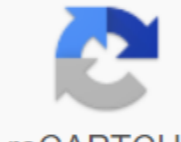


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Source: Oxford Islamic Dictionary Covers the global religious, political, and socio-social fields of Islam in the modern world Related Content Reasons for revelation. Refers to the field of study and literary genre devoted to telling the state of the Prophet Muhammad and his followers when certain verses of the Quran are revealed. Perhaps the best known of these texts is Ali ibn Ahmad al-Wahidi's Asbab al-Nuzul, which is regularly reprinted with the text of the Quran. Legal scholars consider this research very important, on the principle that a healthy understanding of revelation continues from knowing the reasons God revealed TheQuranand how the Prophet Muhammad applied revelation when he received it. Quran History Wahy First revelation Asbāb al-Nuzūl Historical Manuscript Samarkand Kufic Quran Sanaa manuscript Topkapi manuscript Birmingham manuscript Division Surah List Mecca Ayah Juz' Muqatta'at Content Prophet Women Legend Miracles Parables Science Eskatology God Read Qāridī Hizf Tajwid Tarteel Ahruf Hermeneutics Esotericism Abrogation Biblical Parallel Related Persons Mentioned by the name characteristics I'jaz Inerrancy Related Criticism Quran and Sunnah Quranism Shi'a view Category Islam portal Wikipedia bookyte Occasions or the state of revelation (asbāb al-nuzūl, أسباب النزول) names the historical context in which verses of the Qur'an Although from some use in reconstructing the history of the Qur'an, asbāb is naturally exegetical rather than a historiography genre, and hence usually associate the verses he indoctors with the general situation rather than a particular event. The study of asbāb al-nuzūl is part of the Study of Tafseer (Interpretation of the Qur'an Etymology Asbāb أسباب) is plural of the Arabic word sabab (سبب) which means cause, reason, or opportunity, and nuzul (نزل) is a verbal noun of the root verb نزل n-z-l, literally meaning down or to degrade, and thus (metaphorically) to reveal, referring to God (God) revealing revelation to His prophets. Although the technical terms in the Qur'anic exegesis often have their origins in the book itself (e.g. naskh), sabab/asbāb does not. Despite the appearance of stems more than 11 times the 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 seems to be slightly connected to the assertion of the opportunity of revelation. [1] In exegetic literature, the use of sabab in a technical sense does not occur until Tabari (d. 922 AD) and al-Nahhas (d. 950 AD). Al-Jassas (d. 981) was the first to use the term regularly in introducing reports on the revelations of the Quran. [1] One can find the translation of Asbab al-Nuzul (i.e. the context and opportunity of the Revelation of the Qur'an) into English by 'Ali ibn Ahmad al-Wāhīdī (d. 468/1075), who is considered the earliest scholar of the Qur'an branch known as Asbāb al-Nuzūl. Al-Wāhīdī and subsequent scholars aim to gather and share information on all known reasons and contexts for revelation of certain Qur'an verses. Modern Origin scholarships have long suggested origins for sabab al-nuzūl which is largely based on its function in exegesis. Watt, for example, emphasizes the narratological significance of this type of report: The blend of the Quran should be described into a full story and a filled background if his main ideas impress in the minds of simple men... [2] Wansbrough, on the other hand, note their juridical functions, especially with regard to establishing the chronology of revelation for the purposes of mechanisms such as naskh. [3] Rippin in turn rejects this, arguing that sabab's main function is in haggadic/qissaic exegesis, and that this in turn hints at its origin: The main function (i.e., dominant) of the sabab in the exegetical text is not halakhic [juridical] ... The important role of the material is in the exegesis of haggadic ... I will tentatively trace the origins of this material in the context of qussās, wandering tellers, and pious preachers and essentially popular religious worship situations where such stories will prove enjoyable and ordained. [3] One common thing for all these theories is the assumption that sabab is built around the Qur'anic verse embedded in it. In his extensive survey of the early Muslim traditions of Muhammad, Rubin increased this consensus (while preserving Rippin's speculation about the eventual origin of the qassaik/story-teller of these reports) by arguing that most asbāb originally began as prophetic biographical material in which new Qur'anic verses were later included: For a start, one should remember that although the tradition known as asbāb al-nuzūl occurs in the collection of tafsir- for example, al-Tabari- their birthplace is in sirā, where they have not yet functioned as asbāb. These traditions only became asbāb when the Quran expelled them from the sirā and recorded them in the tafsir of the Quran. In the sirā kingdom, this tradition is still without exegetic functions, as none of them Verses of the Qur'an that take place in it... The basic narrative framework has always been independent of the verses and ideas of the Quran; Quranic data appears to have been included in the second sirā story, for decoration and authorization. In other words, there is no process of spinning the narrative around the verse of the Quran seems to have taken place... The Materials of the Qur'an only began to be applied to the basic narrative framework of the non-Quran when the scriptures became a standard source of guidance. At this stage, qussās (story-teller) can promote the Islamic status of their traditions (originally suspect of Biblical influence) by extending to them the divine authority of the Quran. This is achieved by dragging various passages from the scriptures into the narrative. The same Quran extract can actually be installed in various scenes of Muhammad's life... Some asbāb, but not necessarily all of them, were then shrouded in sirā and then incorporated into a compilation of tafsir and asbāb al-nuzūl specials. [4] Rubin bases this conclusion in part on the very stereotypical way in which linking words is used to introduce Qur'an verses into a report. [5] For the most part, he relied on the existence of some parallel non-Qur'an form of narrative for most asbāb. Assuming that the report's link to the scriptures will not be removed once it is established, the non-Qur'an (and thus non-exegetic) version of the report is actually the original. Rippin takes issue with this last assumption, though, on the grounds that the evidence does not preclude the creation of parallel narratives even after the supposedly authoritative circulation of the Qur'an. [6] The Outline and Function of the Quran should have been revealed for nearly twenty-three years. Muslim scholars agree that the revelation of the Qur'an can be divided into two broad types: One type includes passages of the Quran that are handed down in response to certain events, incidents, or questions posed to Muhammad. The second type includes passages of the Quran that are not a direct response to any historical or social development in the life of the Muslim community. A thorough understanding of the type of first part, therefore, depends on knowing the circumstances of the events that sometimes they are. Such knowledge is an important tool for explaining the meaning of these kinds of Quranic verses. [7] One of the functions of sabab's report is theological. As Rippin notes: Such a report is quoted... from the general desire to turn the text of the Qur'an in order to prove constantly that God actually revealed his book to humanity on earth: Such are the ones who witness what has been disputed with you. This as one of his understandings of sabab function. [3] Opportunity Opportunities the main function, though, is exegetical, and by calculating its various uses in the interpretation of the Qur'anic we visit almost all issues of concern for classical Muslim expats. These problems cover the hermeneutical spectrum, from the most basic units of linguistic meaning to technical intellectual disciplines such as law and philosophy and all the points in between. The underlying great difficulty faced at all levels is the lack of structure of the Qur'an. This goes beyond the question of temporal order to one of the basic unity of thought and expression: It is often said that the Qur'an lacks an overall cohesive structure... and does not provide in itself many keys to interpretation. One very basic problem is that it is often impossible to know where one pericope ends and the next begins. [3] Various levels of interpretation along with their typical problems are listed below in order to increase the complexity of hermeneutical: Lexical: What does a particular word mean? Intra-Versal/Sentential: Who or what is a specific pronoun reference? Inter-Versal/Pericopal: What is the relationship between verses? Are they one meaning/unit of thought, or are they different? Narratologus (Qissaic): What is the story told? Why do the characters in it react the way they do? Historical/Ethnological: What events or figures are described? What cultural practices are being reported and how do they relate to jāhīlī scenes? Law (Hukmic): What are the legal implications of a particular verse and how does this relate to the remaining corpus of Islamic holy law? Is the verdict limited in the scope of the circumstances or even the unique instant in which it unfolds, or does it define a general principle with broad application? A detailed examination of the function of asbāb at some level follows. Unless otherwise stated the examples all come from the Rippin Function asbāb al-nuzūl in the Qur'anic exegesis (BSOAS 51). The quote from the Qur'an is taken from the translation of Abdullah Yusuf 'Ali. Lexical/Sentential A demonstration of the two lowest-level sabab functions can be seen in exegesis verse 2:44 : 2:44 Do you command the right behavior in people, and forget (To practice it) yourself, but you study scripture? Have you not seen? A sabab put forward by al-Wāhīdī (Kitāb 22) and al-Suyūṭī (Lubāb 19) claims this verse was revealed about the Jews of Medina who urged their converted relationship to obey Muhammad's example even when they hypocritically refused to do it themselves (such Jewish hypocrisy became Sabab thus corrected the meaning of the pronouns ye, and also gave a sparkle the word proper behavior (bir) as sunnah Muhammad. Pericopal One theory of setting verses of the Qur'an proposes Those who order verses in which there are signs, such as the Qur'an, which are often left ambiguous in the text. Does one verse continue the unit of meaning starting by preceding the verses, or does it begin a new one? Sabab-material is used to establish and draw such boundaries, for its use with respect to verses 2:114-2:115 describes: 2:114 And who is more unjust than the one who forbids that in places to worship God, the name of God must be celebrated?-whose spirit (in fact) to destroy them? And it is not for them to say anything that is not a god other than themselves except because they are afraid of Allah. For them in this world is humiliation and in the Hereafter, and they will have a great punishment in the Hereafter. 2:115 To God belonging to east and West: Whithersoever you turn away, there is the presence of God. God is All-knowing and All-wise. One report shows this verse [Q.2:115] is a continuation of Q.2:114 concerning the destruction of the mosque and thus this verse, 115, means that the destruction of the mosque does not mean that one can no longer face the qibla. [3] Most sabab material, however, finds Q.2:115 in the context of prayers that are not delivered toward the qibla under various exceptional circumstances, thus dividing it from Q.2:114. Narratology Functions asbāb most easily at the narratological level, where the given context identifies the character of a story, their motivation, and the surrounding circumstances that affect their behavior. A broad example of this is the sabab attributed to Ibn Isāq (al-Wāhīdī, Kitāb 22) for verses Q.2:258 and Q.2:260, detailing Ibrahim's meeting with Nimrod. Since sabab does not explain why the verses are revealed, only the story in them, though, this report will qualify as an example of akhbār according to the sabab identification criteria later established by al-Suyūṭī. A much more (in-) famous example of sabab narratologis al-nuzūl is the incident of the so-called Satanic Verses. In it, verses Q.22:52 and Q.53:19-23 are woven into one narrative. Muhammad, longing to be reconciled to this people, allowed Satan to interpolate several verses into the reading of Surat al-Najm (53) acknowledging the efficacy of the pagan goddesses Allāt, Manāt, and al-Uzzā. The people of Mecca were so happy with this that immediately stopped their persecution of Muslims, as far as a group of Abyssinian refugees began returning home. But Muhammad was then expressly condemned by the angel Gabriel for this concession to the paganism of Mecca, at which time God revealed Q.22:52 to comfort him and a tangible version of verse Q.53:19-23 in which the goddess was belittled: 22:52 We never sent an apostle or prophet before you, but, when he was framed: 22:52 We never sent an apostle or prophet before you, but , when he set you up, but , when he set you up, but , when he set you up, he set you up. Satan desires to be led away by Satan, and satan is an enemy of God? He has chosen for you men and females. 53:23 Behold, it is indeed the most unjust division! 53:23. These are only names that you and your fathers cut down, so there is no power for you if you and your fathers do good. They follow nothing but prejudice, while they do not know. Historical/Ethnological For Muslims the definition of the jāhīliyyah scene (i.e. pre-Islamic Arabic times of ignorance) is an important concern, but complicated by the claims of their competing religions into a hard break with this past as well as the continuation of the practice started by Islam in the pre-Qur'an, your manifestation of religion, as in worship in the Kaaba. Many ethnological asbāb exist for this purpose, with those submitted for Q.2:158 primarily describing their function at this level of interpretation: 2:158 Behold! Verily, Safa and Marwa are some of these shrībahs. If people visit the House in winter etc., then they will not be able to work on it. And whosoever obeys Allah, He is all-knowing, all-knowing. This verse concerns the ritual practice of circumcision between the hills of Safa and Marwa; the two asbāb quoted by al-Wāhīdī both describe the controversy over this ritual (chance of revelation Q.2:158) by referring to the jāhīlī scene. Sabab first stated that the Arabs practiced this ritual (you-Islamists[need] sanctions), but that they were so adulterous with idols that Muslims first pressed to abandon it until Q.2:158 was revealed. The second sabab provides conflicting ethnological data, stating that the practice was instituted by Muhammad as an opposition to the sacrifice of the people to their idols. [9] This asbāb has no legal incidents; they serve only to solve the problem of curiosity[3] as well as to distinguish islamic dispensation from what happened before, clearly for the benefit of the former. This imperative, coupled with the fact that much of the material to the contrary makes asbāb useful only to reconstruct the development of Islamic ideology and identity, rather than the pre-Islamic Arab past. The law of exegesis is the level of the most hermeneutic complex for several reasons. One is that every verdict should be considered with respect to the corpus of Islamic holy law. If the verdict conflicts with the others, whether it diverts/reduces the foil, or is itself equated / mitigated? Note that foil may not always be a particular verse or pericope, but a synthesized principle of some verdict. The second, even more basic, complexity is in determining which verse has legal content. A seemingly proscriptive verse can be made only polemical with interpretation, while a seemingly non-proscriptive verse may have an actual legal import. Finally there is the issue of judicial inflation/deflation (the latter called takhsīs) where the scope/application of the verdict can be radically increased or decreased by exegesis. The asbāb that surrounds Q.2:115 has shown how legal consequences can be injected into seemingly non-hukmic verses. Asbāb for Q.2:79 shows otherwise: 2:79 Then woe to those who write the Book with their own hands, and then say: This is from God, to traffic with it for a sad price!- Woe to them for what their hands write, and for the profit they make thereby. Here the report argues the verse is directed against the Jews, and so the proscription with seemingly broad application almost completely deflates into a polemical flip about the Jewish change of the scriptures (ahrif). Finally, for example juridical inflation, is Q.2:104: 2:104 O ye of Faith! Say, You will not be able to say a word that was not sent before you, nor will you like one another. And listen to those who have had a painful torment. The asbāb stipulated by the exeg could not establish the meaning of the word rā'ina which might be transliterated, but they generally identified it as a kind of curse or ridicule that the Jews tricked the Muslims into including. However: Al-Jassās sees the significance of the law of the verse as going beyond simply not saying rā'ina; The Jews say the word to ridicule others, so do not ridicule it too much. And it is not permitted for the unborn among them. [3] As these examples show, supporting exegetical literature (e.g. hadith, sabab-māten) often determines in correcting the legal meaning of certain Qur'anic verses/pericopes. Appealing to the raw and unmediated text of the Qur'an as evidence of consensus in traditional Islamic law for or against some practices is thus almost always a futile exercise. The history of Asbab al-Nuzul works earliest and important in this genre is undoubtedly the Book of asbab al-Nuzul (Book of chance of revelation) from Ali ibn Ahmad al-Wahidi (d. 1075 AD). al-Wahidi mentioned the occasion of about 570 verses from 6236 verses of the Qur'an. Wahidi's work was not only the first attempt to gather all the material about the opportunity of revelation in a single volume, but it was also the standard by which all subsequent works were based. al-Wahidi was born in the city of Nishapur and he died there at an advanced age. He's a poet, a poet, grammarian and quranic commentator. In fact, He was considered a great commentator of the Quran of his time. His main teacher was the famous commentator Al-Thalabi (d. 1036 AD) and Wahidi appeared to have enjoyed the support of vizier Seljuq Nizam al-Mulk. [7] Another important work is the work of al-Suyuti (d. 1505 AD) which is a slight improvement from the book of al-Wahidi. Suyuti wrote his book about four centuries after al-Wahidi. It contains more opportunities for revelation than Wahidi's work. His work includes 102 chapters (sura) of the Quran while Wahidi's work includes 83 suras. The name of the book is Lubab al-Nuzul fi Asbab al-Nuzul (which means The best of the narratives concerning the state of revelation). [1] No asbāb working from the early 11th century is known, and it is unlikely that this exegetical literary genre existed before that. Although there is a section titled Nuzūl al-Qur'ān in Ibn Nadīm Kitāb al-Fihrist's 10th-century bibliography catalogue (including one Nuzūl al-Qur'ān attributed to the semi-legendary Ibn 'Abbās as transmitted through 'Ikrima), there is no evidence to believe that most of these works ever existed, or that their ambiguous titles signify text in the genre asbāb al-nuzūl. In Rippin's detailed examination of Rippin's 18th-century exegetical literature,[1] other works include the following: Asbāb al-nuzūl wa qisas al-furqāniyya by Muhammad ibn As'ad al-ṭraqī (d. 1171). It contains sabab reports mixed with the material qisas al-anbiyā (the story of the prophets). The first seems independent of the compilation of al-Wāhīdī and has no words. It is in two copies of the manuscript, one in the Chester Beatty Library (Manuscript 5199). A manuscript (Berlin Staatsbibliothek, Catalog no. 3578), which is defined as al-Jabārī, perhaps pseudepigraphically. It consists of interspersed sabab and naskh material, with the first containing a highly abbreviated insnad in which only the first authority is registered. According to his last page the manuscript was written in 1309. Although al-Wāhīdī can thus be considered the father of this genre (a view consistent with the depiction of asbāb al-nuzūl as the key to all exegesis), al-Suyūṭī made a significant contribution to it as well, introducing enhancements such as limiting reports only to those contemporary with the revelation itself (reports related to the events described by that verse are reclassified as akhbār) and developing different sabab selection criteria from al-Wāhīdī's rather mechanical one scan for several selections of introductory phrase markers. [1] Sabab-material is not derived from the genre asbāb al-nuzūl. The main innovations of the genre are organization (i.e. the collection of materials in a single text) and for lower degree methodology, and hence temporarily not work before Kitāb al-Wāhīdī can be properly called asbāb al-nuzūl, the equivalent function material is in the earliest hadith and interpretation. This distinction will be maintained here by using the term sabab-material for the opportunity of revelation that does not always come from the work of asbāb al-nuzūl, and sabab only for those who do not. The reason for sabab's status as a secondary genre is implicit in this bibliographic overview. Its late emergence (well into the classical period) plus its reliance on previous interpretations worked even for its raw materials preventing the emergence of asbāb al-nuzūl as the primary and independent approach to interpretation of the Qur'an. See also Naskh Tafsir Reference ^ a b c d e Rippin, Andrew (1985). Genre Of Exegesis asbab al-nuzul: Bibliographic and Terminological Surveys. Bulletin of the School of Oriental and African Studies. 48 (1): 1–15. doi:10.1017/s0041977x00026926. ^ Watt, Material Used by Ibn Ishaq, Middle East Historian, eds. Lewis, Holt ^ a b c d f g h Rippin, Andrew (1988). Function of Asbab al-nuzul in the Qur'anic Exegesis. 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