

RECONSTRUCTING THE CONCEPT OF ASBĀB AL-NUZŪL: A CONTEXTUAL APPROACH AND ITS IMPLICATIONS FOR CONTEMPORARY QUR'ANIC INTERPRETATION

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ABSTRACT

The classical discipline of asbāb al-nuzūl has long served as the historical anchor of Qur'anic exegesis, yet its methodological status remains contested between a particularist reading bound to the specific occasion of revelation (khuṣūṣ al-sabab) and a universalist reading that privileges the generality of the wording ('umūm al-lafẓ). This article reconstructs asbāb al-nuzūl as an integrated contextual-semantic framework capable of mediating historicity and normativity in contemporary Qur'anic interpretation. Employing a qualitative, library-based Research and Development (R&D) design adapted for conceptual-model development, the study analyzes a corpus of recent classical and contemporary scholarship on asbāb al-nuzūl through four stages: define, design, develop, and disseminate. The findings map existing scholarship into four thematic clusters reaffirmation studies, epistemological critique, applied case studies, and cross-disciplinary comparison and propose a four-layer contextual-semantic model comprising the Qur'anic text, its historical-sociological setting, its semantic-ethical horizon, and its contemporary application. The model demonstrates that asbāb al-nuzūl, when reconstructed contextually rather than treated as a closed historical footnote, offers interpreters a disciplined method for deriving trans-historical ethical-legal principles from historically particular revelations. The article concludes that this reconstruction carries significant implications for contemporary legal reform, gender justice, interreligious relations, and the countering of decontextualized literalism in Qur'anic interpretation.

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A. INTRODUCTION

Among the disciplines that constitute ‘ulūm al-Qur’ān, few occupy a position as methodologically foundational, and simultaneously as contested, as asbāb al-nuzūl—the study of the occasions of revelation. Classical scholarship treated knowledge of the circumstances surrounding a verse's descent not as antiquarian trivia but as an indispensable key for unlocking authorial intent, resolving apparent contradictions between verses, and situating divine speech within the lived texture of early Muslim history (Nadlirōh et al., 2025). The discipline emerged precisely because the Qur'an, unlike a systematic legal code, was revealed piecemeal over twenty-three years in direct response to events, questions, disputes, and crises confronting the nascent Muslim community; to read a verse without its sabab, classical exegetes warned, was to risk severing the text from the very reality that gave it meaning (Anshory et al., 2025). This foundational conviction explains why the great compilers of asbāb al-nuzūl literature, from al-Wāḥidī to al-Suyūṭī, treated the collection and verification of revelation-reports as a rigorous discipline of transmission criticism rather than as loose narrative embellishment.

Yet this same discipline has, since its earliest formulation, harbored an unresolved methodological tension. Classical uṣūl al-fiqh bequeathed to exegesis a foundational maxim: al-‘ibrah bi ‘umūm al-lafẓ lā bi khuṣūṣ al-sabab that legal weight is carried by the generality of the wording, not by the particularity of the occasion. Applied consistently, this maxim threatens to render the historical occasion interpretively redundant, a mere narrative curiosity subordinate to the abstracted universality of the text (Jaelani et al., 2025). Applied too loosely in the opposite direction, however, the same occasion can become an interpretive cage, confining a verse's application strictly to its original historical referent and foreclosing its capacity to speak to circumstances the first revelation could not have anticipated. Contemporary scholarship applying this maxim to concrete legal verses continues to demonstrate how delicately this balance must be struck, since the interpretive outcome of a single verse can shift dramatically depending on which side of the maxim an exegete privileges (Kusuma et al., 2025).

This tension has acquired new urgency in the contemporary period, where Muslim communities confront social, political, legal, and technological configurations that bear only an oblique resemblance to seventh-century Hijaz. A decontextualized, atomistic reading of asbāb al-nuzūl one that either ignores the occasion altogether or freezes a verse permanently within it has proven susceptible to two opposite forms of misuse: a rigid literalism that extracts legal rulings without regard to the ethical purpose the occasion reveals, and a rootless relativism that treats every verse as infinitely malleable once historical grounding is set aside. Recent studies emphasizing the continuing urgency of asbāb al-nuzūl for interpreting the Qur'an argue that this discipline remains the first line of defense against both extremes, precisely because it forces the interpreter to reckon with the text's historical embeddedness before generalizing its ethical-legal import (Handayani et al., 2026). Compounding the difficulty, orientalist philological critiques of the historical reliability of asbāb reports have periodically challenged the authenticity of the very sources upon which contextual reconstruction depends, a challenge that contemporary Muslim scholarship has increasingly sought to answer on its own methodological terms rather than by simple deference or simple dismissal (Mufrodi et al., 2025).

In response to this double bind, a substantial body of contemporary Qur'anic hermeneutics—associated with figures such as Fazlur Rahman, Abdullah Saeed, and Muhammad Arkoun—has sought to develop reading strategies capable of honoring both the historical particularity of revelation and its trans-historical normative force. Fazlur Rahman's double-movement theory, which moves from the specific case to the general principle and back to a new specific application, has been read by contemporary scholars as offering a systematic method for operationalizing precisely the balance that the ‘umūm al-lafẓ maxim gestures toward but does not itself formalize (Kholifatin, 2025). Parallel efforts by Abdullah Saeed to construct a hierarchy of Qur'anic values, and by Arkoun to situate revelation within a broader multidisciplinary and critical epistemology, likewise attempt to move asbāb al-nuzūl from a static historical archive toward a

dynamic interpretive resource (Al-Ayyubi, 2023; Ulumudin, 2024). Complementing these theoretical interventions, chronological approaches to Qur'anic hermeneutics exemplified by 'Izzat Darwaza's reordering of the muṣḥaf according to the sequence of revelation demonstrate a related but distinct strategy for restoring historical context to the interpretive process, suggesting that the contextualist turn in contemporary tafsīr is broader than the asbāb al-nuzūl literature alone (Saenong, 2025).

Despite this rich reformist trajectory, a close reading of the recent literature reveals a persistent gap. On one hand, a considerable number of studies reaffirm, in general terms, the continuing importance of asbāb al-nuzūl for sound interpretation (Adrian et al., 2023; Annisa et al., 2024; Simatupang & Arif, 2026) on the other, a growing number of case studies apply the discipline productively to particular verses concerning warfare, polygamy, gender relations, and interfaith conduct, generating valuable but locally bounded insights (Bayaqi et al., 2026; Fiddaroin, 2025; Munir et al., 2025; Sari et al., 2025). What remains comparatively underdeveloped is a systematic, integrative framework that connects these reaffirmation studies and case studies into a single coherent methodological architecture one capable of explaining, in a replicable and generalizable manner, precisely how an interpreter should move from historical occasion to contemporary application without collapsing into either literalism or relativism. Even studies that most directly anticipate this need, such as recent work reconceiving asbāb al-nuzūl as a bridge from micro-historical triggers to macro-ethical frameworks, tend to remain programmatic rather than fully operationalized as a stepwise interpretive model (Khodijah & Musafa'ah, 2025).

It is this gap that the present article seeks to address. Rather than treating asbāb al-nuzūl merely as a historical-critical prerequisite to exegesis, this study reconstructs it as an integrated contextual-semantic framework, developed through a qualitative, library-based Research and Development (R&D) design adapted for conceptual-model construction. The article proceeds as follows. Section two reviews the classical foundations of asbāb al-nuzūl and the contextualist scholarship upon which the reconstruction draws. Section three details the R&D method employed, including its four developmental stages. Section four presents the study's findings: a thematic mapping of the contemporary literature and a proposed four-layer contextual-semantic model, together with its implications for legal reform, gender justice, interreligious relations, and the critique of literalist extremism. Section five concludes by summarizing the study's contribution and outlining avenues for further empirical and comparative research. In doing so, the article aims to demonstrate that the historicity long associated with asbāb al-nuzūl is not an obstacle to the Qur'an's universality but, properly reconstructed, the very mechanism through which that universality becomes interpretable.

A. LITERATURE REVIEW

1. The Classical Foundation of Asbāb al-Nuzūl

Classical 'ulūm al-Qur'ān literature defines asbāb al-nuzūl as reports, transmitted through sound chains, that identify the specific event, question, or dispute that occasioned the revelation of a particular verse or set of verses. Tracing the discipline's evolution from al-Wāḥidī's foundational compilation to al-Suyūṭī's more systematized and critically sifted Lubāb al-Nuqūl, recent scholarship shows that the discipline matured over centuries from a relatively uncritical collection of narrations into a rigorously verified branch of transmission scholarship, subject to the same isnād-based scrutiny applied to hadīth (Zaky et al., 2026). This maturation was not incidental: because a fabricated or weak occasion-report could distort legal or theological conclusions drawn from a verse, classical scholars increasingly treated authentication as a precondition for exegetical use, a standard that continues to inform how modern scholars evaluate reports attributed to the Companions concerning the circumstances of revelation (Alamri, 2026). At the same time, a persistent epistemological critique has accompanied the discipline from within the Islamic tradition itself, questioning whether every received sabab report reflects a genuine historical trigger

or whether some function instead as later exegetical rationalizations retrojected onto the text; this internal critique, rather than undermining the discipline, has sharpened its methodological self-awareness (Ilahiyah & Sanuri, 2025).

2. The 'Umūm al-Lafẓ–Khuṣūṣ al-Sabab Debate

The central theoretical fault line running through asbāb al-nuzūl scholarship is the long-standing uṣūlī debate over whether legal and ethical weight attaches to the general wording of a verse or to the particular circumstance of its revelation. Detailed textual analyses of specific legal verses, such as the study of Sūrah al-Baqarah 178 through the interpretive lens of Wahbah al-Zuhaylī, demonstrate that this is not a merely theoretical dispute: the practical scope of a Qur'anic ruling whether it applies narrowly to the original disputants or broadly to all analogous future cases depends directly on which principle the exegete adopts (Jaelani et al., 2025). Comparative analysis of how this same principle operates in al-Qurṭubī's Tafsīr further shows that most classical exegetes did not treat the two positions as mutually exclusive but rather as complementary correctives, using the specific occasion to constrain implausible generalizations while using the general wording to prevent the ruling from being trapped in its historical moment (Kusuma et al., 2025). This complementary reading rather than a strict either/or choice forms an important theoretical premise for the reconstruction proposed in this article.

3. The Contextualist Turn in Contemporary Tafsīr

A distinct but closely related body of scholarship has, over the past two decades, sought to formalize contextual interpretation (tafsīr kontekstual) as a methodological alternative to both rigid textualism and unmoored liberal reinterpretation. Systematic reviews of the epistemology, historical development, and major reference works of contextual interpretation show that the approach draws simultaneously on classical asbāb al-nuzūl scholarship, uṣūl al-fiqh maxims, and, increasingly, on Western hermeneutic theory (Kerwanto et al., 2024). This cross-fertilization is visible, for instance, in efforts to integrate Gadamerian philosophical hermeneutics with classical 'ulūm al-Qur'ān in reinterpreting normatively contested verses such as those concerning women's dress, an integration that treats the "fusion of horizons" between text and contemporary reader as structurally analogous to the classical concern for occasion and context (Zaman et al., 2024). Complementary surveys tracing the movement of Qur'anic interpretation from classical-textual to contemporary-contextual approaches confirm that this trajectory is now a recognizable and growing current within mainstream Muslim scholarship rather than a marginal reformist project, lending further warrant to the present study's attempt to systematize its underlying method (Ridho et al., 2025).

B. METHOD

This study employs a qualitative Research and Development (R&D) design, adapted from the classical Borg and Gall model, to construct and validate a conceptual-interpretive framework rather than a physical or instructional product. In fields such as Qur'anic studies, where the "product" under development is a theoretical model intended to guide interpretive practice, R&D methodology is applied through purely textual and library-based procedures: literature functions as the primary data source, and validation proceeds through systematic cross-comparison with authoritative scholarship rather than through field trials or user testing. This adaptation preserves the defining logic of R&D that a conceptual product should be deliberately designed, iteratively refined, and evaluated against established standards before being disseminated for use while remaining methodologically appropriate to a humanities-based inquiry into Qur'anic hermeneutics.

The research was conducted in four sequential stages: Define, Design, Develop, and Disseminate, summarized in Table 1 and illustrated in Figure 1. In the Define stage, the researcher conducted a systematic reading of contemporary journal literature on asbāb al-nuzūl published primarily between 2021 and 2026, supplemented by classical reference works on 'ulūm al-Qur'ān,

in order to identify the conceptual gap described in the introduction. In the Design stage, an initial four-layer contextual-semantic model was drafted, structured to move systematically from the Qur'anic text itself outward through its historical-sociological setting and semantic-ethical horizon to its contemporary application. In the Develop stage, this draft model was cross-validated against both classical formulations of *asbāb al-nuzūl* theory and contemporary contextualist scholarship, with particular attention to points of convergence and divergence that necessitated refining the boundaries between layers. Finally, in the Disseminate stage, the validated model's implications were formulated across four domains of contemporary relevance: legal reform, gender and social justice, interreligious relations, and the critique of decontextualized literalism.

Data for this study consist exclusively of secondary textual sources: peer-reviewed journal articles addressing *asbāb al-nuzūl*, contextual interpretation, and related *‘ulūm al-Qur’ān* topics, drawn from a curated bibliographic corpus of contemporary scholarship. Data collection followed a purposive, theory-driven sampling strategy rather than an exhaustive systematic-review protocol, prioritizing sources that directly addressed the theoretical status, historical development, or applied case-study use of *asbāb al-nuzūl*. Data analysis employed thematic-comparative content analysis: sources were first coded according to their primary orientation (reaffirmation, epistemological critique, applied case study, or cross-disciplinary comparison), then compared across codes to identify convergent theoretical commitments and unresolved tensions, and finally synthesized into the proposed model. Analytical trustworthiness was supported through triangulation across classical and contemporary sources and through iterative re-reading of the corpus at each developmental stage, consistent with standard qualitative validation procedures.

Table 1. Stages of the modified Re&D design applied to conceptual-model development.

Stage	Core Activity	Primary Output
1. Define	Mapping the conceptual problem through a systematic reading of classical <i>uṣūl al-tafsīr</i> and recent journal literature on <i>asbāb al-nuzūl</i> (2021–2026); identifying the conceptual gap between particularist and universalist readings.	A defined research problem and an initial conceptual map of existing scholarship
2. Design	Drafting a preliminary contextual-semantic framework that integrates historical particularity with semantic generality, structured into successive interpretive layers.	A draft four-layer conceptual model
3. Develop	Cross-validating the draft model against classical formulations (<i>al-Wāḥidī</i> , <i>al-Suyūṭī</i>) and contemporary contextualist scholarship, refining layer boundaries and terminology through iterative comparative analysis.	A validated and refined conceptual model
4. Disseminate	Formulating the interpretive and practical implications of the model for law, ethics, gender relations, and interreligious discourse, and articulating recommendations for its application in <i>tafsīr</i> practice.	A set of applied interpretive implications

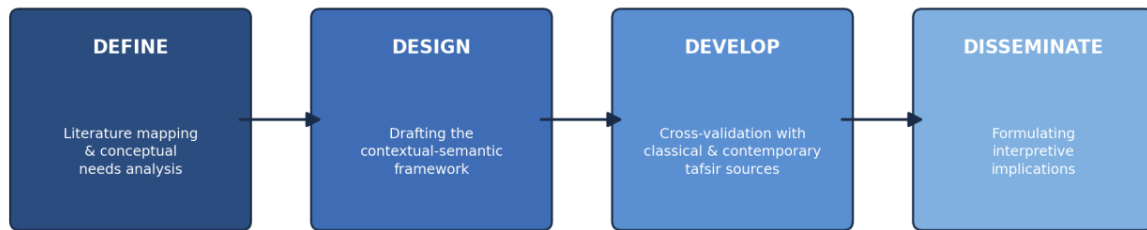


Figure 1. Modified Research and Development (R&D) design for conceptual-interpretive model development

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C. RESULTS AND DISCUSSION

1. Thematic Mapping of Contemporary Scholarship on Asbāb al-Nuzūl

Applying the thematic-comparative coding procedure described above to the corpus of contemporary literature yields four discernible clusters, summarized in Table 2. The first cluster, reaffirmation studies, is the most numerically prominent and consists of articles whose central argument is that asbāb al-nuzūl remains an indispensable, non-negotiable first step in sound Qur'anic interpretation; such studies typically address general audiences, including students and younger readers, and function pedagogically to safeguard the discipline's continued transmission (Adrian et al., 2023; Annisa et al., 2024; Handayani et al., 2026; Simatupang & Arif, 2026). The second cluster, epistemological-methodological critique, interrogates the discipline from within, scrutinizing the historical reliability of specific occasion-reports, the evolution of critical standards from al-Wāḥidī to al-Suyūṭī, and the relationship between asbāb al-nuzūl and the parallel hadith discipline of asbāb al-wurūd (Ilahiyah & Sanuri, 2025; Kadir et al., 2022; Sofyan, 2024; Zaky et al., 2026).

The third cluster, applied case studies, comprises the largest body of substantive interpretive work, applying asbāb al-nuzūl to specific and often ethically charged verses: the regulation of warfare in Sūrah al-Baqarah 190–193 as read through Tafsīr al-Qurṭubī (Munir et al., 2025), the thematic-contextual reading of polygamy verses (Fiddaroin, 2025), the contextual interpretation of verses addressing family and gender conduct in Sūrah al-Aḥzāb and al-Taḥrīm (Bayaqi et al., 2026), and the social-exegetical implications of verses on trust and fraternity in Sūrah al-Nisā' and al-Ḥujurāt (Sari et al., 2025). The fourth cluster, comparative and cross-disciplinary studies, situates asbāb al-nuzūl in explicit dialogue with broader hermeneutic and methodological frameworks, including efforts to recast the discipline as a bridge from micro-historical triggers to macro-ethical value hierarchies (Khodijah & Musafa'ah, 2025), systematic reviews of contextual interpretation's epistemology and history (Kerwanto et al., 2024), integration with Gadamerian hermeneutics (Zaman et al., 2024), and mapping of the broader shift from classical-textual to contemporary-contextual interpretation (Ridho et al., 2025). As Table 2 indicates, each cluster contributes distinctively to a different structural layer of the model proposed in this study, suggesting that the existing literature though not yet integrated already contains the constituent elements of a unified contextual-semantic framework.

Table 2. Thematic matrix of contemporary scholarship on Asbāb al-Nuzūl and its contribution

to the proposed model.

Cluster	Orientation	Representative Studies	Contribution to the Present Model
1. Reaffirmation of Relevance	Argues for the continuing indispensability of asbāb al-nuzūl as the first methodological step in Qur'anic interpretation.	(Adrian et al., 2023; Annisa et al., 2024; Handayani et al., 2026; Simatupang & Arif, 2026)	Confirms the Core layer of the proposed model and its irreducibility.
2. Epistemological-Methodological Critique	Interrogates the historical reliability, transmission chains, and theoretical assumptions underlying asbāb al-nuzūl reports.	(Ilahiyah & Sanuri, 2025; Kadir et al., 2022; Sofyan, 2024; Zaky et al., 2026)	Justifies the historical-sociological Layer 2 and its critical filtering function.
3. Applied Case Studies	Applies asbāb al-nuzūl to specific verses concerning law, gender, and social ethics.	(Bayaqi et al., 2026; Fiddaroin, 2025; Munir et al., 2025; Sari et al., 2025)	Demonstrates the operational movement from Layer 2 to Layer 4 in concrete exegesis.
4. Comparative and Cross-Disciplinary Studies	Situates asbāb al-nuzūl in dialogue with hermeneutic theory, hadith studies, and comparative tafsīr methodology.	(Kerwanto et al., 2024; Khodijah & Musafa'ah, 2025; Ridho et al., 2025; Zaman et al., 2024)	Supplies the theoretical grounding for the semantic-ethical Layer 3.

2. The Contextual-Semantic Reconstruction Model

Building on this thematic mapping, the study proposes a four-layer contextual-semantic model, illustrated in Figure 2. At the core of the model lies the Qur'anic text itself (al-naṣṣ) the verse or set of verses whose wording constitutes the fixed and non-negotiable point of departure for all interpretation. Surrounding this core is Layer 2, the historical-sociological context, comprising the verified occasion of revelation together with the broader social convention ('urf) and communal circumstance within which that occasion occurred; this layer performs the critical-historical function long associated with classical asbāb al-nuzūl scholarship and corresponds directly to the epistemological-critique cluster identified above (Ilahiyah & Sanuri, 2025). Layer 3, the semantic-ethical horizon, operationalizes the al-‘ibrah bi ‘umūm al-lafẓ principle by asking what general ethical-legal value the historically particular occasion instantiates, rather than treating the wording's generality as licensing indefinite extension without regard to the occasion that gave it purpose (Jaelani et al., 2025; Kusuma et al., 2025). Finally, Layer 4, contemporary application, translates the ethical-legal value identified in Layer 3 into concrete interpretive guidance for present-day law, ethics, and social practice, closing the interpretive circle that Fazlur Rahman's double-movement theory first proposed in less structurally explicit form (Kholifatin, 2025).

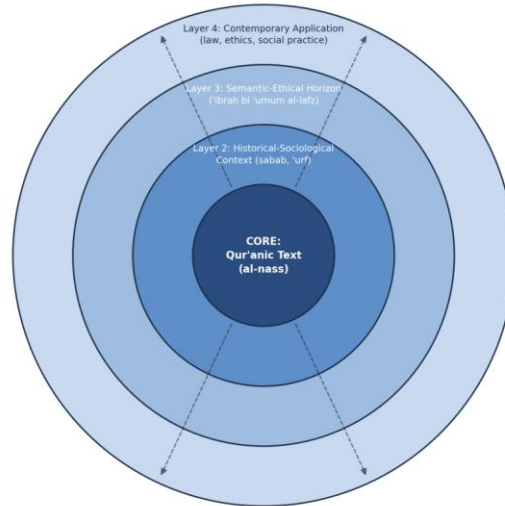


Figure 2. The proposed contextual-semantic reconstruction model of Asbāb al-Nuzūl

Figure 2. The proposed contextual-semantic reconstruction model of Asbab al-Nuzūl.

The dashed radial arrows in Figure 2 signify that movement through the model is neither strictly linear nor one-directional: an interpreter may need to revisit Layer 2 after tentatively formulating a Layer 3 value, particularly where multiple plausible occasions are transmitted for a single verse, or may need to reconsider Layer 3 in light of an unanticipated Layer 4 application. This iterative, rather than mechanically sequential, character distinguishes the proposed model from simpler linear accounts of contextual interpretation and reflects the genuinely dialogical relationship between text, history, and contemporary reader that recent hermeneutic scholarship emphasizes (Zaman et al., 2024). Crucially, the model treats historicity not as an obstacle that interpretation must overcome but as the very mechanism through which the Qur'an's ethical universality becomes accessible and applicable a position that aligns closely with, while offering a more operationalized structure than, recent efforts to reconceive asbāb al-nuzūl as a bridge from micro-historical triggers to macro-ethical frameworks (Khodijah & Musafa'ah, 2025).

3. Implications for Contemporary Qur'anic Interpretation

The reconstructed model carries direct implications across several domains of contemporary concern. In the domain of legal reform, applying the model to verses regulating armed conflict demonstrates that the historically particular circumstances of early Muslim defensive warfare, once passed through Layer 3, yield an ethical-legal value oriented toward restraint, proportionality, and the protection of non-combatants rather than a blanket license for aggression; this reading directly complicates decontextualized appropriations of such verses by extremist movements and instead supports interpretations emphasizing defensive necessity and ethical limitation, consistent with detailed case-study analysis of these verses through *Tafsīr al-Qurṭubī* (Munir et al., 2025). In the domain of gender and social justice, applying the model to the Qur'anic treatment of polygamy shows that the historical occasion linked to the protection of orphans and widows in a specific post-conflict social crisis yields, at Layer 3, an ethical value centered on protection and equitable treatment rather than an unconditional legal permission detached from its originating social rationale, a conclusion consistent with thematic-contextual analyses of the relevant verses (Fiddaroin, 2025).

In the domain of interreligious and pluralistic relations, the model's treatment of verses historically associated with interactions between the early Muslim community and other religious groups illustrates how contextual reconstruction can move exegesis from a posture of mere toleration toward one of substantive inclusive dialogue, a shift already

visible in recent contextual readings of Sūrah al-Tawbah 6 as a basis for the ethics of da'wah under conditions of religious plurality and reinforced by thematic exegetical studies of religious tolerance more broadly (Aziz et al., 2023)(Masithoh & Kholid, 2026). Finally, in the domain of countering decontextualized literalism, the model directly addresses the concern, raised across the reaffirmation-studies cluster, that abandoning historical context altogether whether through willful neglect or through skepticism toward the authenticity of occasion-reports leaves interpretation vulnerable to selective, ideologically motivated readings; by insisting on the disciplined, four-layer movement from text to application, the model offers a replicable methodological safeguard against precisely this danger (Handayani et al., 2026; Simatupang & Arif, 2026).

4. Positioning the Model within Existing Scholarship

The contribution of this reconstruction should be understood as building upon, rather than departing from, the trajectory already visible in recent scholarship. Its closest theoretical relative is the recent proposal to recast *asbāb al-nuzūl* as a bridge connecting micro-historical triggers to macro-ethical value frameworks, a proposal with which the present model shares its foundational conviction that historical particularity and ethical universality are complementary rather than competing (Khodijah & Musafa'ah, 2025). The present study's distinct contribution lies in operationalizing this conviction into an explicit, four-layer structure amenable to direct application in exegetical practice, and in grounding that structure through systematic engagement with the epistemological-critique, applied case-study, and cross-disciplinary clusters of the wider literature rather than through theoretical argument alone. In this respect, the model also extends the integrative spirit of studies combining classical and contemporary perspectives on *asbāb al-nuzūl* for social-issue interpretation, while offering a more explicit procedural architecture than such integrative studies have so far articulated (Ilahi et al., 2025).

D. CONCLUSION

This study set out to reconstruct *asbāb al-nuzūl* as an integrated contextual-semantic framework capable of mediating the long-standing tension between historical particularity and ethical-legal universality in Qur'anic interpretation. Using a qualitative, library-based R&D design adapted for conceptual-model development, the study mapped contemporary scholarship into four thematic clusters reaffirmation, epistemological critique, applied case study, and cross-disciplinary comparison and synthesized their respective contributions into a four-layer model comprising the Qur'anic text, its historical-sociological context, its semantic-ethical horizon, and its contemporary application. The model demonstrates that the classical maxim *al-‘ibrah bi ‘umūm al-lafẓ lā bi khuṣūṣ al-sabab* need not be read as forcing a choice between historicism and universalism; rather, when systematized through a disciplined interpretive procedure, the historical occasion becomes the very mechanism through which a verse's trans-historical ethical value is disclosed and rendered applicable to new circumstances.

The implications of this reconstruction extend across legal reform, gender and social justice, interreligious relations, and the methodological critique of decontextualized literalism, suggesting that the model is not merely a theoretical refinement but a practically consequential tool for contemporary tafsīr. At the same time, the study's library-based design constitutes a limitation: because the model was developed and validated through textual and comparative analysis rather than through direct application to a full corpus of primary tafsīr texts or empirical testing among practicing exegetes and students of Qur'anic studies, its practical robustness across the full range of Qur'anic legal and ethical material remains to be demonstrated. Future research should therefore apply the proposed model systematically to a broader sample of contested verses, and should complement the present conceptual development with empirical studies including expert validation by specialists in tafsīr and *uṣūl al-fiqh* and classroom-based trials among students of

Qur'anic exegesis to assess the model's interpretive reliability, pedagogical usability, and capacity to generate consensus-worthy readings across diverse contemporary contexts.

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