can be archived by acquainted oneself with the prophetic traditions, knowing the occasional status of Quranic verses, either by going through the Hadith, the companion's narrations and authentic words of the successors. Therefore, it is so much important to seek this knowledge in the area of Quranic Science to gaining the benefits and understanding some ambiguous phrases through valid Islamic books that are connected to this topic with appropriate elucidation.

## REFERENCES

Al-Qur'an al-Kareem

'Ali al-Hassan, Muhammad (2000). *al-Manar fi 'Ulumi al-Qur'an fi 'Ulumi al-Qur'an ma'Madkhal fi Usuli al-Tafsir*. 1st ed. Beirut: Muassasah Ar Risalah,.

---

<sup>25</sup> But it is a verse that was revealed to prohibit alcohol gradually before it was completely banned. See Q5:90-91.

<sup>26</sup> al-Būti, Muhammad Ramadan. *Min Rawai'i al-Qur'an-Tahmulāt 'Ilmiyyah wa Adabiyyah fi kitābillah 'Aza wajalah*. (1999) v. 1, pp. 40.

<sup>27</sup> al-Suyuti, *al-Itqon*. 2010, v. 1, pp. 87.

- al-A'zami, Muhammad Mustafa (2003). *The History of The Qur'anic Text from Revelation to Completion*. 1st ed. Leicester United Kingdom: UK Islamic Academy
- Bukhari, Muhammad b. Ismail Abu 'Abdullah. *Al-Jamih al-Musnad al-Sahih*. d.256H. Volume 2, Book 26, Number 806.  
[https://www.iium.edu.my/deed/hadith/bukhari/o26\\_sbt.html](https://www.iium.edu.my/deed/hadith/bukhari/o26_sbt.html).
- al-Būtiy, Muhammad Ramadan (1999). *Min Rawai'i al-Qur'an-Tahmulāt 'Ilmiyyah wa Adabiyyah fi kitābillah 'Aza wajalah*. (Beirut: Muhassasah ar-Risalah) v. 1, pp. 40. <http://islamport.com/l/qur/994/34.htm>.
- Garba, Muhammad Dare (2020), Contribution of Dr. Abdul-Kadir Jumuah Salaman Sholagberu Towards The development of Arabic and Islamic Education in Ilorin Emirate. A Research Work Submitted to The Directorate of Professional Diploma in Education (Pde), Kwara State College of Education, Ilorin, In Partial Fulfilment of The Requirements for The Award of Professional Diploma in Education (Pde) Certificate
- al-Ilory, 'Abdul'Kadir al-Jum'ah as-Salman (2008). *Mana'hilu adh-Dhama'an fi 'ulumil Quran*, 1<sup>st</sup> ed. Ilorin: Almus Publishing Company.
- al-jalal As-suyuti, Abdul Rahman bin Abubakir bin Muhammad. d.911H. "Al-itqon fi ulum Al-Qur'an", ed. Hamid Ahmad At-tair Al-basyuni, 2nd ed. Cairo: Dārul Fajir Lil turāth, 2010.
- Kahveci, İhsan. Kur'Anda Zikir kavramı Ve boyutları. Diss. Marmara Universitesi (Turkey), 1995.  
<https://www.proquest.com/openview/c76bd0ef26be2292b093f50e5fc12ef4/1?pq-origsite=gscholar&cbl=2026366&diss=y>.
- Leghae, Mansour (2022). *Sciences of the Qur'an "Uloom al-Qur'an"*. Lesson3: Ayah, Surah, History of the Collection of the Qur'an. Al-Islam.org. Ahlul Bayt Digital Islamic Library Project, <https://www.al-islam.org/sciences-quran-uloom-al-quran-mansour-leghaei/lesson-3-ayah-surah-history-collection-quran>.
- al-Misri, Abu Sa'id. *al-Mausu'ah al-Mujazah fi at-Tariq al-Islamiy*. As-Shamilah, nd. <http://islamport.com/l/trk/4681/2573.htm>.
- al-Wahidi, Ali b. Ahmad (2008). *Asbab al-Nuzul*. tr. Mokrane Guezzou. ed. Yousef Meri, ed. 1st Jordan: Royal Aal al-Bayt Islamic Thought.
- Royal News, Understanding the Significance of Mallam Ubandoma Title in Emirate System. Ilorin: Royalnews, July 27, 2021. <https://royalnews.com.ng/ilorin-understanding-the-significance-of-mallam-ubandoma-title-in-emirate-system/>
- al-Zarkashi, Abu 'Abdullah Badrudin Muhammad b. 'Abdullah b. Buhadir.(1957). *al-Burhan fi 'Ulumi al-Qur'an*. ed. Muhammad Abul Fadil Ibrahim 1st ed. Egypt: Dāru Hiyahu al-Kutubil Arabiyah.
- al-Zurqāni Muhammad 'Abdul 'Azeem (1980). *Manāhil al-Irfan fi Ulum al-Qur'an*. 3rd ed. Cairo: Matba' 'Isa al-Bābi al-Halabi.  
<http://islamport.com/l/qur/1026/134.htm>.