

**Asbabun Nuzul in The Tafsir of Al-Munir Wahbah Azzuhaili**

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**ABSTRACT**

This research aims to explore the urgency and application of Asbabun Nuzul in Syekh Wahbah az-Zuhaili's Tafsir Al-Munir, one of the most influential commentaries on the Qur'an in the Islamic world. Asbabun Nuzul is a study of the historical background of the revelation of the verses of the Koran, which is an important key in understanding the meaning, context and legal objectives contained in these verses. This research focuses on analyzing the interpretive methods used by Sheikh Wahbah az-Zuhaili in integrating Asbabun Nuzul into his tafsir, as well as identifying the contribution of this approach in explaining the relevance of the verses of the Qur'an to modern situations. Through a descriptive-analytical approach, this research examines the brief biography of Sheikh Wahbah az-Zuhaili, his interpretation method, as well as examples of the application of Asbabun Nuzul to certain verses in Tafsir Al-Munir. The research results show that Asbabun Nuzul plays a strategic role in the interpretation of Al-Munir, not only in contextualizing the meaning of the verse but also in building a legal foundation that is in accordance with sharia principles. Apart from that, Sheikh Wahbah az-Zuhaili's interpretive method which is comprehensive, systematic and based on a contextual approach makes a significant contribution in enriching the treasures of Al-Qur'an exegesis studies. It is hoped that this research will provide new insight into the importance of understanding the historical context of Al-Qur'an verses in interpretation, as well as strengthening understanding of Al-Munir's interpretation as one of the main references in modern tafsir studies.

**Keywords:** Asbabun Nuzul, Wahbah az-Zuhaili, Modern Tafsir Studies.

**INTRODUCTION**

The Qur'an is the holy book of Muslims which contains life guidelines for all mankind. Understanding the verses of the Qur'an not only requires the ability to understand the text literally, but also requires contextual studies involving the background to the revelation of these verses, or what is known as Asbabun Nuzul. Understanding Asbabun Nuzul is very important because it explains the historical context and situation in which the verses of the Qur'an were revealed. This helps reveal the deep meaning and legal relevance contained in the verse, so that it can be applied appropriately in accordance with the objectives of the Shari'a.

Tafsir Al-Munir by Sheikh Wahbah az-Zuhaili is one of the monumental works in the field of Al-Qur'an exegesis. This work not only contains textual explanations of Al-Qur'an verses, but also provides contextual analysis, including outlining Asbabun Nuzul as one of the main approaches in understanding certain verses. This interpretation has become an important reference in the world of academics and religious practitioners, because its presentation is systematic, in-depth, and based on a comprehensive interpretive method.

However, studies on the urgency and application of Asbabun Nuzul in Tafsir Al-Munir are still relatively limited, especially in understanding how Sheikh Wahbah az-Zuhaili integrated the historical context of the revelation of the verse with the resulting interpretation of Islamic law. This research aims to dig deeper into the contribution of Asbabun Nuzul in the interpretation of Al-Munir and explore the interpretive methods used by Sheikh Wahbah az-Zuhaili in contextualizing the verses of the Qur'an.

## METHOD

The Muqaran method, which has developed a little more recently, takes the interpretations of earlier scholars and compares them to gain important understanding and insights. This method is a little more practical and useful (Ahmad Zuhri, 2018).

## RESULT AND DISCUSSION

### Biography of Sheikh Wahbah Azzuhaili

#### Birth and Education

One of the modern mufasssir, Wahbah Az-Zuhaili, has provided a lot of inspiration for Islamic science. In the 20th century, he was one of the most famous fiqh scholars in Syria. Wahbah Az-Zuhaili's birthplace was Dair "Athiyah", which is the road to Damascus. He died on 8 August 2015, at the age of 83 years, on 6 March 1351 AD or 1351 AH. Allah SWT chose a mother to give birth to him. His mother, Fatimah bint Musthafa Sa'dah, was a religious and determined woman, and his father, Musthafa Az-Zuhaili, was an ordinary farmer who was diligent in worship, liked to fast, and was diligent in his prayers. He is not an academic, cleric, or scholar; on the contrary, he was renowned for his piety and piety. In 2014, he was included in the list of 500 influential Muslim figures in the world. Great figures usually do great things during their lives. Every day, Sheikh Wahbah Az-Zuhaili sets aside around fifteen hours for reading and writing, according to his students.

Wahbah Az-Zuhaili was very smart when he was little. There is a tendency to become a great scholar since childhood. Wahbah Az-Zuhaili's father gave him basic lessons in the Islamic religion. He earned a bachelor's degree from the Sharia Faculty of Damascus University in 1953. In 1956, he earned a doctorate in Sharia from Al-Azhar University in Cairo. In 1963, he became a lecturer at the alma mater at the Faculty of Sharia, Damascus University. His career continued to develop; He became dean, deputy dean, and head of the Fiqh I department before finally becoming a professor in 1975, after serving for seven years. He was very proficient in Fiqh, Tafsir, and Dirasah Islamiyah, and within a short time after being appointed as assistant dean, he also became dean and head of his department. He now teaches Islamic law at a Syrian university. Wahbah Az-Zuhaili is a scientist and expert in jurisprudence. He belonged to the fiqh councils in Makkah, Sudan, and Jeddah (Muhammadun, 2016).

Apart from the academic field, Wahbah Az-Zuhaili has had a big influence on society, both at home and abroad. He was once a member of the highest fatwa council in Syria and head of the Syarikat Mudaarabah wa Muqaasah al-Islaamiyyah Legal Audit Institute in Bahrain, among others. He was also involved in Majma' Malaaki to study Islamic culture in Jordan. Wahbah Az-Zuhaili's success depends on his teachers, both in the academic and non-

academic fields. Muhammad Hashim Al-Khatib Al-Syafie, one of his teachers, died in 1958 AD. He served as a preacher at the Umawi Mosque. He taught him Fiqh Al-Syafie. He also studied from Mahmud Yassin (d. 1948 AD), Mahmud Al-Hamasi (d. 1969 AD), Judat Al-Mardini (d. 1957 AD), Hassan Al-Shati (d. 1962 AD), and Hassan Habnakah Al -Midani (d. 1978 AD). He also studied from Mahmud Al-Rankusi about aqidah and kalam, Muhammad Lutfi Al-Fayumi about the principles of fiqh and mustalah hadith (d. 1990 AD), and Muhammad Shaleh Farfur about the science of Arabic (d. Muhammad Na'im Yasin, Abd Latif Farfuri, Abu Lail, and Abd Salam As-Syarbaji. Sharia Faculties and other academic institutions received lessons from Wahbah Az-Zuhaili. Asy-Syarbaji taught many of his students, including his own son, Mahmud Az-Zuhaili (Muhammadun,2016).

### **Wahbah Az-Zuhaili's works**

Wahbah Az-Zuhaili actively learns and teaches in various fields, either through lectures, lectures, or discussions, or through mass media. He has written more than 48 books and encyclopedias (mausu'ah) discussing various fields of Islamic science, especially fiqh and tafsir. There are many books and articles written by Wahbah Az-Zuhaili discussing various fields of Islamic science. He has more than 133 books and 500 papers in combination with small treatises. One of the efforts rarely done by scholars today is proves that he is the second As-Suyuti (As-Suyuti Al-Tsani) in this era, taking the example of Imam As-Suyuti, a Shafi'i Imam.

1. Al-Fiqh Al-Islami Wa Adillatuhu, nine very long volumes. He is the author of several important books on fiqh, including Al-Fiqh Al-Islami Fi Uslub Al-Jadid, Maktabah Al-Hadithah, Damascus, 1967
2. Fiqh Al-Mawaris Fi Al-Syari'at al-Islamiyyah, Dar al-Fikr, 1987
3. Al-Qur'an Al-Karim: Bunyatuhu Al-Tasyri'iyyah Au Khas A'isuhu Al-Hasariyah, Dar al-Fikr, Damascus, 1993 (Salim, 2020).

### **Method of Interpreting Tafsir Al-Munir**

A method is a procedure used to do something. The interpreters use their own exegetical methods, which are based on principles that have been agreed upon as correct, to provide an explanation of the verses of the Qur'an to achieve the goals of interpretation. Wahbah wanted to cooperate with others in various ways, according to Tafsir al-Munir. The al-Iqtirani method is used in the interpretation of Wahbah al-Zuhayli. This method consists of bi alma'thur, or bi al-riwayah, and bi al-ra'y, or bi al-ma'qul. In addition, he used clear metaphors and metaphors, which makes modern language styles easier to understand for today's successors. As a result, he divides the verses by topic in order to maintain or sustain the discussions and explanations contained within them. However, the author believes that Wahbah's statement that his interpretation is an example of an interpretation of the Qur'an which is based on the Qur'an itself and authentic hadiths, saying asbab al-nuzul and takhrij al-hadith.

Wahbah usually combines the opinions of many mufassir. As a result, from an explanatory point of view, Al-Munir uses the muqarin method, namely a comparison between verses on the same topic and hadith (contents and matan), by emphasizing the differences of opinion of the mufassir. In the process of writing al-Munir's tafsir, Wahbah provided extensive explanations about the content of each letter and examine each desired verse to be interpreted from a linguistic perspective. Then provide an in-depth explanation of the interpreted verse and the rules related to it. In addition, the literary and i'rab aspects of the interpreted verses are discussed. If the verse has asbab al-nuzul, be sure to include the munasabah between the verses and its asbab al-nuzul. This shows that al-Munir's interpretation uses the tafsiiliy or itnabi method, which means discussing the interpretation in depth with in-depth explanation (Islamiyah, 2022).

## Discussion

### The Urgency of Asbabun Nuzul in the Book of Tafsir Almunir and Examples

The Urgency of Asbabun Nuzul in the Book of Tafsir Almunir and Examples. Understanding the context from which the verses of the Qur'an come from is very important in Wahbah az-Zuhaili's Tafsir Al-Munir. Knowing where a verse comes from not only helps explain its social and historical background, but also helps us know the message of the Qur'an better. Apart from that, asbābun nuzūl helps implement sharia law in accordance with the objectives of the verses and answers various problems that arise in society. In Tafsir Al-Munir, several aspects of asbābun nuzūl are very important, including:

1. Explain the historical and social context of the verse

Wahbah az-Zuhaili often refers to asbābun nuzūl to explain the social situation behind the revelation of the verse. In the interpretation of QS. Al-Baqarah: 217, he describes the incident of Abdullah bin Jahsy who attacked the Quraysh caravan during the haram month. This incident gave rise to a polemic between polytheists and Muslims regarding the prohibition of war in the holy month. By knowing the reason for the revelation of the verse, the social and historical context becomes clear, so that the verse is not misunderstood as merely an absolute prohibition against war.

2. Strengthen the clarity of the meaning of the verse

In QS. Al-Ma'idah: 3, which discusses the perfection of religion on the Hajj Wada', Az-Zuhaili explains that knowing the asbābun nuzūl of this verse provides a deeper understanding of the core message of the verse, namely the affirmation that Islam is perfect as a religion that is a guide for mankind. Asbābun nuzūl helps understand that this verse is not only a general statement, but also marks the conclusion of the prophetic treatise.

3. Makes it easier to determine sharia law

In QS. Al-Baqarah: 275, which discusses the prohibition of usury, az-Zuhaili emphasizes the importance of knowing the practice of usury during the period of ignorance to understand why the verse was revealed with a strict prohibition. Understanding asbābun nuzūl helps explain the boundaries of halal and haram transactions, as well as their application in the modern context.

4. Avoid inappropriate generalizations

When interpreting QS. An-Nisa: 43, which prohibits approaching prayer while drunk, az-Zuhaili uses asbābun nuzūl to explain that this verse is part of the gradual stages in forbidding wine. By knowing the reasons for the revelation of the verse, az-Zuhaili emphasized that the law in this verse does not apply absolutely, but is part of a gradual process of legal education.

5. Strengthen the relationship between verses and munasabah

In QS. Al-Ma'idah: 90-91, which prohibits the consumption of wine and gambling. Wahbah az-Zuhaili links this prohibition to asbābun nuzūl which explains the habits of ignorant people in gambling and drinking wine. This shows how the verses of the Qur'an are interconnected through munasabah, with asbābun nuzūl as one explanation of their connection. Az-Zuhaili highlighted that understanding the reasons for the revelation of the verse helps strengthen the urgency of the prohibition as part of an invitation to obey Allah's commands.

### The following are examples of asbabun nuzul in Al-Munir's interpretation:

1. Asbab Nuzul Surah al-Baqarah (2: 275-280):

These verses relate to the prohibition of usury and the explanation of debts. In this commentary, Wahbah Az-Zuhaili states that these verses were revealed to explain to Muslims the very clear prohibition of usury. Verse 275 came down after there were

several people who were still involved in usury transactions even though there was a prohibition from the Prophet Muhammad SAW. Meanwhile, verse 280 concerns warnings to make debt matters easier, especially in relation to people who have difficulty paying debts. The reason this verse was revealed is to provide practical solutions regarding financial relations in Muslim society.

2. Asbab Nuzul Surah al-Mumtahanah (60: 8):

Apart from that, this verse was discussed by Wahbah Az-Zuhaili about good relations between Muslims and non-Muslims who are not hostile to Islam and Muslims. who is peaceful. This concerns a particular case where some of the companions asked the Prophet Muhammad about whether it was permissible to be friends with people who were not hostile to Islam. This verse reminds Muslims to establish good relations with those who are not enemies, but to keep their distance from those who are.

## CONCLUSION

A leading commentator and scholar of the 20th century, Wahbah Az-Zuhaili was an important figure in the fields of exegesis, jurisprudence and Islamic studies. He used the bi al-ma'thur and bi al-ra'y methods to interpret, especially Tafsir al-Munir, where he used clear and systematic language to explain the verses of the Qur'an. Asbabun nuzul, or the reason why verses appear, has a significant role in his interpretive work for:

Explaining the historical and social context of verses, Strengthening the clarity of the meaning of verses, Facilitating the determination of Sharia law, Avoiding inappropriate legal generalizations, Strengthening relationships between verses through munasabah. The use of asbabun nuzul in Tafsir al-Munir not only helps understand the context of the revelation of the verse, but also becomes the basis for applying sharia law, answers the problems of the people, and provides comprehensive guidance that is relevant for the modern generation.

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