

## THE DEVELOPMENT STAGES OF THE SCIENCE OF SABABI NUZUL

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### ABSTRACT

*In the article, the stages of the development of the science of causality are given by periods, and then its separation as a separate science is discussed. Independent works dedicated to this science, their names and authors are mentioned. The similarities and differences between the works written in the early period and the works written in the later period were analyzed. Especially since Imam Wahidi's work "Asbab an-Nizul" is a reliable source that has reached us in its entirety, extensive information is given about its advantages, shortcomings related to the sanad, and even the number of narrations about the reason for the nizul.*

**KEYWORDS:** *The Sababi Nizul, Sahaba, Sahifa, Fath, Tabein, Tadwin, Fatwa, Musnad, Andalus, Recitation, Sanad.*

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### INTRODUCTION

The Companions who were always with the Prophet (s.a.w) naturally, unlike others, were more aware of the reasons and circumstances related to the revelation of the verses. For this reason, they were superior to others in terms of deep understanding of religion and understanding of its essence. Masruq ibn Abdurrahman (d. 62/682) says: "I had a conversation with the companions of Muhammad (s.a.w) I witnessed that they are as diverse as the lakes. Some lakes quench the thirst of one person, another quenches the thirst of two, and the third quenches the thirst of a hundred. There are enough lakes to quench the thirst of the entire Earth"<sup>1</sup>.

The reason is that the science of revelation was separated as a separate science and went through several stages until it came to its present form.

1. The era of the Prophet (s.a.w) and the Companions.

The reason for this period is the first stage in the emergence of the science of revelation.

In order to fully understand the meanings of the Qur'an, the Companions memorized the verses in relation to the situation. A group of them were leaders in this regard. Ali ibn Abu Talib (d. 40/661) "By Allah, there is no verse (in the Qur'an) that I do not know why and when it was revealed. "My Lord gave me a perceptive heart and an inquiring tongue" (Muhammad Muhammad Abu Zahv, 1984). It can be seen that the Companions were not satisfied with memorizing the verses of the Qur'an, but also attached great importance to keeping other related information in their memory. Abdullah ibn Mas'ud (d. 32/650) (r.a.) said as a confirmation of this: "By God alone, there is no surah in the Book of God that I know where it was revealed.

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There is not a verse in the Book of God that I do not know about what it has been revealed. "If I knew someone who knew the Book of God better than me, and if I had the opportunity to reach him with a camel, I would definitely go." In another narration, he said: "By Allah, the companions of the Prophet (s.a.w) know that I am the best scholar among them of the Book of Allah."

At that time, the society they lived in relied more on memorization than writing. Verses and hadiths were kept in memories, not in pages and books. But this does not mean that there was absolutely no writing during the time of the Prophet (s.a.w). Тобеинлар даври.

Conquests increased after the death of Rasulullah (s.a.v). The Companions spread to the newly conquered lands and took upon themselves the responsibility of teaching the natives of the land the Qur'an, explaining its meanings, and teaching other sciences related to it. The Tobeins went directly to the Companions for knowledge. The saying of Hasan Basri (21/642–110/728) that "I want to know what verse Allah has revealed, what it was revealed about, and what it meant" also shows that the reason why the subjects who are thirsty for knowledge are so passionate about the science of revelation.

From Abdullah ibn Mas'ud (r.a) (d. 32/650) to Zir ibn Hubaysh (d. 81/700), Abu Wail Shaiq ibn Salama (d. 82/701), Alqama (d. 61/681), Aswad (d. 75/694) and others received education. Said ibn Jubayr (d. 95/714), Ato ibn Abu Rabah (d. 114/732), Tavus ibn Kayson (106/724) and other subordinates of Abdullah ibn Abbas (r.a) (d. 68/ 687) stood out as his disciples. Masruq (62/682), Urwa ibn Zubair (d. 94/713), Abu Salama ibn Abdurrahman (94/713) and others studied from Aisha (RA). At this stage, along with other Islamic sciences, this science was also transmitted orally from teacher to student.

## 2. The era of writing hadiths.

Caliph Umar ibn Abdulaziz (61/681–101/720) noticed that there was a great need to write down hadiths, and at the beginning of 100/718 he told Abu Bakr ibn Hazm (36/656–120/738), governor and judge of Madinah, "The Messenger of Allah (s.a.w) Look at the hadiths of v) and write them down. I am worried about the loss of knowledge and the loss of scholars"<sup>2</sup>, he wrote a letter. Amra bint Abd al-Rahman (98/717) and Qasim ibn Muhammad ibn Abu Bakr (107/725) suggested that he also write down the messages he knew. He also ordered the governors of major Islamic cities to collect hadiths. Ibn Shihab Zuhri (d. 124/742) was among those to whom a letter was sent regarding this very issue. From that time, scholars began to write down the Sunnah. In the class after Imam Zuhri, the work in this regard reached its peak. Abdul Malik ibn Jurayj (d. 150/767) in Mecca, Muhammad ibn Ishaq (80/699-151/769) in Medina, Malik Ibn Anas (d. 179/795), Rabi' ibn Sabih (d. 160/777) in Basra, Said ibn Abu Aruba (d. 156/773), Hammad ibn Salama (d. 167/783), in Kufa Sufyan Sawri (d. 161/778), in Sham Aburrahman ibn Amr Avzai (d. 157/774), in Wasit (a city in Iraq) Hushaym ibn Bashayr (d. 183/799), Ma'mar ibn Rashid (d. 153/770) in Yemen, Jarir ibn Abdulhamid (d. 188/804) in Khurasan, Abdullah ibn Mubarak (d. 181/797) were active in collecting hadiths. they showed<sup>3</sup>. Most of these works included hadiths along with the fatwas of the companions and followers<sup>4</sup>. An example of this is the work "Muwatta'" by Imam Malik ibn Anas (93/711–179/795) (r.a). It is organized according to chapters, and in addition to hadiths, it includes the sayings of the Companions and the fatwas of the followers. Most of them were from the people of Medina. Although he sometimes cited

jurisprudential views, the work was classified in the direction of hadith. In it, a total of ten narrations about the revelation of the reason are given.<sup>5</sup>

Later hadiths were separated separately. Initially, books in the direction of "musnad" were taught. In the Musnads, the hadiths narrated from each companion in alphabetical order or in the order of conversion to Islam are cited without following the topic. The work "al-Musnad" of Abu Dawud Tayalisi (d. 204/819) is counted among the first collections written in this direction. In it, there are scattered narrations about the reason for the revelation. For example, Abdullah ibn Umar (d. 73/693) narrated the following narration: "Three verses were revealed about khamr (intoxicating drinks). The first of them is, **""You will be asked about drinking and gambling,"**<sup>6</sup> verse"<sup>7</sup>.

Al-Musnad of Imam Ahmad ibn Hanbal (164/781–241/855) is a large collection of hadiths containing about forty thousand hadiths, so the narrations related to revelation are more common in it than others.<sup>8</sup> A total of three hundred and twenty-three narrations are mentioned in the forty-three chapters of the Holy Qur'an. The following narration can be cited as an example. Companion Abu Ayyosh Zuraqi says: We were with Rasulullah (s.a.v) in Usfan and the polytheists met us.<sup>9</sup> At that time, Khalid bin Walid was their leader. They were between us and the Qiblah. Rasulullah (s.a.v) prayed the afternoon prayer with us. They said: "We attacked when they least expected it. Now a prayer comes to them, which is dearer to them than themselves and their children. At that time, between noon and dawn, Gabriel revealed these verses:" **(O Muhammad,) if you want to lead them in prayer when you are standing among the believers..."**<sup>10</sup> Imam Abdullah ibn Abdurrahman Dorimi (181/797–255/869)

In the work "al-Musnad al-Jami" besides the hadiths, the words of the Companions, followers and the leaders of the scholars in fiqh who came after them were also quoted. After the narration of the hadith, he adds the jurisprudential benefit obtained from it.

Later, Imam Bukhari (194/810–256/870) created the first collection devoted exclusively to sahih hadith. In it, he repeated some hadiths and narrated some abridged to fit different chapters. There are a lot of narrations of the reason for this, but they are not collected in a specific book (section). It is scattered in the relevant chapters.

In al-Musnad as-sahih by Muslim ibn Hajjaj (206/822–261/875), in al-Sunan by Imam Abu Dawud (202/817–275/888), Ahmad ibn Shuayb Nasai (215 /829–303/915) in his work "al-Mujtabo min as-sunan" the narrations related to the revelation of the cause were scattered in books and chapters. Unlike others, Imam Tirmidhi's (209/824–279/892) work "as-Sunan" contains a number of authentic narrations in a separate chapter called "Chapters of Qur'anic Interpretation". It is scattered in different chapters of the book.

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