

## Analysis of the principle of *Asbāb al-Nuzūl* and its implications for social exegesis: A study of QS. An-Nisā' [4]:58 and QS. al-Ḥujurāt [49]:9 in *Tafsir al-Jalālain*

Indah Purnama Sari\*, Mutiara Kasih, Hidayatullah Ismail

Postgraduate Program of Sultan Syarif Kasim State Islamic University Riau, Jl. KH. Ahmad Dahlan  
No.94, Kp. Melayu, Kec. Sukajadi, Kota Pekanbaru, Riau 28122  
e-mail: [purnamasariindah845@gmail.com](mailto:purnamasariindah845@gmail.com)

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### ABSTRACT

The Qur'an serves as a comprehensive guide for life, directing spiritual aspects and regulating the social dimensions of human existence. To grasp its universal messages comprehensively, an *asbāb al-nuzūl* approach is essential, as it traces the historical context of the revelation. This study examines the application of the *asbāb al-nuzūl* concept in *Tafsir al-Jalālain* by Jalāl al-Dīn al-Maḥallī and Jalāl al-Dīn al-Suyūṭī and its relevance to the formation of social interpretation, particularly concerning QS. An-Nisā' [4]:58 and QS. al-Ḥujurāt [49]:9. Employing a qualitative-descriptive approach through library research, this study explores the exegetes' interpretive patterns. The findings indicate that *Tafsir al-Jalālain* employs *asbāb al-nuzūl* not only to explain the causes of revelation but also to affirm broader moral and social meanings. QS. An-Nisā' [4]:58 emphasizes the values of trustworthiness and justice in public leadership, while QS. al-Ḥujurāt [49]:9 highlights the importance of reconciliation in mitigating social conflicts. The application of the principle *al-ibrāh bi 'umūm al-laḥz lā bi khuṣūṣ as-sabab* universalizes the message of the verses, making them relevant across the ages. Thus, *Tafsir al-Jalālain* is not only a concise exegesis (*tafsir ijmalī*) but also contributes significantly to shaping a contemporary paradigm of social interpretation that resonates with modern reality.

**Keywords:** *Asbāb al-Nuzūl*; Interpretative Implications; Social Exegesis; Justice and Trustworthiness; Social Reconciliation; *Tafsir al-Jalālain*.

## 1. INTRODUCTION

Asbāb al-nuzūl is the study of the causes or occasions of the revelation of Qur'anic verses. This field has once again attracted the attention of modern intellectuals because it plays an important role in bridging the revealed text with the social conditions surrounding the process of its revelation. Understanding the context in which a verse was revealed enables the exegete to be more careful in interpreting its meaning and to place the divine message in accordance with the community's situation to which the verse is addressed. Based on the research of Mukhlis and colleagues, the study of asbāb al-nuzūl is not merely a historical exercise, but also a means of extracting the moral messages and normative values of the Qur'an in a proportional manner. Using this approach, the values of Islamic teachings can be revitalized so that they remain relevant to social change in the modern era (Mukhlis, 2023).

The development of Qur'anic exegesis in the contemporary period has produced a new understanding that asbāb al-nuzūl is not only an explanatory tool for verses but also a foundation for the emergence of social exegesis that emphasizes humanitarian and justice-oriented dimensions. Research conducted by Nasution explains that the integration of asbāb al-nuzūl and Islamic education can enrich perspectives on Qur'anic values, so that education does not stop at the level of reasoning alone but also touches broader social dimensions (Nasution, 2024). In other words, rereading the Qur'an through the lens of its historical context can help Muslims formulate guiding principles of life that are in harmony with contemporary challenges.

Two verses that are frequently used as references in the social context are Q.S. An-Nisā' verse 58 and Q.S. al-Hujurāt verse 9. Both address the principles of trust, justice, and social reconciliation. Q.S. An-Nisā' 58 commands that every trust be returned to its rightful owner and calls for justice in the decision-making process. Meanwhile, Q.S. al-Hujurāt 9 emphasizes the obligation to reconcile disputing parties among believers. Aljahsh (2023) shows that cultural differences and the social experiences of exegetes can influence their understanding of the meanings of justice and trust. Therefore, understanding the context of the revelation of these two verses is crucial so that their interpretation does not become detached from the social reality. Conversely, the research conducted by Ilma et al. focused on the verses in Sūrat al-Hujurāt as the basis for the concept of wasatiyyah (moderation), which is highly relevant to issues of conflict and polarization in contemporary society (Ilma, 2025).

*Tafsir al-Jalālain*, as one of the classical exegetical works widely studied in Islamic boarding schools (*pesantren*), offers a concise yet substantial account of the context of these two verses. In Q.S. An-Nisā' 58, this tafsir links the meaning of *amānah* (trust) with the story of the return of the keys of the Ka'bah to their rightful owner (Jalāl al-Dīn al-Maḥallī dan Jalāl al-Dīn al-Suyūṭī, hal 342), whereas Q.S. al-Hujurāt 9 is explained on the basis of the dispute between two Muslim groups in the time of the Prophet (Jalāl al-Dīn al-Maḥallī dan Jalāl al-Dīn al-Suyūṭī, hal 892). Although its explanation is brief, this tafsir presents a close relationship between the Qur'anic text and the social events that it accompanies. Unfortunately, there is still little research that explores how the principle of *asbāb al-nuzūl* used in *Tafsir al-Jalālain* can be developed into a form of social exegesis that is applicable to contemporary issues such as public justice, leadership ethics, and social reconciliation (Rahma et al., 2023).

Most studies on *asbāb al-nuzūl* have remained limited to historical discussions and chains of transmission, while their application to the social dynamics of society has not been widely examined. Therefore, through an analysis of *Tafsir al-Jalālain*, this study seeks to show how the principles of *asbāb al-nuzūl* can reveal the relevance of the social values contained in Q.S. An-Nisā' 58 and Q.S. al-Hujurāt 9. This research is expected to yield an interpretation that is not only textual but also contextual and solution-oriented with respect to the social problems faced by contemporary Muslim communities.

## 2. METHODOLOGY

This study employs a qualitative method with a descriptive-analytical approach and is categorized as a library research. The main data are obtained from primary sources in the form of the Qur'an and *Tafsir al-Jalālain* by Jalaluddin al-Mahalli and Jalaluddin al-Suyuti, and are supported by various other relevant

works such as books, journals, and scholarly writings. This research examines the principles of *asbāb al-nuzūl* and their implications for social exegesis based on the understanding of two verses, namely Q.S. An-Nisā' [4]:58 and Q.S. al-Ḥujurāt [49]:9.

The approach used is thematic (*mawdu' i*), that is, tracing and connecting verses that share a similar social context to understand the meanings and values they contain. The analysis examines the relationship between the occasions of revelation and the social interpretation that emerges in *Tafsir al-Jalālain*, which is then interpreted using a content analysis framework.

### 3. RESULT AND DISCUSSION

#### 3.1 General Overview of Tafsir al-Jalālain

##### 3.1.1 Profile of the Mufasssirs

Jalal al-Din al-Mahalli (d. 864 H / 1459 CE) was a prominent Egyptian scholar of the Shafī' i school, known for his deep expertise in *usul al-fiqh*, Arabic language, and Qur'anic exegesis. He lived during the Mamluk period, and his works display precision and intellectual sharpness, reflecting the scholarly character of his time. Recent studies note that al-Mahalli's works are still widely used in Islamic educational institutions, particularly in pesantren and religious schools, because his presentation is concise, dense, and easy to understand. His student Jalal al-Din al-Suyuti (d. 911 H / 1505 CE), later completed his teacher's work through *Tafsir al-Jalālain* by combining his own expertise in hadith, language, and Fiqh. The collaboration of the two produced a classical work of exegesis that was not only popular in its own era but continues to serve as a key reference in Qur'anic studies today.

Their contributions to tafsir are highly significant. Al-Mahalli began the commentary from Surah al-Fatihah and part of al-Baqarah up to Surah al-Kahf, while al-Suyuti continued from Surah al-Kahf to the end of the Qur'an. With its concise and systematic style, this tafsir has become a primary reference for students and pesantren. The two scholars successfully combined their expertise in fiqh and linguistics to produce a tafsir that is accessible, succinct, and authoritative. Their role was not limited to that of exegetes but also included that of mu'allim (teachers) and guardians of the Islamic scholarly tradition in Egypt. Al-Suyuti, for example, through his work *al-Durr al-Manthur*, demonstrates methodological continuity between *tafsir bi al-ma'thur* (exegesis based on transmitted reports) and *tafsir ijmalī* (concise exegesis), which is likewise reflected in *Tafsir al-Jalālain* (Fadlal, 2019:29-35).

##### 3.1.2 Characteristics of Tafsir al-Jalālain

*Tafsir al-Jalālain* is known for its *ijmalī* or concise exegetical method, which focuses on presenting the meaning of verses in a direct and clear manner without lengthy discussion. This approach makes the work easily accessible to readers from various backgrounds, especially those who are just beginning to study tafsir (Quranic exegesis).

In terms of orientation, this tafsir combines three important aspects: linguistic analysis (*lughawī*), Islamic legal content (*fiqhī*), and social values. Although not explicitly classified as a social tafsir, its explanations often contain humanitarian and ethical messages. Within the corpus of classical Qur'anic exegesis, *Tafsir al-Jalālain* occupies an important position because it succeeds in presenting explanations of the Qur'an that are easy to understand without losing depth of meaning, thereby serving as a bridge between extensive exegetical works and the practical needs of modern readers (Fadlal, 2019:29-35).

#### 3.2 The Basic Concept of Asbāb al-Nuzūl

##### 3.2.1 Definition, Function, and Status of Asbāb al-Nuzūl in Tafsir

Terminologically, *asbāb al-nuzūl* has been defined in various ways. According to M. Quraish Shihab, *asbāb al-nuzūl* refers to events or incidents that occur at the time of, before, or after the revelation of a

verse, where the meaning of the verse has a direct connection with the event in question. The event may take the form of an actual occurrence or a question posed by a Companion to the Prophet Muhammad, peace be upon him, which then becomes the occasion for the revelation of a particular verse (Shihab, 2013:234). However, not every Qur'anic verse has a specific reason for its revelation. Many verses were revealed without being preceded by any particular event or question, but rather as a direct form of guidance from Allah. An event can only be categorized as *asbāb al-nuzūl* if it occurred during the lifetime of the Prophet Muhammad.

Narratives related to past communities and earlier prophets, such as their rejection of the messengers sent to them, as well as events of the future, such as the Day of Resurrection and the afterlife, do not fall under the category of *asbāb al-nuzūl* (Al-Ghanī, 2012:5). The notion of “cause” in the study of *asbāb al-nuzūl* must not be equated with the concept of cause and effect in human logic. The revelation of Qur'anic verses is not a consequence of particular events but occurs solely by the will of Allah Himself. Whether or not there is a preceding incident, Allah has the full power to reveal His verses in accordance with the wisdom and purposes He intends. Therefore, the Qur'an cannot be understood merely as a response to worldly realities; it is divine guidance revealed to direct and lead human life.

Understanding *asbāb al-nuzūl* helps uncover the historical and social background of a verse's revelation, so that its meaning becomes clearer. In addition, it facilitates seeing the relationships between verses, understanding the legal rulings they contain without restricting them to a particular incident, and making Qur'anic exegesis relevant to contemporary conditions (Pamuji, 2023:63-64). In this way, Qur'anic verses can be understood correctly and comprehensively and applied in daily life.

In Qur'anic interpretation there is a well known principle, “العبرة بعموم اللفظ لا بخصوص السبب”, which means that the meaning of a verse should be derived from the general wording, not confined to the specific cause of revelation. This principle is fundamental in *uṣūl al-fiqh* and tafsir, because it helps prevent errors in understanding verses that appear to be tied to a single historical event (Itr, 2012:52).

The specific cause refers to the particular incident behind the revelation of a verse, whereas the general wording encompasses a broader meaning that is not limited to that incident (Shihab, 2013:235). In *Tafsir al-Jalalain*, this principle is applied in the interpretation of verses such as Q.S. An-Nisā' [4]:58 and Q.S. al-Hujurāt [49]:9, where the wording of the verses indicates commands or rulings that are general in scope, even though their revelation is connected to specific events. For example, Q.S. An-Nisā' 58 speaks about trust and justice in general terms, and Q.S. al-Hujurāt 9 regulates reconciliation in the midst of conflict, so that even though the background incidents differ, the rulings they contain remain general. Thus, the status of *asbāb al-nuzūl* underscores that the legal and moral messages of a verse are not confined solely to the event that occasioned its revelation, enabling the exegete to understand the meaning of the verse in a broader and more applicable way across diverse social contexts (Lasyin, 2012:92).

### 3.2.2 Views of Classical Scholars (al-Wāḥidī, al-Suyūṭī) and Their Relevance to the Social Approach

Abū al-Ḥasan 'Alī al-Wāḥidī emphasizes that understanding the causes of revelation is not merely a matter of recording the chronology of events, but an essential part of grasping the meaning of the verse itself. He stressed the importance of referring to reports from the Companions or hadiths with clear chains of transmission to explain the background of the revelation of a verse. Nevertheless, al-Wāḥidī sometimes includes weaker reports as supplementary material in his exegesis, especially to provide a broader context for the meaning of the verse.

In contrast, Jalāl al-Dīn al-Suyūṭī tends to be more concise and literary in his treatment of *asbāb al-nuzūl*. He collects various reports and presents them as interpretive guidance without always distinguishing their levels of authenticity. Al-Suyūṭī's focus is more on the interconnection between verses and their relevance to the social context at the time of revelation, so that the exegesis becomes more contextual and applicable.

A comparison of these two approaches shows that both scholars recognize the importance of the socio-historical context in Qur'anic interpretation through *asbāb al-nuzūl*. Al-Wāḥidī is more critical of the

authenticity of the reports, whereas al-Suyūṭī is more flexible and places greater emphasis on the literary aspect. This difference illustrates the methodological diversity in interpreting verses based on their occasions of revelation, a diversity that remains relevant for study today.

The analysis employed in this study focuses on al-Suyūṭī. Al-Suyūṭī prudently combines careful consideration of the transmission of reports with contextual understanding. Such an approach allows Qur'anic exegesis to be not only textually accurate but also applicable to social realities, so that the message of the verses remains alive and relevant for contemporary Muslim readers.

### 3.3 Analysis of the Principles of *Asbāb al-Nuzūl* and Their Implications for Social Exegesis: A Study of QS. An-Nisā' [4]:58 and QS. al-Ḥujurāt [49]:9 in *Tafsir al-Jalālain*

Methodologically, *Tafsir al-Jalālain* does not position *asbāb al-nuzūl* as a rigid historical record but as a means to clarify the context of a verse's revelation so that its meaning becomes easier to understand. Al-Mahalli and al-Suyuti adopt a selective stance in its use. They mention the causes of revelation only in sections that are considered important for explaining the meaning of the wording, the legal context, or the moral message contained in the verses. After that, the interpretation is still presented in a concise (*ijmalī*) manner without restricting the meaning of the verse to a specific incident. This approach reflects a balance between loyalty to classical reports and the ability to convey the message of the Qur'an in a communicative way for readers across periods.

*Tafsir al-Jalālain* relies largely on reports that are widely known and regarded as authoritative within the exegetical tradition, although these are not always accompanied by in-depth criticism of their chains of transmission. This does not indicate a neglect of authenticity but rather an adjustment to the concise and compact character of the work. Nevertheless, this tendency requires a more critical reading, since practicality in the selection of reports can leave room for divergent interpretations when verses are connected to contemporary social contexts. Therefore, modern analysis of *asbāb al-nuzūl* needs to re-examine the legal and moral implications that arise from each report by using a more comprehensive scholarly approach (Samsunar, et al., 2025).

In *Tafsir al-Jalālain*, *asbāb al-nuzūl* serves three main functions. First, it serves as an explanation of the historical background that helps readers understand the emergence of the normative rulings. Second, it provides a concise basis for establishing legal rulings when a verse contains commands or prohibitions (Rahmadina, 2025). Third, it reinforces social and moral values that remain relevant for application in various situations in the real world. All of these functions rest on the classical principle *al-ibrāh bi 'umūm al-lafz lā bi kbhūṣ al-sabab*, which means that the lessons drawn from a verse are universal, even if its cause of revelation is specific. Accordingly, *Tafsir al-Jalālain* opens space for a dynamic social exegesis, provided that the interpreter does not neglect the universal and moral dimensions of the divine message/

### 3.4 Study of QS. An-Nisā' [4]:58 in *Tafsir al-Jalālain*

Allah, Glorified and Exalted be He, says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing” (An-Nisā' [4]:58).

It is narrated by Ibn Mardawaih through the chain of al-Kalbī from Abū Ṣāliḥ, from Ibn 'Abbās (may Allah be pleased with him). He said:

“When the Messenger of Allah (peace and blessings be upon him) conquered Mecca, he summoned 'Uthmān ibn Ṭalḥah, the keeper of the key to the Ka'bah. When he arrived, the Messenger of Allah said, 'Give me the key to the Ka'bah.' So 'Uthmān went to fetch the key, then returned and presented

it to the Messenger of Allah with his palm open. At that moment his uncle, al-‘Abbās ibn ‘Abd al-Muṭṭalib, stood up and said, ‘O Messenger of Allah, entrust the key to me so that I may combine the duty of providing water for the pilgrims with the responsibility of guarding the key to the Ka‘bah.’ However, ‘Uthmān closed his hand again over the key.”

Then the Messenger of Allah (peace and blessings be upon him) said, “Hand over the key, O ‘Uthmān.” ‘Uthmān replied, “This is the key to the Ka‘bah, O Messenger of Allah. Take it in trust before Allah.”

The Messenger of Allah then took the key, entered the Ka‘bah, and performed ṭawāf. After he came out, Jibrīl descended with the revelation commanding that this trust be returned to its owner. The Messenger of Allah then called ‘Uthmān ibn Ṭalḥah again and handed the key back to him while reciting the words of Allah:

...إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

“Indeed, Allah commands you to render trusts to whom they are due.....”(An-Nisā’ [4]:58) (al-Suyūṭī, 1998:148).

The report cited by al-Suyūṭī in *Asbāb al-Nuzūl* portrays a very specific historical context, namely the conquest of Mecca when the Prophet Muhammad instructed that the key of the Ka‘bah be returned to ‘Uthmān ibn Ṭalḥah. This event was not merely an administrative incident but a concrete expression of the principles of trust (*amānah*) and justice that constitute the moral substance of the verse (al-Mahallī & al-Suyuti, 2001:342). Historically, the verse is connected to a symbolic matter concerning the right of custodianship over the key of the Ka‘bah. Normatively, however, it affirms a universal value that every trust must be handed over to its rightful owner without discrimination based on social status or personal ties.

In *Tafsir al-Jalālain*, both al-Mahallī and al-Suyūṭī explain the meaning of this verse briefly yet comprehensively, emphasizing that Allah commands human beings to fulfill every trust and to uphold justice in all affairs, whether religious or societal. This tafsir does not confine the meaning of the verse to the particular incident of ‘Uthmān ibn Ṭalḥah. Instead, it presents the verse as a moral and social principle that applies across time (Abnisa, 2022). This approach clearly reflects the application of the classical maxim *al-‘ibrah bi ‘umūm al-laḥz lā bi kbūshūṣ as-sabab*, which states that the lesson taken from a verse is universal even if its occasion of revelation is specific.

This hermeneutical tendency is highly significant for social exegesis, since it shifts the understanding of the verse from a purely historical frame toward public ethical values that are lived out in society. The concept of *amānah* in this verse can be translated into integrity in holding office, responsibility in managing public finances, and honesty in social relations (Aini & Sassi, 2025). Although *Tafsir al-Jalālain* is known for its *ijmālī* (concise) style, its interpretation still contains ethical depth that is relevant for formulating principles of social justice in the modern era.

At the same time, the simplicity of *Tafsir al-Jalālain* presents its own challenges. The commentators do not elaborate in detail on the socio political dimensions of the verse. Even so, the strength of this tafsir lies in its flexibility to be reread in accordance with the needs of different periods. Grounded in the universal maxim *al-‘ibrah bi ‘umūm al-laḥz*, this verse can be understood as a moral foundation for a social order that upholds trust, justice, and collective responsibility in communal and national life.

### 3.5 Study of QS. al-Ḥujurāt [49]:9 in *Tafsir al-Jalālain*

Allah, Glorified and Exalted, says:

وَأِنْ طَافَتَا مِنْ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَعَثَ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاعًا فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the

ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly” (Al-Ḥujurāt [49]:9).

Al-Shaykhān (al-Bukhārī and Muslim) narrate from Anas that the Prophet (peace and blessings be upon him) rode a donkey and went to meet ‘Abdullāh ibn Ubay. ‘Abdullāh then said, “Stay away from me, for you have harmed me because of the foul smell of your donkey.” One of the Anṣār, who did not accept this, replied, “By Allah, the donkey of the Messenger of Allah is more fragrant than your body.”

As a result, a man from the tribe of ‘Abdullāh became angry, and the two groups began to quarrel with one another. They fought using palm branches and sandals. Then the following verse was revealed concerning this incident.

وَأِنْ طَافَتَا مِنْ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا

“And if two factions among the believers should fight, then make settlement between the two....”(Al-Ḥujurāt [49]:9).

Other reports state the following: (1) Sa‘īd ibn Manṣūr and Ibn Jarīr narrate from Abū Mālik that a dispute occurred between two Muslims until their argument became heated. As a result, the followers of each side became involved, and they began striking one another with their hands and sandals. It was this incident that became the cause of the revelation of the verse; (2) Ibn Jarīr and Ibn Abī Ḥātim narrate from al-Suddī that this verse was revealed when a conflict arose between two tribes due to a domestic issue involving a woman named Umm Zayd. The dispute escalated into intertribal fighting, until Allah revealed this verse; (3) Ibn Jarīr narrates from al-Ḥasan that there was once a conflict between two villages that refused to accept a peace agreement that had been concluded. In response to that event, Allah revealed this verse; (4) Qatādah also narrates that the verse was revealed because two men from among the Anṣār were in dispute regarding their respective rights. The disagreement escalated into a physical fight, and they began striking one another with their hands and sandals, although it had not yet reached the point of armed fighting with swords (al-Suyūṭī, 1998: 496-497).

Based on the explanation in *Tafsir al-Jalalain*, when there are two groups of believers in conflict, a third neutral party bears the responsibility to reconcile them. If one of the groups commits wrongdoing, it is permissible to take firm action against the aggressing party until they return to obedience to Allah’s command. Once the aggressor has returned, both groups must be reconciled in a just manner so that peace is not merely formal, but also upholds rights and justice (al-Mahalli & al-Suyuti, 2001:892). Thus, the sequence of principles conveyed by this verse is mediation, enforcement against wrongdoing, and just reconciliation.

Socially, this verse shows that peace and reconciliation do not merely mean ending a dispute, but also restoring the balance of rights and responsibilities. The first stage is mediation (*ṣulh*), which affirms that internal conflict should not be allowed to drag on or escalate into violence. When wrongdoing occurs, for example when the rights of another group are neglected or intimidation takes place, the community has an obligation to uphold justice. Reconciliation after conflict must be carried out with justice (*‘adl*) so that relations between groups can be restored in a healthy and sustainable way, rather than as a superficial compromise that leaves injustice in place (Fawaid et al., 2024). Thus, this verse lays out a systematic social framework, relevant to plural and complex societies, by emphasizing social harmony together with the enforcement of justice.

The principle of *asbab al-nuzūl* plays an important role in understanding QS al-Ḥujurāt [49]:9, both in terms of its historical context and the interpretive maxim *al-‘ibrāh bi ‘umūm al-laḥz lā bi khusūṣ al-sabab*, that is, deriving lessons from the general meaning of the wording of the verse rather than restricting it to its specific occasion of revelation. This verse was revealed to address disputes among Muslims in Medina. By knowing its occasion of revelation, commands such as “fight against the one that commits aggression” can be understood as firm but limited action, taken only after mediation has failed and wrongdoing has clearly occurred. The focus on the wording (*‘umūm al-laḥz*) affirms that such action is not a literal instruction for every conflict situation, but a controlled and contextual norm (Jamal et al., 2022).

This maxim also prevents misinterpretations that read the verse as an unrestricted command to use violence, since its sequence is clear: mediation, enforcement of justice, then fair reconciliation. From

a critical perspective, some of the *asbāb al-nuzūl* reports for this verse are incomplete or differ from one another, so their application requires source verification and contextual interpretation. In this way, the principle functions as a bridge between the classical text and contemporary social practice, allowing the values of peace, justice, and fair reconciliation to be applied in a relevant, normative, and practical manner in modern society.

### **3.6 Social Implications of the Values in QS. An-Nisā' [4]:58 and QS. al-Ḥujurāt [49]:9 in Contemporary Life**

*Tafsir al-Jalālain* affirms that revelation does not only contain normative rules but can also be concretely applied in daily life, for example in leadership, conflict resolution, and interactions between individuals and groups. The following are five concrete examples of how these principles can be applied in a modern context:

#### **3.6.1 Trustworthiness (Amānah)**

The statement of Allah in QS. An-Nisā' [4]:58 underscores the importance of entrusting responsibilities to those who are entitled to them, whether in matters of wealth, office, or social obligations (Kusmilawaty, 2024). *Tafsir al-Jalālain* emphasizes that *amānah* encompasses honesty and moral integrity in carrying out one's duties. The value of *amānah* is highly relevant for public leadership and modern organizations. Leaders who uphold trust will build confidence, ensure transparency, and make just decisions.

#### **3.6.2 Justice**

The verse instructs that judgments and legal decisions must be applied fairly and without favoritism, including in cases involving relatives or close associates (Junaidi et al., 2023). *Tafsir al-Jalālain* highlights justice as a fundamental principle in social and legal affairs. Justice forms the foundation of legal systems, public policy, and organizational governance. Its implementation guarantees equality, prevents discrimination, and upholds accountability.

#### **3.6.3 Reconciliation**

The Qur'anic content in QS. al-Ḥujurāt [49]:9 stresses the necessity of reconciling disputing parties and of upholding justice in the process of making peace (Amirullah & Islamy, 2022). *Tafsir al-Jalālain* emphasizes active involvement in repairing fractured relationships. The principle of reconciliation is crucial for addressing social, political, and intergroup conflicts. In a modern, plural society, this value undergirds mediation, peacemaking, and social harmony.

#### **3.6.4 Brotherhood or Ukhuwwah**

The implicit message teaches the importance of maintaining bonds of brotherhood and respecting the rights of others (Masripah et al., 2025). *Tafsir al-Jalālain* emphasizes social responsibility and solidarity as the core of *ukhuwwah*. This value is relevant for building an inclusive society, strengthening cooperation between communities, and supporting dialogue across cultures and religions.

#### **3.6.5 Tolerance and Justice in Conflict**

The wisdom contained in these verses stresses the need for a just attitude when dealing with disputing parties and giving due attention to those who are harmed (Wulandari et al., 2024). *Tafsir al-Jalālain* affirms that tolerance must be active: preventing injustice and restoring rights. This value is crucial for



modern mediation institutions and dispute resolution mechanisms. Such practice helps prevent the escalation of conflict and builds sustainable social harmony.

The five social values contained in QS. An-Nisā' [4]:58 and QS. al-Ḥujurāt [49]:9 affirm that the Qur'an provides practical guidance for creating a just, harmonious, and moral society. *Tafsir al-Jalālain* underscores that trustworthiness, justice, reconciliation, brotherhood, and tolerance are not merely normative ideals but are also relevant for application in modern life, including in leadership and the resolution of social conflicts. By internalizing and implementing these values, both individuals and communities can build transparent governance, strengthen intergroup relations, and establish fair and sustainable mechanisms of dispute resolution, so that the message of the Qur'an remains alive and operative in contemporary contexts.

#### **4. CONCLUSION**

The study of *asbāb al-nuzūl* in QS An-Nisā' 58 and QS al-Ḥujurāt 9 in *Tafsir al-Jalālain* highlights the importance of understanding the historical context of a verse's revelation so that its meaning can be interpreted accurately. Although some verses are linked to specific incidents, the maxim *al-'ibrāh bi 'umūm al-lafẓ lā bi kbhūṣūṣ al-sabab* affirms that the message of the Qur'an is universal and relevant across different eras. *Tafsir al-Jalālain* offers a concise interpretation that still connects the text to its social context while maintaining clear and accessible language.

This tafsir also brings to the fore social values such as trustworthiness (*amānah*), justice, reconciliation, brotherhood (*ukhūmah*), and tolerance. QS An-Nisā' 58 emphasizes the fulfillment of trusts and the upholding of justice in everyday life, whereas QS al-Ḥujurāt 9 provides practical guidance for resolving disputes and restoring relationships between parties. These values are not only historically relevant but can also serve as normative guidelines in contemporary social practice, including in leadership, conflict mediation, and the cultivation of social harmony.

The contextual and applicative exegetical approach demonstrates that *asbāb al-nuzūl* is not merely a historical record, but a means of channeling the Qur'an's moral and social principles into modern life. The values contained in these two verses become a foundation for decision-making, conflict resolution, and the strengthening of a just, inclusive, and harmonious society. The integration of classical tafsir with contemporary social approaches opens space for a more dynamic, relevant, and solution-oriented understanding of the Qur'an for today's Muslim community.

#### **Ethical Approval**

Not Applicable

#### **Informed Consent Statement**

Not Applicable

#### **Authors' Contributions**

IPS led the conceptualization of the research, formulated the research design, conducted the primary analysis of the *asbāb al-nuzūl* principles, and drafted the initial version of the manuscript. MK contributed to the literature review, supported the interpretation of *Tafsir al-Jalālain*, and assisted in refining the argumentation related to QS. An-Nisā' [4]:58 and QS. al-Ḥujurāt [49]:9. HI provided critical insights on the methodological framework, validated the exegetical analysis, and revised the manuscript for coherence, accuracy, and scholarly rigor.

#### **Disclosure Statement**

The Authors declare that they have no conflict of interest

#### **Data Availability Statement**

The data presented in this study are available upon request from the corresponding author for privacy.

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### **Notes on Contributors**

#### **Indah Purnama Sari**

Indah Purnama Sari is affiliated with the Postgraduate Program of Sultan Syarif Kasim State Islamic University Riau.

#### **Mutiara Kasih**

Mutiara Kasih is affiliated with the Postgraduate Program of Sultan Syarif Kasim State Islamic University Riau.

#### **Hidayatullah Ismail**

Hidayatullah Ismail is affiliated with the Postgraduate Program of Sultan Syarif Kasim State Islamic University Riau

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