

Sources of the Occasions of Revelation of the Quran in the Nine Hadith Books: Sahih Al-Bukhari as a Model

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ABSTRACT

The study of *asbab al-nuzul* plays a crucial role in understanding the historical and contextual background of Quranic revelation. While classical works dedicated specifically to *asbab al-nuzul* have been widely utilized in Quranic studies, narrations concerning the circumstances of revelation are also preserved in major hadith compilations. This study investigates the presence and analytical significance of *asbab al-nuzul* narrations within the nine major hadith collections (Kutub al-Tis'ah), with particular emphasis on Sahih al-Bukhari as a representative model. Using a qualitative textual analysis approach, the research examines selected narrations that explain the circumstances surrounding the revelation of specific Quranic verses. The findings reveal that although Sahih al-Bukhari was not compiled as a specialized work on *asbab al-nuzul*, it nevertheless contains numerous narrations that provide valuable contextual insights into Quranic revelation. These narrations are dispersed across various chapters, particularly within Kitab al-Tafsir, and are predominantly transmitted by Companion narrators who witnessed or were closely associated with the events of revelation. The study further demonstrates that the rigorous methodological standards applied in Sahih al-Bukhari contribute to the reliability of these contextual reports. By highlighting the role of hadith literature in preserving historical explanations of Quranic verses, this research underscores the importance of integrating hadith studies with the discipline of *ulum al-Quran*. The findings contribute to contemporary scholarship by demonstrating the potential of hadith compilations as important sources for the systematic study of *asbab al-nuzul*.

Keywords– *asbab al-nuzul*, Sahih al-Bukhari, hadith literature, *ulum al-Quran*, Quranic interpretation, Kutub al-Tis'ah

INTRODUCTION

The study of the occasions of revelation (*asbab al-nuzul*) occupies a central position within the discipline of Quranic sciences and plays a vital role in the proper interpretation of the Quran. Understanding the circumstances surrounding the revelation of specific verses enables scholars to clarify their intended meanings, contextualize their legal implications and resolve potential ambiguities in interpretation. Consequently, knowledge of *asbab al-nuzul* has long been regarded as an essential tool for exegetes in explaining the divine message and deriving its rulings (Al-Zarqani, 1988; Al-Qattan, 2000). The relationship between revelation and historical context therefore represents a fundamental dimension in the development of Quranic interpretation and Islamic scholarship.

Classical Muslim scholars devoted considerable attention to documenting and analyzing the occasions of revelation. Early works in Quranic studies frequently addressed these reports within exegetical literature, while some scholars produced independent works dedicated specifically to this field. Among the most prominent classical contributions are the works of Ali ibn Ahmad al-Wahidi and Jalal al-Din al-Suyuti, whose writings became foundational references for later scholarship on the subject. These works collected numerous narrations explaining the circumstances in which particular verses were revealed, thereby providing valuable historical context for understanding the Qur'anic text (Al-Suyuti, n.d.; Al-'Akk, 1998).

In addition to exegetes, scholars of hadith played a crucial role in preserving and transmitting narrations related to the occasions of revelation. Many reports describing the circumstances of revelation are found within the canonical collections of hadith, which constitute the primary sources for authentic historical transmission in Islamic scholarship. These collections not only preserve Prophetic traditions but also record statements of the Companions explaining the context in which specific Quranic verses were revealed (Abu Zahw, 1984; Al-Khatib, 1980). As a result, hadith literature serves as one of the most reliable sources for identifying and verifying authentic reports related to *asbab al-nuzul*.

Among the major hadith compilations, *Sahih al-Bukhari* occupies a particularly significant position due to its rigorous methodological standards and its status as the most authentic collection of hadith after the Quran. Compiled by Muhammad ibn Isma'il al-Bukhari, the work contains numerous narrations that shed light on the historical context of Quranic revelation. Although these narrations are not arranged under a single dedicated category, they are dispersed across various thematic chapters, particularly within the sections dealing with Quranic interpretation (Al-Dhahabi, 1981). The methodological rigor employed by al-Bukhari in selecting authentic reports enhances the reliability of the narrations related to the occasions of revelation found within his compilation.

Despite the significance of these narrations, relatively limited scholarly attention has been devoted to systematically examining the reports of the occasions of revelation preserved within the major hadith collections. Most existing studies focus primarily on classical exegetical works rather than analyzing hadith compilations as independent sources for identifying these occasions. This gap highlights the need for further academic investigation into the presence and distribution of *asbab al-nuzul* narrations within the canonical hadith literature.

Accordingly, this study aims to examine the sources of the occasions of revelation within the nine major hadith collections, with particular emphasis on *Sahih al-Bukhari* as a representative model. The research seeks to introduce these sources, analyze the narrations related to the occasions of revelation contained within them and highlight the methodological significance of hadith scholarship in preserving historical contexts of Quranic revelation. By focusing on the narrations recorded in *Sahih al-Bukhari*, the study contributes to a deeper understanding of the relationship between hadith literature and the interpretive tradition of the Quran.

LITERATURE REVIEW

The study of the occasions of revelation, known in Islamic scholarship as *asbab al-nuzul*, has long been recognized as an essential component of the sciences of the Quran. Classical scholars emphasized that knowledge of the historical circumstances surrounding the revelation of Quranic verses contributes significantly to a deeper understanding of their meanings and legal implications. Without knowledge of these contextual factors, certain verses may appear ambiguous or may be misinterpreted when detached from the circumstances that prompted their revelation. For this reason, scholars of Quranic studies regarded the study of *asbab al-nuzul* as an indispensable methodological tool in the interpretation of the Quran (Al-Zarqani, 1988; Al-Qattan, 2000).

Early Muslim scholarship preserved reports of the occasions of revelation primarily through transmitted narrations attributed to the Companions of the Prophet. These Companions personally witnessed many of the historical events associated with the revelation of Quranic verses and transmitted their knowledge to subsequent generations. As a result, the earliest discussions of *asbab al-nuzul* were embedded within the broader tradition of hadith transmission and Quranic exegesis. Over time, scholars began to compile these reports systematically in specialized works devoted to the subject, thereby establishing *asbab al-nuzul* as an independent field within the sciences of the Quran (Al-Suyuti, n.d.; Al-Akk, 1998).

Among the earliest and most influential scholars to contribute to this field was Ali ibn Ahmad al-Wahidi, whose work *Asbab al-Nuzul* represents one of the first systematic compilations dedicated exclusively to documenting the circumstances of revelation. Al-Wahidi gathered numerous narrations explaining the historical context of various Quranic verses, drawing primarily from earlier reports transmitted through the chains of hadith narrators. Although his work became a foundational reference for later scholars, subsequent researchers noted that not all

the narrations included in his compilation meet the highest standards of hadith authentication, which highlights the need for critical evaluation when utilizing such sources (Al-'Akk, 1998).

Later scholarship further developed the study of *asbab al-nuzul* through critical analysis and expanded documentation of narrations related to the occasions of revelation. A particularly important contribution in this regard is the work of Jalal al-Din al-Suyuti, whose book *Lubab al-Nuqul fi Asbab al-Nuzul* built upon earlier compilations while incorporating a broader range of transmitted reports. Al-Suyuti also addressed methodological issues related to the identification and classification of the occasions of revelation, thereby providing an important reference for later scholars engaged in Quranic interpretation and historical analysis of revelation reports (Al-Suyuti, n.d.).

In addition to exegetical literature, scholars have emphasized that hadith compilations represent one of the most reliable sources for identifying authentic reports of the occasions of revelation. Since many of the narrations explaining the context of Quranic verses were transmitted through hadith chains, major hadith collections contain numerous reports related to *asbab al-nuzul*. These narrations often appear within chapters dealing with Quranic interpretation, legal rulings, or historical events associated with the early Muslim community. Consequently, hadith literature constitutes a crucial primary source for reconstructing the historical background of Quranic revelation (Abu Zahw, 1984; Al-Khatib, 1980).

Among the canonical hadith collections, Sahih al-Bukhari occupies a particularly prominent position due to its rigorous criteria for selecting authentic narrations. Compiled by Muhammad ibn Isma'il al-Bukhari, the collection is widely regarded by Muslim scholars as the most authentic book after the Quran. Its methodological strictness in verifying chains of transmission and evaluating narrators has made it one of the most reliable sources for the study of Prophetic traditions and historical reports related to Quranic revelation. The presence of numerous narrations explaining the context of revelation within this collection highlights its importance for research on *asbab al-nuzul* (Al-Dhahabi, 1981).

Despite the existence of numerous classical works on the occasions of revelation, modern academic research has increasingly emphasized the need for systematic analysis of these narrations within primary hadith sources. While many studies focus on classical compilations dedicated specifically to *asbab al-nuzul*, comparatively fewer investigations examine the distribution and methodological treatment of these narrations within the canonical hadith collections themselves. This gap underscores the importance of examining how major hadith scholars preserved reports related to the occasions of revelation and how these narrations contribute to a broader understanding of Quranic interpretation and historical context.

Conceptual Framework of ASBAB AL-NUZUL

The concept of *asbab al-nuzul* represents an important theoretical framework in the study of Quranic interpretation. The term refers to the specific events, circumstances, or questions that prompted the revelation of particular verses of the Quran. Through understanding these contextual factors, scholars are able to clarify the intended meanings of Quranic passages and relate them to the historical circumstances of the early Muslim community. As a result, the study of *asbab al-nuzul* has become an integral component of *ulum al-Quran*, particularly in the field of *tafsir* (Al-Zarqani, 1988; Al-Qattan, 2000).

From a linguistic perspective, the term *asbab al-nuzul* is composed of two key elements: *asbab* and *nuzul*. The word *sabab* refers to a cause, means or connection through which a particular outcome is attained, while *nuzul* literally denotes descent or revelation. In the context of Quranic studies, the expression collectively refers to the causes or circumstances that led to the revelation of specific Quranic verses. This linguistic formulation reflects the broader relationship between revelation and historical context, which is essential for understanding the development of Quranic legislation and guidance (Ibn Manzur, 1993; Al-Raghib al-Isfahani, 1991).

In technical terms, Muslim scholars have proposed several definitions of *asbab al-nuzul*, all of which emphasize the relationship between a specific event and the revelation of a Quranic verse. For example, Al-Suyuti defined *asbab al-nuzul* as the incident concerning which a verse was revealed at the time of its occurrence. Similarly, Al-Zarqani described it as a matter or event for which one or more Quranic verses were revealed in order to

clarify its ruling or address its circumstances. These definitions highlight the direct connection between historical events and the process of revelation, which forms the basis of interpretive analysis in Quranic scholarship (Al-Suyuti, n.d.; Al-Zarqani, 1988).

Modern scholars of Quranic sciences have further elaborated this concept by emphasizing the methodological importance of distinguishing authentic occasions of revelation from verses revealed to recount earlier historical narratives. In this regard, Manna al-Qattan proposed that *asbab al-nuzul* refers specifically to incidents or questions that occurred during the lifetime of the Prophet and directly prompted the revelation of Quranic verses addressing those situations. This distinction is essential because not every verse referring to a historical event necessarily constitutes an occasion of revelation in the technical sense (Al-Qattan, 2000).

The conceptual significance of *asbab al-nuzul* extends beyond mere historical documentation. Knowledge of these occasions provides important interpretive benefits, including clarifying the intended meaning of Quranic verses, explaining the wisdom behind particular legal rulings, and resolving apparent ambiguities in the interpretation of the Quran. Furthermore, understanding the historical context of revelation allows scholars to appreciate the rhetorical and legislative development of Quranic guidance in response to the circumstances faced by the early Muslim community (Al-Zarqani, 1988).

Within the broader framework of Quranic studies, the study of *asbab al-nuzul* also highlights the close relationship between the Quran and the Prophetic tradition. Many reports describing the circumstances of revelation are preserved within hadith literature, which serves as a primary source for verifying these narrations. Consequently, the integration of hadith scholarship with Quranic interpretation is essential for establishing reliable accounts of the occasions of revelation and for ensuring methodological accuracy in Quranic exegesis (Abu Zahw, 1984; Al-Khatib, 1980).

METHODOLOGY

Research Design

This study adopts a qualitative research design based on textual analysis of classical Islamic sources. The qualitative approach is particularly appropriate for studies dealing with historical religious texts because it allows the researcher to analyze transmitted narrations, interpret their meanings and examine their contextual significance within the broader framework of Quranic sciences. In the field of Islamic studies, qualitative textual analysis is widely used to investigate classical sources such as works of *tafsir*, hadith collections and writings on *ulum al-Quran* (Al-Zarqani, 1988; Al-Qattan, 2000). Through this approach, the study seeks to identify and analyze narrations related to *asbab al-nuzul* within the major hadith compilations.

The research also employs an inductive method in order to collect and classify narrations related to the occasions of revelation from the primary sources. Inductive analysis allows the researcher to survey a large body of textual material and derive patterns or thematic categories from the data itself. This method has long been employed in classical Islamic scholarship, particularly in the compilation and analysis of hadith literature, where scholars systematically gathered narrations and evaluated their authenticity and contextual relevance (Al-Khatib, 1980; Abu Zahw, 1984).

Data Sources

The primary sources of this study consist of the nine major hadith collections commonly referred to as the *Kutub al-Tis'ah*. These works represent the most important repositories of Prophetic traditions and historical reports preserved within the Islamic scholarly tradition. The collections include *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, *Jami' al-Tirmidhi*, *Sunan al-Nasa'i*, *Sunan Ibn Majah*, *Muwatta' Malik*, *Musnad Ahmad*, and *Sunan al-Darimi*. These works collectively preserve thousands of narrations transmitted from the Prophet and his Companions, many of which provide valuable information concerning the historical context of Quranic revelation (Al-Dhahabi, 1958; Al-Ghouri, 2021).

Among these sources, particular attention is given to *Sahih al-Bukhari* due to its recognized status as the most

authentic hadith collection after the Quran. Compiled by *Muhammad ibn Isma'il al-Bukhari*, this work is distinguished by its rigorous methodological standards in verifying chains of transmission and evaluating the reliability of narrators. As a result, narrations preserved in this collection are regarded by Muslim scholars as among the most reliable sources for understanding the historical context of the early Islamic period, including reports related to the occasions of revelation (Al-Ghouri, 2025)

Identification of *asbab al-nuzul* Narrations

In order to identify narrations related to *asbab al-nuzul*, the study examines hadith reports that explicitly connect the revelation of Quranic verses with particular events, questions or historical circumstances. Such narrations often contain characteristic expressions indicating a causal relationship between an incident and the revelation of a verse, such as statements indicating that a verse was revealed concerning a specific event or in response to a question directed to the Prophet. These textual indicators have traditionally been used by scholars of Quranic sciences to determine whether a narration qualifies as an authentic occasion of revelation (Al-Suyuti, n.d.; Al-Muzayni, 2006).

The identification process also involves careful examination of the reliability of the narrators and the continuity of the chains of transmission. Classical hadith scholarship developed rigorous criteria for evaluating narrations, including the integrity and precision of narrators as well as the absence of irregularities or hidden defects in the chain of transmission. These methodological principles form the basis for determining the authenticity of reports related to the occasions of revelation and ensure that only reliable narrations are considered in scholarly analysis (IbnHajar al-'Asqalani, 1997; Al-Dhahabi, 1958).

Analytical Procedure

After collecting the relevant narrations, the study applies descriptive and analytical methods in order to examine their distribution and interpretive significance. The descriptive method is used to classify the narrations according to their location within the hadith collections and to identify the chapters in which they appear. This stage of analysis provides an overview of how narrations related to the occasions of revelation are preserved within the canonical hadith literature (Al-'Ali, 2003).

The analytical stage of the research focuses particularly on narrations found in *Sahih al-Bukhari*. These narrations are examined in terms of their thematic context, their relationship to specific Quranic verses, and their implications for understanding the historical circumstances of revelation. By analyzing these reports within their textual and historical context, the study aims to highlight the methodological contribution of hadith scholarship to the preservation of knowledge concerning *asbab al-nuzul* and to demonstrate the importance of hadith literature as a primary source for Quranic interpretation (Al-Muzayni, 2006).

Distribution of ASBAB AL-NUZUL Narrations in the Nine Hadith Collections

The narrations concerning the occasions of revelation (*asbab al-nuzul*) are not confined exclusively to specialized works dedicated to this subject. Rather, a considerable number of these narrations are preserved within the major compilations of hadith. These collections constitute the most authoritative repositories of Prophetic traditions and reports transmitted from the Companions and the early generations of Muslim scholars. Consequently, hadith literature serves as one of the primary sources for identifying the historical context in which many verses of the Quran were revealed (Abu Zahw, 1984; Al-Khatib, 1980).

Among the most important sources for such narrations are the nine major hadith collections commonly referred to as the *Kutub al-Tis'ah*. These collections include *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, *Jami' al-Tirmidhi*, *Sunan al-Nasa'i*, *Sunan Ibn Majah*, *Muwatta' Malik*, *Musnad Ahmad*, and *Sunan al-Darimi*. Together, these works represent the most significant body of hadith literature preserved in the Islamic scholarly tradition. They collectively contain thousands of narrations covering legal rulings, theological principles, ethical teachings, and historical events associated with the early Muslim community. Within this vast corpus of narrations, a number of reports explain the circumstances in which particular verses of the Quran were revealed (Al-Ghouri, 2021).

TABLE 1 Distribution Of *Asbab Al-Nuzul* Narrations In The Nine Hadith Collections

Hadith Collection	Compiler	Approximate Number of Hadith	Presence of <i>asbab al-nuzul</i> Narrations
Sahih al-Bukhari	Muhammad ibn Isma‘il al-Bukhari	~7563	Numerous narrations, especially in Kitab al-Tafsir
Sahih Muslim	Muslim ibn al-Hajjaj	~7581	Narrations dispersed across chapters
Sunan Abi Dawud	Abu Dawud al-Sijistani	~5274	Limited narrations
Jami‘ al-Tirmidhi	Muhammad ibn ‘Isa al-Tirmidhi	~4215	Several narrations in tafsir sections
Sunan al-Nasa‘i	Ahmad ibn Shu‘ayb al-Nasa‘i	~5761	Narrations dispersed
Sunan Ibn Majah	Muhammad ibn Yazid Ibn Majah	~4341	Few narrations
Muwatta’ Malik	Malik ibn Anas	~1843	Limited narrations
Musnad Ahmad	Ahmad ibn Hanbal	~40000	Numerous narrations
Sunan al-Darimi	‘Abd Allah al-Darimi	~3546	Few narrations

The narrations related to *asbab al-nuzul* are generally not organized under a single dedicated category in these hadith collections. Instead, they are dispersed throughout various chapters according to thematic or juridical subject matter. For example, some narrations appear in chapters dealing with Quranic interpretation, while others are found within sections related to legal rulings, historical narratives, or the virtues of specific acts of worship. This distribution reflects the organizational methodology adopted by hadith compilers, who arranged their works primarily according to thematic categories rather than according to the chronological context of Quranic revelation (Al-Qattan, 2000; Al-Ghoury, 2021).

Among these collections, particular importance is attached to *Sahih al-Bukhari*, which occupies a distinguished position within the corpus of hadith literature. Compiled by *Muhammad ibn Isma‘il al-Bukhari*, this work is widely regarded as the most authentic collection of hadith after the Quran due to the rigorous criteria applied by its author in verifying the reliability of narrators and the continuity of chains of transmission. The strict methodological standards adopted by al-Bukhari significantly enhance the credibility of the narrations contained within his compilation, including those that explain the circumstances of Quranic revelation (Al-Dhahabi, 1981; Ibn Hajar al-‘Asqalani, 1997).

Although the presence of *asbab al-nuzul* narrations within the hadith collections is widely acknowledged, relatively few studies have attempted to examine their distribution systematically across the nine major collections. In many cases, researchers rely primarily on classical works dedicated specifically to the occasions of revelation, such as those compiled by early scholars of Quranic sciences. However, analyzing the hadith collections themselves offers a more direct approach to identifying authentic narrations and understanding how hadith scholars preserved reports related to the historical context of Quranic revelation (Al-Muzayni, 2006).

Furthermore, examining the distribution of these narrations across the *Kutub al-Tis‘ah* provides valuable insight into the methodological approaches adopted by different hadith compilers. Some collections contain a relatively larger number of narrations related to Quranic interpretation, particularly those that include chapters devoted to *tafsir*. Other collections contain fewer such narrations because their compilers focused primarily on legal traditions or arranged their works according to the narrations of individual Companions rather than thematic subjects. As a result, the number and location of narrations related to *asbab al-nuzul* vary significantly from one collection to another (Al-Muzayni, 2006; Al-Ghoury, 2021).

Within this broader framework, the narrations preserved in *Sahih al-Bukhari* represent a particularly valuable source for the study of the occasions of revelation. The methodological rigor applied by al-Bukhari in selecting authentic narrations, combined with the presence of a dedicated section dealing with Quranic interpretation, provides a reliable foundation for examining reports related to the historical context of Quranic verses. For this

reason, the present study focuses specifically on analyzing the narrations of *asbab al-nuzul* contained in this collection in order to highlight their distribution, thematic context, and interpretive significance within the broader field of Quranic studies.

Case Analysis in Sahih Al-Bukhari

Analytical Approach to *Asbab al-Nuzul* Narrations in *Sahih al-Bukhari*

Although *Sahih al-Bukhari* is primarily recognized as a compilation of authentic prophetic traditions, it also contains numerous narrations that provide contextual explanations for the revelation of certain Quranic verses. These narrations function as indirect sources for understanding *asbab al-nuzul*, even though they are not systematically organized under a dedicated thematic section. Instead, they appear across several chapters, particularly in *Kitab al-Tafsir*, where al-Bukhari records reports transmitted from the Companions regarding the circumstances surrounding specific revelations (Al-Bukhari, 2001).

The methodological value of these narrations lies in their transmission chains (*isnad*) and their attribution to authoritative Companions such as Ibn ‘Abbas, Ibn Mas‘ud, and others who were known for their expertise in Quranic interpretation. According to classical scholars of Quranic sciences, Companion reports concerning the causes of revelation carry significant interpretive weight because they originate from individuals who directly witnessed or were closely connected to the historical circumstances of revelation (Al-Zarkashi, 1957).

To illustrate the analytical value of these narrations, several representative examples from *Sahih al-Bukhari* are examined below. These cases demonstrate how hadith literature contributes to reconstructing the socio-historical context of Quranic revelation and clarifying the interpretive meaning of particular verses.

TABLE 2 Examples Of Asbab Al-Nuzul Narrations In Sahih Al-Bukhari

Quran Verse	Companion Narrator	Hadith Location	Context of Revelation
(Surah Al-Baqarah, 2:158)	‘Urwah ibn al-Zubayr reporting from ‘A’ishah	Sahih al-Bukhari, Kitab al-Hajj	Clarifies the ruling regarding <i>sa‘y</i> between Safa and Marwah
(Surah Al-Baqarah, 2:187)	Al-Bara’ ibn ‘Azib	Sahih al-Bukhari, Kitab al-Tafsir	Explains the change in ruling regarding fasting at night
(Surah Al-Baqarah, 24:11)	‘Aishah	Sahih al-Bukhari, Kitab al-Shahadat	Revealed during the incident of the slander (<i>Hadith al-Ifk</i>)

Case Study 1: Revelation Concerning Safa and Marwah

One of the frequently cited narrations concerning *asbab al-nuzul* in *Sahih al-Bukhari* relates to the revelation in Surah al-Baqarah verse 158, which states that Safa and Marwah are among the symbols of Allah. According to a report narrated by ‘Urwah ibn al-Zubayr from ‘Aishah, some Muslims initially hesitated to perform the ritual of *sa‘y* between the two hills because this practice had previously been associated with pre-Islamic customs. As a result, they were uncertain whether the practice remained permissible within Islamic worship (Al-Bukhari, 2001).

The revelation of the verse clarified that the ritual was indeed a legitimate component of the pilgrimage rites. The narration therefore provides crucial historical insight into the concerns of early Muslims and demonstrates how Quranic revelation addressed practical questions arising from religious transition. Classical exegetes frequently cite this narration to affirm that contextual knowledge of revelation assists in clarifying legal interpretations of Quranic injunctions (Al-Tabari, 2000).

Case Study 2: The Regulation of Nighttime Conduct During Ramadan

Another important example concerns the revelation in Surah al-Baqarah verse 187, which addresses the permissibility of marital relations during the nights of Ramadan. According to a narration transmitted by al-Bara’ ibn ‘Azib, early Muslim practice initially imposed stricter fasting rules whereby individuals who fell asleep

after breaking their fast were prohibited from eating or engaging in marital relations until the following evening. This rule proved difficult for some believers and led to instances of unintentional violation (Al-Bukhari, 2001).

The verse was subsequently revealed to ease this difficulty, explicitly permitting marital intimacy during the nights of Ramadan. This case illustrates how Quranic legislation often responded to the lived experiences of the early Muslim community. The narration preserved in *Sahih al-Bukhari* therefore serves as a crucial historical source for understanding the progressive development of Islamic legal rulings (*tashri*) within the Quranic text (Al-Suyuti, 1983; Al-Zarkashi, 1957).

Case Study 3: The Incident of *Hadith al-Ifk*

One of the most detailed narratives associated with *asbab al-nuzul* in *Sahih al-Bukhari* relates to the revelation of verses in Surah al-Nur concerning the incident known as *Hadith al-Ifk*. The narration is reported directly by 'Aishah, who describes the circumstances under which false accusations were spread regarding her character during a military expedition with the Prophet (Al-Bukhari, 2001).

The Quranic verses were revealed to declare her innocence and to establish broader ethical principles concerning accusations, evidence, and communal responsibility. Scholars of Quranic exegesis regard this narration as a key example of how *asbab al-nuzul* can illuminate both the immediate historical event and the broader moral guidance embedded within the Quranic message (Al-Tabari, 2000; Al-Suyuti, 1983).

Analytical Significance of These Narrations

These examples demonstrate that narrations contained in *Sahih al-Bukhari* provide valuable insights into the circumstances surrounding Quranic revelation. Although the work was not compiled as a dedicated treatise on *asbab al-nuzul*, its hadith corpus nevertheless preserves numerous contextual reports transmitted by the Companions. Such narrations play an important role in reconstructing the historical setting of Quranic verses and assisting exegetes in interpreting their meanings.

Furthermore, the methodological rigor of *Sahih al-Bukhari* strengthens the reliability of these reports. The strict criteria applied by al-Bukhari in evaluating transmitters and chains of narration contribute to the credibility of the contextual information preserved in his collection. Consequently, the study of *asbab al-nuzul* within hadith compilations represents an important intersection between the disciplines of *ulum al-Quran* and hadith studies (Al-Zarkashi, 1957; Al-Suyuti, 1983).

DISCUSSION

The Role of Hadith Literature in Preserving *Asbab al-Nuzul*

The analysis conducted in this study demonstrates that hadith literature plays a significant role in preserving narrations related to *asbab al-nuzul*. Although classical works dedicated specifically to *asbab al-nuzul*, such as those authored by al-Wahidi and al-Suyuti, remain the primary references in Quranic studies, hadith compilations constitute an equally important repository of contextual reports regarding the revelation of Quranic verses (Al-Suyuti, 1983; Al-Zarkashi, 1957).

The findings of this study indicate that many narrations explaining the circumstances of revelation are embedded within broader hadith collections rather than compiled in a single thematic structure. In the case of *Sahih al-Bukhari*, these reports appear in multiple chapters, particularly in *Kitab al-Tafsir*, where the compiler includes narrations transmitted from the Companions explaining the historical context of specific Quranic verses (Al-Bukhari, 2001). This pattern suggests that early hadith scholars did not necessarily categorize such reports under a specialized discipline but instead preserved them as part of the broader transmission of prophetic traditions.

From a methodological perspective, this dispersed structure highlights the need for systematic extraction and analysis of *asbab al-nuzul* narrations within hadith literature. Modern researchers must therefore employ

analytical approaches that integrate hadith studies with the field of *ulum al-Quran*, thereby enabling a more comprehensive understanding of the historical context of Quranic revelation (Al-Ghouri, 2021).

Companion Narrations as Primary Sources of Contextual Interpretation

Another important observation concerns the central role of the Companions in transmitting reports related to *asbab al-nuzul*. The cases examined in *Sahih al-Bukhari* show that many contextual explanations of Quranic verses originate from Companion narrators such as 'Aishah, Ibn 'Abbas and al-Bara' ibn 'Azib. Their narrations provide direct insight into the socio-historical circumstances surrounding the revelation of specific verses.

Scholars of Quranic sciences have long emphasized the interpretive authority of Companion reports. Because the Companions witnessed the revelation of the Quran and interacted directly with the Prophet, their explanations are considered among the most reliable sources for understanding the circumstances of revelation (Al-Zarkashi, 1957; Al-Suyuti, 1983). Consequently, narrations attributed to the Companions are frequently cited by classical exegetes when discussing the historical background of Quranic verses.

The narrations analyzed in this study confirm this scholarly perspective. For instance, the report narrated by 'Aishah concerning the incident of *Hadith al-Ifk* provides a detailed account of the social and moral context in which several verses of Surah al-Nur were revealed. Similarly, the narration of al-Bara' ibn 'Azib regarding the regulation of fasting practices illustrates how Quranic legislation addressed practical challenges faced by the early Muslim community (Al-Bukhari, 2001).

The Methodological Strength of *Sahih al-Bukhari* in *Asbab al-Nuzul* Studies

The reliability of narrations preserved in *Sahih al-Bukhari* constitutes another important aspect highlighted by this study. Al-Bukhari is widely recognized for applying rigorous criteria in evaluating the authenticity of hadith transmitters and chains of narration. His methodological standards require that narrators possess both reliability and continuity in transmission, ensuring that the hadith included in his compilation meet strict conditions of authenticity (Brown, 2009).

This methodological rigor enhances the credibility of contextual reports related to *asbab al-nuzul* preserved within the collection. While some classical works dedicated to *asbab al-nuzul* include narrations with varying levels of authenticity, the reports found in *Sahih al-Bukhari* generally benefit from stronger chains of transmission. As a result, they provide a particularly reliable corpus for researchers seeking historically grounded explanations of Quranic verses.

Furthermore, the integration of *asbab al-nuzul* narrations within a rigorously authenticated hadith collection highlights the close relationship between hadith scholarship and Quranic interpretation. Rather than existing as separate disciplines, the sciences of hadith and Quranic exegesis often intersect through the transmission of contextual reports explaining the revelation of specific verses (Al-Ghouri, 2021).

Implications for Contemporary Quranic Studies

The findings of this study have several implications for contemporary research in Quranic studies. First, they demonstrate that hadith collections should be considered an essential source for investigating the historical context of Quranic revelation. While classical treatises on *asbab al-nuzul* provide valuable compilations, the hadith corpus contains numerous additional narrations that contribute to a more nuanced understanding of revelation history.

Second, the study highlights the importance of adopting an interdisciplinary approach that integrates hadith methodology, Quranic exegesis and historical analysis. By examining narrations within their textual and historical context, researchers can better appreciate the dynamic relationship between Quranic revelation and the social realities of the early Muslim community.

Finally, the analysis underscores the need for further systematic research on *asbab al-nuzul* narrations across the broader corpus of hadith literature, particularly within the other collections of the *Kutub al-Tis'ah*. Such research

would contribute to a more comprehensive mapping of contextual reports related to Quranic revelation and would enhance our understanding of the interpretive traditions preserved within early Islamic scholarship (Al-Ghouri, 2021).

CONCLUSIONS

This study has examined the presence and analytical significance of narrations related to *asbab al-nuzul* within the hadith corpus, with particular emphasis on *Sahih al-Bukhari* as a representative model among the nine major hadith collections. The findings demonstrate that although *Sahih al-Bukhari* was not compiled specifically as a work on the occasions of revelation, it nevertheless preserves a considerable number of narrations that explain the historical context surrounding the revelation of Quranic verses. These narrations are dispersed across various chapters, especially in *Kitab al-Tafsir*, indicating that contextual explanations of revelation were transmitted as part of broader prophetic traditions rather than as a separate thematic discipline during the early period of Islamic scholarship (Al-Bukhari, 2001; Al-Suyuti, 1983).

The analysis of selected case studies further illustrates the interpretive value of these narrations in clarifying the socio-historical circumstances of Quranic revelation. Reports concerning verses such as Quran 2:158, Quran 2:187, and Quran 24:11 reveal how Quranic legislation and guidance often emerged in response to specific situations experienced by the early Muslim community. Through the transmission of these reports, hadith literature provides an essential historical framework that assists exegetes in understanding the meaning, legal implications, and moral lessons embedded within the Quranic text (Al-Tabari, 2000; Al-Zarkashi, 1957).

Another important finding of this study concerns the central role of the Companions in transmitting reports related to *asbab al-nuzul*. Many contextual explanations preserved in *Sahih al-Bukhari* originate from Companion narrators such as 'Aishah, Ibn 'Abbas, and al-Bara' ibn 'Azib. Their close association with the Prophet and their direct involvement in the historical events surrounding revelation give their reports a significant degree of interpretive authority within the tradition of Quranic exegesis. Classical scholars of *ulum al-Quran* therefore considered Companion narrations to be among the most reliable sources for identifying the causes and circumstances of revelation (Al-Suyuti, 1983; Al-Zarkashi, 1957).

Furthermore, the methodological rigor applied by al-Bukhari in evaluating the authenticity of hadith transmitters strengthens the credibility of the contextual information preserved within his collection. The strict criteria of authenticity employed in *Sahih al-Bukhari* ensure that many of the narrations related to *asbab al-nuzul* benefit from strong chains of transmission. This characteristic distinguishes the narrations found in the collection from those recorded in some other classical compilations of *asbab al-nuzul*, where the authenticity of certain reports has been subject to scholarly debate (Brown, 2009; Al-Ghouri, 2021).

In conclusion, this study highlights the importance of hadith literature as a significant source for the study of *asbab al-nuzul* and demonstrates the value of examining contextual narrations preserved within major hadith compilations. By analyzing the narrations contained in *Sahih al-Bukhari*, this research contributes to a deeper understanding of the intersection between hadith scholarship and Quranic interpretation. Future studies may expand this investigation by conducting a systematic comparative analysis of *asbab al-nuzul* narrations across the remaining collections of the *Kutub al-Tis'ah*, thereby enriching contemporary scholarship on the historical and interpretive dimensions of Quranic revelation (Al-Ghouri, 2021).

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