



Concise Principles in Tafseer & Qurânic Science (Part 2): Clear and Unclear Reasons for Revelation

Description

Concise principles in Tafseer (2)

The **أسباب نزل القرآن** (reasons for revelation) are of two types

1. **سريّة** (clear and unequivocal)

This is when the companion states **أسباب** the reason for the revelation of such and such a verse is **أسباب** or he mentions an occurrence or a question posed to the messenger then he or she says **أسباب** **أسباب** then Allah revealed **أسباب** or **أسباب** ..so Allah revealed.

Concerning the statement **أسباب** then Allah revealed **أسباب** on rare occasions this is mentioned concerning an occurrence that is not the cause for the revelation of the mentioned verse but this is rare. Similarly the statement of a companion **أسباب** we used to hold that such and such a verse was revealed due to this **أسباب** while it overwhelms our suspicions that this is the reason for its revelation, that is not always clear cut and those instances and their narrations should be correctly followed up and analysed.

2. **غائبة** (Unclear)

This is when a companion says **أسباب** This verse was revealed concerning such and such **أسباب** this statement could relate to the reason for revelation, but it could also be a reference to the tafseer or explanation of the verse. That is to say, for example **أسباب** this verse was revealed concerning the expiation of a vow **أسباب**, we understand that the intent is that the subject matter of the verse is such and such.

There is a subtle difference between the first type (Sareeh) and this one. In the first the companion clearly mentions **أسباب نزول آية** Sababun Nuzooli hadhihil Ayah.. (The reason for the revelation of the ayah is **أسباب**!) while here the companion says: **أنزلت هذه الآية في كذا** Nazalat Haadihil Ayah fee kadhaa**أسباب** (This verse was revealed concerning **أسباب** | the word to consider here is his statement **أسباب** concerning **أسباب** . Does he intend by this statement the reason for revelation or does he intend merely to discuss and mention its subject matter.

And the examples of these categories of **أسباب النزول** Asbaabun Nuzool**أسباب** in the books of tafseer (exegesis of the qur**أسباب** aan) are many.

Wallahu A**أسباب** lam

Category

1. Science of the Qur'aan
2. Tafseer

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