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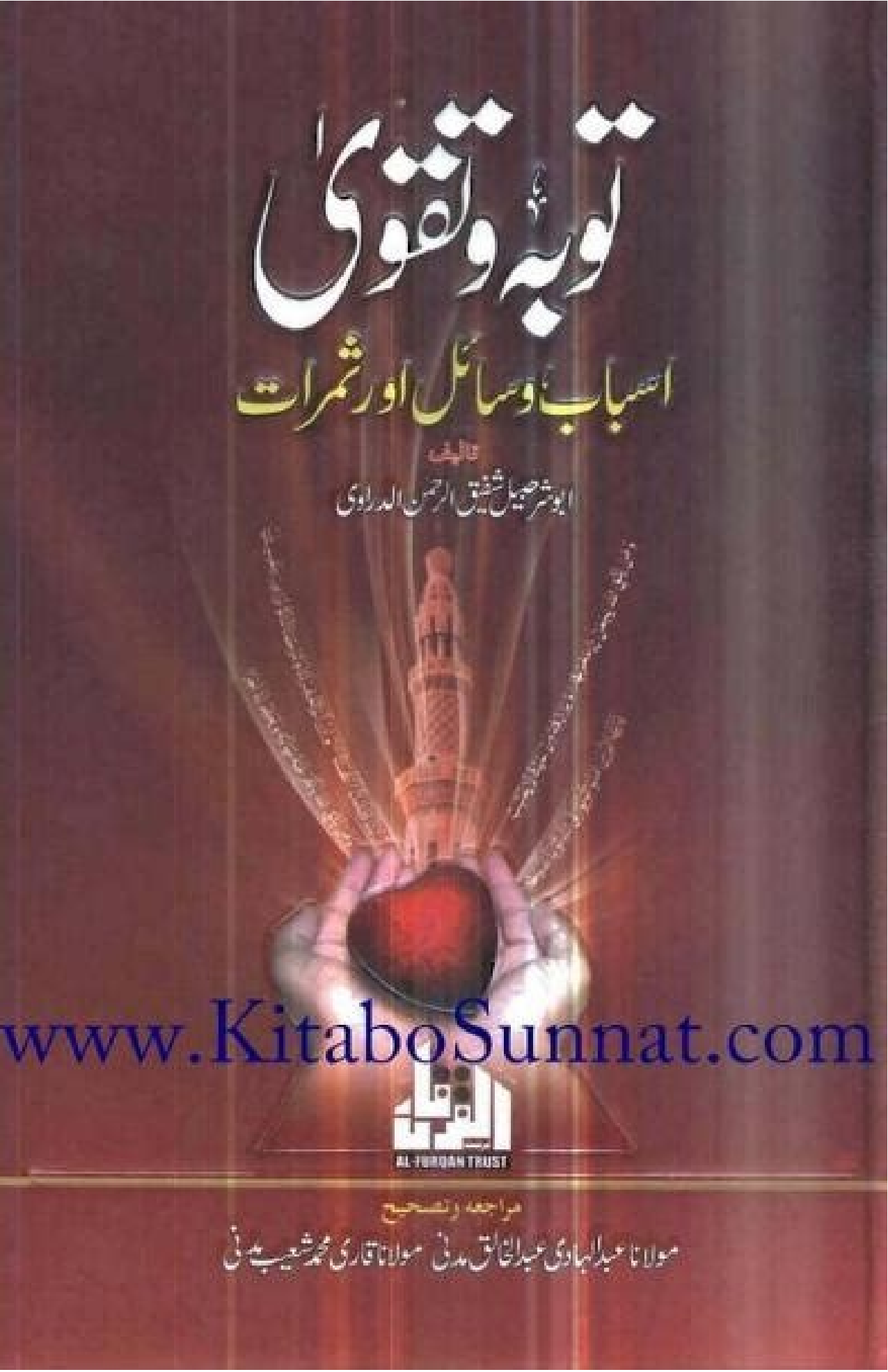
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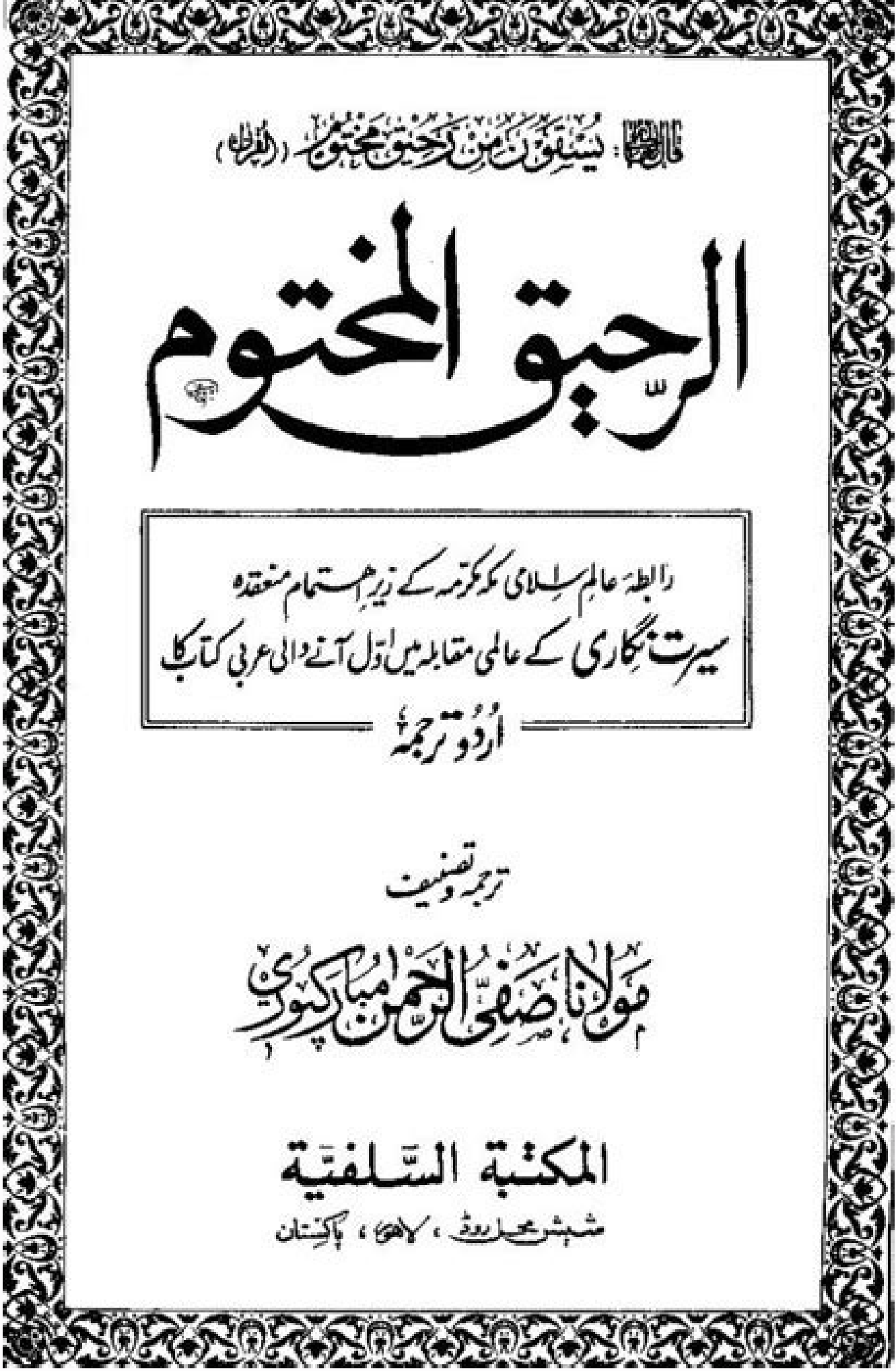

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الْوَسْطَىٰ وَ تُوْمُوا لِلّٰهِ فَيُتِيْتَن ۝۱۰۰	کھڑے رہو اللہ کے حضور فرماہواری سے۔
فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا	پھر اگر تمہیں خوف ہو تو پیادے یا سوار (نہا)
أَمِنْتُمْ فَأَذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُم مَّا	پاندو۔ مہربان تم اس پاؤ تو یاد کرو اللہ کو جس طرح سکھایا اس نے تم کو وہ جو نہیں تم جانتے تھے۔
لَمْ تَكُونُوا تَعْلَمُونَ ۝۱۰۱	
وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذْكُرُونَ	اور وہ لوگ جو وفات پائیں تم میں سے اور
أَزْوَاجًا وَصِيَّةً لَّأَزْوَاجِهِمْ مَّمَّنَاعًا	پھوڑ پائیں بیویاں۔ وصیت (ر پائیں) یعنی
إِلَى الْخَوَلِ عَنَدِ الْخَرَاجِ فَإِنْ خَرَجْنَ	بیویوں کے حق میں ان نفقہ کی ایک سال تک بغیر گھر سے نہ نکالے۔ پھر اگر وہ خود چلی
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَآ فَعَلْنَ فِي	پائیں تو نہیں کچھ گناہ تم ہاں (فیصلے) میں جو
أَنفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللّٰهُ عَزِيزٌ	کریں وہ اپنی پانوں کے بارے میں دستور کے
حَكِيمٌ ۝۱۰۲	مطابق۔ اور اللہ غالب ہے حکمت والا ہے۔
وَلِلْمُطَلَّقاتِ مِمَّا عَ بِالْمَعْرُوفِ حَقًّا	اور مطلقہ عورتوں کے لئے بھی ان ونفقہ ہے
عَلَى الْمُتَّقِينَ ۝۱۰۳	دستور کے مطابق۔ حق ہے متقیوں پر۔
كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ آيٰتِهِ	اسی طرح بیان فرماتا ہے اللہ تمہارے لیے
لَعَلَّكُمْ تَعْقِلُونَ ۝۱۰۴	اپنے احکام تاکہ تم سمجھو۔





<p>آحَدًا ۞</p> <p>و لَا تَقُولَنَّ لِشَآئٍ اِنِّیْ فَاعِلٌ ۚ</p> <p>ذٰلِكَ غَدًا ۝</p> <p>اِلَّا اَنْ یَّشَآءَ اللّٰهُ ۚ وَ اَذْکُرْ نِعَٰتَکَ ۚ</p> <p>اِذَا نَسِیْتَ وَ قُلْ عَسَیْ اَنْ یَّهْدِیَنِیْ</p> <p>رَبِّیْ لِاُخْرَبَ مِنْ هٰذَا رِشْدًا ۝</p> <p>و لَبِثْنَا فِیْ کَهْفِهِمْ ثَلَاثَ مِآلَٔةٍ</p> <p>سِنِیْنَ ۚ وَ اِذْذَاذُوا یَسْعًا ۝</p> <p>قُلِ اللّٰهُ اَعْلَمُ بِمَا لَبِثْنَا لَهٗ غَیْبُ</p> <p>السَّمٰوٰتِ وَ الْاَرْضِ اَبْصَرُ بِهٖ</p> <p>وَ اَسْمِعُ مَا لَھُمْ مِنْ دُوْنِهٖ مِنْ</p> <p>قَوْلٍ ۚ وَ لَا تُشْرِکْ فِیْ حُکْمَہٗ</p> <p>آحَدًا ۞</p> <p>وَ اَنْتَ لَمَّا اُوْحِیَ اِلَیْکَ مِنْ کِتَآبِیْ</p>	<p>میں ان میں سے کسی سے ۔</p> <p>اور نہ ہرگز کہہ کسی بات کے بارے میں کہ</p> <p>میں ضرور کرنے والا ہوں اسے کل ۔</p> <p>مگر یہ کہ چاہے اللہ۔ اور ذکر کر اپنے رب کا جب</p> <p>بھول جائے اور کہہ امید ہے کہ ہدایت دیگا</p> <p>مجھے میرا رب زیادہ اس سے بھی بھلائی کی ۔</p> <p>اور رہے وہ اپنے غار میں تین سو سال اور</p> <p>برہمادیے انہوں نے نو۔</p> <p>کہدو کہ اللہ خوب جانتا ہے جتنی مدت وہ</p> <p>رہے۔ اسی کو (معلوم میں) پوشیدہ باتیں</p> <p>آسمانوں اور زمین کی ۔ کیا خوب دیکھئے والا</p> <p>ہے وہ اور کیا خوب سننے والا ۔ نہیں ان کا</p> <p>اسکے سوا کوئی کارساز اور نہ وہ شریک کرتا ہے</p> <p>اپنے حکم میں کسی کو۔</p> <p>اور تلاوت کر اسکی جو وحی کی گئی ہے تیری</p>
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Asbab al-nuzul. Asbab al-nuzul by al-wahidi pdf. Asbab al nuzul meaning.

These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority (whatever). One is that every ruling must be considered with respect to the corpus of Islamic holy law. The verse concerns the ritual practice of circumambulating between the hills of Safa and Marwa; the two asbāb cited by al-Wāḥidī both describe the controversy regarding this ritual (Q.2:158's occasion of revelation) by reference to the jāhili scene. History of Asbab al-Nuzul works The earliest and the most important work in this genre is undoubtedly Kitāb asbab al-Nuzul ("Book of occasions of revelation") of ʿAlī ibn Aḥmad al-Wāḥidī (d. The second sabab provides conflicting ethnological data, stating that the practice was instituted by Muḥammad in opposition to the pagans' sacrifices to their idols.[9] These asbāb have no legal incidence; they function merely to settle a matter of curiosity[3] as well as to contrast the Islamic dispensation with what came before, obviously to the benefit of the former. By assuming that a report's link to scripture would not be removed once established, the non-Qurʾānic (and thus non-exegetic) version of the report is in fact the original one. 950 CE). Within the realm of the sira, these traditions are still without an exegetic function, because none of them is built around the Quranic verses which occur in it... This distinction will be explained here by the use of the term sabab-material for an occasion of revelation which does not necessarily come from a work of asbāb al-nuzūl, and sabab only for one that does. doi:10.1017/s0041977x00020188. This was achieved by dragging various passages from the scriptures into the narrative. OCLC 46678011. doi:10.1017/s0041977x00026926. Here the reports agree the verse is directed against the Jews, and so a prescription with seemingly broad applicability is almost completely deflated into a polemical flip about Jewish alteration of holy scripture (taḥrīf). The second type includes passages of the Quran which were not direct responses to any historical or social development in the life of the Muslim community. Amman, Jordan: Royal Aal al-Bayt Institute for Islamic Thought. One of the very basic problem is that it is often impossible to tell where one pericope ends and the next one begins.[3] The various levels of interpretation along with their typical problems are listed below in order of increasing hermeneutical complexity: Lexical: What is the meaning of a particular word? al-Wāḥidī mentions occasions of about 570 verses out of 6236 verses of the Quran. Is the ruling limited in scope to the circumstances or even unique instant in which it was revealed, or does it define a general principle with broad applicability? Lastly there is the issue of juridical inflation/deflation (the latter termed takhsīs) where the scope/applicability of the ruling may be radically increased or decreased by exegesis. A seemingly proscriptive verse may be made merely polemical by interpretation, while a seemingly non-proscriptive verse may have actual legal import. Intra-Versal/Sentential: Who or what is the referent of a particular pronoun? 922 CE) and al-Nahhas (d. M., "The Materials Used by Ibn Ishaq", The Historians of the Middle East, eds. A detailed examination of the function of asbāb at several of these levels follows. The Darwin Press. Uri Rubin (1995). The name of his book is Lubāb al-Nuḡul fī Asbāb al-Nuzul (meaning "The best of narrations concerning the circumstances of revelation").[1] No asbāb works from earlier than the 11th century are known, and it is unlikely that this genre of exegetical literature existed before then. ascribed to al-Jāʿidī, probably pseudepigraphically. Contains sabab reports mixed with qīṣas al-anbiyāʾ (stories of the prophets) material. If the ruling contradicts some other one, does it abrogate/mitigate its foil, or is itself abrogated/mitigated? Bulletin of the School of Oriental and African Studies. One report "suggests this verse [Q.2:115] is a continuation of Q.2:114 which concerns the destruction of mosques and thus that this verse, 115, intends that the destruction of mosques does not mean that one can no longer face a qibla".[3] Most sabab-material, however, locate Q.2:115 in the context of prayers not delivered in the direction of the qibla under various extenuating circumstances, thus dividing it from Q.2:114. Do they constitute a single meaning/unit of thought, or are they distinct? What cultural practices are being reported and how do they relate to the jāhili scene? A manuscript (Berlin Staatsbibliothek, Catalog no. Historical/Ethnological: What events or personages are being described? The asbāb for Q.2:79 demonstrate the opposite: 2:79 Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price! Woe to them for what their hands do write, and for the gain they make thereby. The term "sabab" in its technical sense (meaning "occasion of revelation") seems to begin to make its appearance in the works of Ṭabarī (d. The Qurʾān and its interpretative tradition. Pericopal One theory of Qurʾanic verse arrangement proposes a thematic/topical ordering of the verses (ayat). Historical context in which Quranic verses were revealed Quran History Wahy First revelation Asbab al-Nuzul Historicity Manuscripts Samarkand Kufic Quran Sanaa manuscript Topkapi manuscript Birmingham manuscript Divisions Surah List Meccan Medinan Ayah Juz' Muqatta'at Content Prophets Women Animals Legends Miracles Parables Science Eschatology God Reading Qārī Hizf Tajwid Tarteel Ahurf Translations List English Ahmadiyya Exegesis List Hermeneutics Esotericism Abrogation Biblical parallels Related persons Mentioned by name Characteristics I'jaz Inerrancy Related Criticism Quran and Sunnah Quranism Shi'a view Category Islam portalvte Occasions or circumstances of revelation (asbāb al-nuzul, أسباب النزول) names the historical context in which Quranic verses were revealed from the perspective of traditional Islam. These problems span the hermeneutical spectrum, from the most basic units of linguistic meaning to such technical intellectual disciplines as law and philosophy and all points in between. For them there is specialized tafsir and asbāb al-nuzul compilations.[4] Rubin bases that conclusion partly upon the very stereotyped way in which "linking words" are used to introduce Qurʾanic verse into a report.[5] Mostly, though, he relies upon the existence of multiple parallel non-Qurʾanic forms of the narrative for most asbāb. Does one verse continue the unit of meaning begun by preceding verses, or does it initiate a new one? Many "ethnological" asbāb exist for this purpose, with those put forward for Q.2:158 particularly illustrative of their function at this level of interpretation: 2:158 Behold! Safa and Marwa are among the Symbols of Allah. Historical/Ethnological For Muslims the definition of the jāhiliyyah scene (i.e. Arabia's pre-Islamic age of "ignorance") was an important concern, but complicated by their religion's competing claims to be both a stark break with this past as well as a continuation of practices begun by "Islam" in its pre-Qurʾanic, ur-religion manifestations, as in worship at the Kaaba. Wāḥidī's work is not only the first attempt to collect all the material regarding the occasions of revelation in one single volume, but it is also the standard upon which all subsequent works were based. Muḥammad, longing to be reconciled to his people, allows Satan to interpolate several verses into the recitation of Surāt al-Najm (53) recognizing the efficacy of the pagan goddesses Allāt, Manāt, and al-ʿUzzā. Asbab al-Nuzul. William Montgomery Watt, for example, stressed the narratological significance of these types of reports: "The Quranic allusions had to be elaborated into complete stories and the background filled in if the main ideas were to be impressed on the minds of simple men." [2] John Wansbrough, on the other hand, noted their juridical function, particularly with regard to establishing a chronology of revelation for the purposes of such mechanisms as naskḥ.[3] Rippin in turn rejected this, arguing that the sabab's primary function is in haggaḍic/qissaic exegesis, and that this in turn hints at its origin: The primary (i.e., predominant) function of the sabab in the exegetical texts is not halakhic [juridical] ... 357b). The asbāb evidence shown how legal consequences may be injected into a seemingly non-ḥukmic verse. Quotations from the Qurʾan are taken from the ʿAbdullāh Yasūfʿ Alī translation. Narratological ("Qissaic"): What is the story being told? An extensive example of this is the sabab attributed to Ibn Ishaq (al-Wāḥidī, Kitāb 22) for verses Q.2:258 and Q.2:260, detailing Ibrāhīm's encounter with Nimrod. The reasons for asbāb's status as a secondary genre are implicit in this bibliographical overview. ISBN 0-87850-110-X. 1075 CE). Muslim scholars agree that the revelations of the Quran can be divided into two broad types. One type includes passages of the Quran which were revealed in response to specific events, incidents or questions put forward to Muḥammad. In fact, He was considered a great commentator of the Quran of his time. His main teacher was the famous Quranic commentator al-Thalabī (d. "The Exegetical Genre "asbab al-nuzul": A Bibliographical and Terminological Survey". Why do the characters in it react in the way they do? Though there is a section titled Nuḏul al-Qurʾān in Ibn al-Nadīm's 10th-century bibliographical catalog Kitāb al-Fihrist (including one Nuḏul al-Qurʾān attributed to the semi-legendary Ibn ʿAbbās as transmitted through ʿIkrima), there is no evidence to believe that most of these works ever existed, or that their ambiguous titles signify texts within the asbāb al-nuzul genre. Al-Jassas (d. Inter-Versal/Pericopal: What is the relation between verses? In his extensive survey of early Muslim traditions regarding Muḥammad, Rubin upends this consensus (while preserving Rippin's speculation about the ultimately qassaic/story-teller origins of these reports) by arguing that most asbāb originally started as prophetic biographical material into which Qurʾanic verses were only later inserted: To begin with, one should bear in mind that although the traditions known as asbāb al-nuzūl occur in the collections of tafsir- for example, al-Ṭabarī's- their birthplace is in the sira, where they do not yet function as asbāb. 114-117 Rippin, Journal of the American Oriental Society 117.4. p. The study of asbāb al-nuzul is part of the study of Tafsir (interpretation of the Qurʾan). Legal Legal exegesis is the most hermeneutically complex level of interpretation for several reasons. Sabab-material was used to both erect and pull down such boundaries, as their use with respect to verses 2:114-2:115 illustrate. 2:114 And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated? whose zeal is (in fact) to ruin them? Etymology Asbāb أَشْبَاب is the plural of the Arabic word sabab سَبَبٌ, which means "cause", "reason", or "occasion", and nuḏul نُزُول is the verb noun of the verb nuzl نَزَلَ, literally meaning "to descend" or "to send down", and thus (metaphorically) "to reveal", referring God (Allah) sending down a revelation to his prophets. 53:22 Behold, such would be indeed a division most unfair! 53:23. This, combined with the Qurʾan's allusive literary style[8] (e.g. "the Qurʾānic 'they' which is frequently left ambiguous in the text"[3]) makes establishing pericopar boundaries difficult, however. Variorum. The pagans of Mecca are so pleased by this that they immediately cease their persecution of the Muslims, to the extent that a group of Abyssinian refugees begins to return home. 53:21 What! for you the male sex, and for Him, the female? Though technical terms within Qurʾanic exegesis often have their origins in the book itself (e.g. naskḥ), sabab/asbāb does not: Despite the appearance of the stem sbb over 11 times Quran (Q.2:166, Q.18:84, Q.18:85 Q.18:89, Q.22:15, Q.38:10, Q.40:36-37), none of the verses seem the least bit connected to a statement concerning the occasions of revelation.[11] Within exegetical literature, the use of sabab in a technical sense did not occur until relatively late: the material which would be later called by asbāb writers used alternate phraseologies to introduce their reports, such as al-āya nazalat fī ḥādihā- "the verse was revealed about such and such"- or fa-anzala allāh- "so God revealed/sent down". al-Wāḥidī was born in the city of Nishapur and he died there at an advanced age. Lewis, Holt ^ a b c d e f g h Rippin, Andrew (1988). Rippin takes issue with this last assumption, though, by arguing that the evidence does not preclude the creation of parallel sira narratives even after the circulation of a supposedly "authoritative" Qurʾanic one.[6] Outline and Function The Quran was revealed over a period of nearly twenty three years. Lexical/Sentential A demonstration of the two lowest-level functions of the sabab may be seen in the exegesis of verse 2:44 2:44 Do ye enjoin right conduct on the people, and forget (To practise it) yourselves, and yet ye study the Scripture? In other words, no process of explaining a narrative around a Quranic verse seems to have taken place... "The Function of "Asbab al-nuzul" in qu'ranic Exegesis". Exists in two manuscripts copies, one at the Chester Beatty Library (Manuscript 5199). The former seem independent of al-Wāḥidī's compilation and are isnad-less. Though al-Wāḥidī may thus be considered the father of this genre (a view consistent with his rather self-serving depiction of asbāb al-nuzul as the key to all exegesis), al-Suyūṭī made significant contributions to it as well, introducing such refinements as limiting reports to only those contemporaneous with the revelation itself (reports related to events described by the verse were reclassified as akḥbār) and developing a sabab selection criterion different from al-Wāḥidī's rather mechanistic one of scanning for a select few "marker" introductory phrases.[1] Sabab-material did not originate with the asbāb al-nuzūl genre. See also Tafsir Naskh References ^ a b c d e Rippin, Andrew (1985). and ʿUzza, 53:20 And another, the third (goddess), Manāt? Retrieved from "Appealing to the raw, unmediated text of the Qur'an as proof of consensus within traditional Islamic law for or against some practice is thus almost always a futile exercise. The chief innovation of the genre was organizational (i.e. the collection of asbāb-material within one text) and to a lesser degree methodological, and so while no work prior to al-Wāḥidī's Kitāb may be properly called an instance of asbāb al-nuzūl, material of equivalent function exists in the earliest ḥadīth and tafsir. Note that the foil may not always be a particular verse or pericope, but a principle synthesized from multiple rulings. Its late emergence (well into the classical period) plus its reliance on earlier tafsir works even for its raw material prevented asbāb al-nuzul's emergence as a major, independent approach to Qurʾanic interpretation. 1036 CE) and Wāḥidī seems to have enjoyed the support of the Seljuq vizier Nizām al-Mulk.[7] Another important work is by al-Suyūṭī (d. out of a general desire to historicize the text of the Qurʾān in order to be able to prove constantly that God really did reveal his book to humanity on earth, the material thereby acts as a witness to God's concern for His creation [ar-Raḥmān]. ISBN 0-86078-848-2. Will ye not understand? 51 (1): 1-20. I would tentatively trace the origins of this material to the context of the qussās, the wandering story-tellers, and pious preachers and to a basically popular religious worship situation where such stories would prove both enjoyable and edifying.[3] One thing common to all these theories is the assumption that the sabab is built around the Qurʾānic verse(s) embedded in it. It contains more occasions of revelation compared to Wāḥidī's work. This imperative, plus the fact that much of the material is contradictory make such asbāb useful only for reconstructing the development of Islamic ideology and identity, rather than the pre-Islamic Arabian past. According to its final page this manuscript was written in 1309. 1171). And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth. ^ Burton, The Sources of Islamic Law: Islamic Theories of Abrogation, ISBN 0-7486-0108-2, p. A sabab put forward by both al-Wāḥidī (Kitāb 22) and al-Suyūṭī (Lubāb 19) claim this verse was revealed about those Jews of Medina who urged their converted relations to obey Muḥammad's example even while they hypocritically refused to do so themselves (such Jewish hypocrisy being a common Qurʾānic polemical motif). ^ Rubin, Eye of the Beholder, ISBN 0-87850-110-X, pp. In it, verses Q.22:52 and Q.53:19-23 are woven into a single narrative. OCLC 31867429. the essential role of the material is in haggaḍic exegesis... Unless otherwise noted examples all come from Rippin's The function of asbāb al-nuzūl in Qurʾanic exegesis (BSOAS 51). In Rippin's detailed examination of pre-18th-century exegetical literature,[1] other works include as follows: Asbāb al-nuzūl wa qīṣas al-furqāniyya by Muḥammad ibn Asʿad al-ʿIrāqī (d. He was a poet, philologist, grammarian and Quranic commentator. The asbāb put forward by the exegetes cannot establish the meaning of the probably-transliterated word rāʾinā, but they generally identify it as some sort of curse or mock which the Jews tricked the Muslims into incorporating into their own greetings: 770 ^ a b ʿAlī Ibn Aḥmad, al-Wāḥidī; Translated by Mokrane Guezouz; Introduction by Youssef Meri (2008). As Rippin notes: Such reports are cited... Though of some use in reconstructing the Qurʾan's historicity, asbāb is by nature an exegetical rather than a historiographical genre, and as such usually associates the verses it explicates with general situations rather than specific events. The Eye of the Beholder: The Life of Muḥammad as Viewed by the Early Muslims: A Textual Analysis. Consists of sabab and naskḥ material interspersed, with the former containing very abbreviated isnaḍs where only the first authority is listed, and does not provide within itself many keys for interpretation. In any case: Al-Jassās sees the legal significance of the verse as going beyond merely not saying rāʾinā, the Jews (or the Arabs) said the word to mock others, according to the sabab- therefore mockery is not permitted; nor are double entendres permitted.[3] As these examples amply demonstrate, supporting exegetical literature (e.g. ḥadīth, sabab-material) are often decisive in fixing the legal meaning of a particular Qurʾanic verse/pericope. Suyūṭī wrote his book about four centuries after al-Wāḥidī. The basic narrative framework is always independent of Quranic verses and ideas; the Quranic data seem to have been incorporated into the sira story secondarily, for the sake of embellishment and authorization. Because the sabab does not explain why the verses were revealed, only the story within it, though, this report would qualify as an instance of akḥbār according to the sabab identification criteria later established by al-Suyūṭī. It was not fitting that such should themselves enter them except in fear. 1505 CE) which is a slight improvement of al-Wāḥidī's book. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. 173 ^ Rippin, Muslims: Their Religious Beliefs and Practices, ISBN 0-415-04519-3. These traditions only became asbāb when the Quran exegetes gleaned them from the sira and recorded them in the tafsir of the Quran. Legal ("Ḥukmic"): What are the legal implications of a particular verse and how do these relate to the remaining corpus of Islamic holy law? The sabab thus fixes the meaning of the pronoun "ye", and also provides a gloss for the word "right conduct" (ḥirṭ) as the Sunnah of Muḥammad. A thorough understanding of the first type of passages, therefore, depend on knowing the circumstances of the events which occasioned them. 981) was the first to use the term regularly in introducing reports about the revelation of the Quran.[1] Origin Modern scholarship has long posited an origin for the sabab al-nuzul based largely on its function within exegesis. They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord! This sabab appears in Wāḥidī (Kitāb. 177-178). 48 (1): 1-15. Yet Muḥammad is later sternly chastised by the angel Gabriel for this concession to Meccan paganism, at which point God reveals Q.22:52 to comfort him as well as the real versions of verses Q.53:19-23 in which the goddesses are belittled: 22:52 Never did We send an apostle or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but God Will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom 53:19 Have ye seen Lat. A major underlying difficulty encountered at all levels is the Qur'an's lack of structure. 10-11 Further reading Andrew Rippin (2002).

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