



## Synthesizing Hadith Criticism and Linguistics: An SFL-Based Validation of Al-Wahidi's *Asbab al-nuzul* Narrations

Irma Riyani<sup>1\*</sup> and Ai Yeni Yuliyanti<sup>2</sup>, Mu'min<sup>3</sup>

<sup>1</sup> UIN Sunan Gunung Djati Bandung, Indonesia; irmariyani@uinsgd.ac.id

<sup>2</sup> UIN Sunan Gunung Djati Bandung, Indonesia; yeni.yuliyanti@uinsgd.ac.id

<sup>3</sup> Institut Agama Islam Persatuan Islam Bandung, Indonesia; Muminwelah@gmail.com

Received: 2024-06-23; Revised: 2025-03-23 Accepted: 2025-06-23; Published: 2025-12-31

**Abstract:** This study proposes a novel interdisciplinary framework for validating the *Asbab al-nuzul* database in Al-Wahidi's seminal work by utilizing Systemic Functional Linguistics (SFL). While the significance of *Asbab al-nuzul* (occasions of revelation) is paramount for Qur'anic contextualization, traditional hadith transmissions often encounter issues of linguistic ambiguity and structural inconsistency. This research moves beyond a purely quantitative assessment to emphasize the theoretical utility of SFL as a rigorous validation tool. By systematically segmenting transmission events specifically those utilizing formal phrases such as *Akhbarana* and *Haddatsana* into discrete categories of speaker, recipient, and content, this approach effectively resolves ambiguities within the chain of narration. Using Surah Al-Baqarah as a case study, the analysis demonstrates how identifying these thematic and interpersonal elements allows for a more reliable verification of hadith integrity. The findings conclude that SFL analysis provides a robust, qualitative framework for clarifying the reliability of *asbab al-nuzul* transmissions, thereby supporting more accurate thematic exegesis (*Mawdu'i*). This study offers a scalable methodology for modern Islamic scholarship, enabling a deeper, linguistically grounded validation of classical religious texts.

**Keywords:** Al-Wahidi; *Asbab al-nuzul*; Hadith validation; *Shighat tahammul wa al-'ada*; Systemic Functional Linguistics (SFL)

**Abstrak:** Penelitian ini mengusulkan sebuah kerangka kerja interdisipliner baru untuk memvalidasi basis data *Asbab al-nuzul* dalam karya monumental Al-Wahidi dengan memanfaatkan Systemic Functional Linguistics (SFL). Meskipun signifikansi *Asbab al-nuzul* (sebab-sebab turunnya ayat) sangat krusial bagi kontekstualisasi Al-Qur'an, transmisi hadis tradisional sering kali menghadapi masalah ambiguitas linguistik dan inkonsistensi struktural. Penelitian ini melampaui penilaian kuantitatif murni untuk menekankan kegunaan teoretis SFL sebagai alat validasi yang ketat. Dengan mensegmentasi peristiwa transmisi secara sistematis—khususnya yang menggunakan frasa formal seperti *Akhbarana* dan *Haddatsana* ke dalam kategori pembicara (speaker), penerima (recipient), dan isi (content) yang terpisah, pendekatan ini secara efektif menyelesaikan ambiguitas dalam rantai narasi. Dengan menggunakan Surah Al-Baqarah sebagai studi kasus, analisis ini menunjukkan bagaimana identifikasi elemen tematik dan interpersonal memungkinkan verifikasi integritas hadis yang

lebih andal. Temuan penelitian menyimpulkan bahwa analisis *SFL* menyediakan kerangka kerja kualitatif yang kokoh untuk memperjelas keandalan transmisi *asbab al-nuzul*, sehingga mendukung *tafsir tematik* (*Mawdu'i*) yang lebih akurat. Studi ini menawarkan metodologi yang dapat dikembangkan bagi kesarjanaan Islam modern, yang memungkinkan validasi teks-teks agama klasik secara lebih mendalam dan berbasis linguistik.

**Kata Kunci:** *Al-Wahidi*; *Asbab al-nuzul*; *Validasi Hadis*; *Shighat tahammul wa al-'ada*; *Linguistik Fungsional Sistemik*

## 1. Introduction

The Qur'an was revealed in the context of Arabia in the 7th century AD (Abubakar, 2020, p. 348). Unlike most of the Scriptures given to the previous Prophets, the Qur'an was revealed gradually over approximately 23 years (Junaid, 2022, p. 39; Muhyidin & Rohman, 2022a, p. 53). The close interaction between the Qur'anic text and the realities it faced implies that the messages of the Qur'an were intended to respond to the social conditions of Arabia at that time (Arifin, 2022, p. 139). The revelation provided guidance and solutions to the problems faced by society. Therefore, if we want to understand the Qur'an, we must also understand the historical context of the first recipients of the Qur'an (Haleem, 2018; SAK, 2022). This is why understanding the Qur'anic text cannot be separated from its context (Jamal, Mauliddin, & Dalimunthe, 2022, p. 13), as it allows Muslims to find the originality of its teachings.

Many of the Qur'anic messages are clear rebuttals of the norms and values held by the *Jahiliyyah* society (Arifin, 2022, p. 140). The content of the Qur'an not only aimed to reform the existing societal order (Haddad, 1983) but also to revolutionize established and enduring concepts, replacing them with new, enlightening, and liberating concepts that had never been known before. The study of the events that accompanied the revelation of the Qur'anic verses in the study of *Ulum al-Qur'an* is called *Asbab al-nuzul* (Mukhlis, 2024, p. 64).

Understanding *Asbab al-nuzul* is an important aspect necessary for understanding the meaning of the Qur'an (Mukhlis, 2024, p. 64; Riyani & Huriani, 2017, p. 113). To know the events that accompanied the revelation of the Qur'an, it is necessary to refer to the narrations that provide information on the revelation of these verses. This is because knowledge of *Asbab al-nuzul* can only be obtained through narration. The narrations accepted are those from people who witnessed the revelation, namely the Prophet Muhammad and his companions (Jamal et al., 2022, p. 14). Intellectual effort or *ijtihad* cannot be accepted to determine the *Asbab al-nuzul* of a

verse except for prioritizing when multiple narrations are unclear about it (Ahmad, 2018). One of the scholars, Al-Wahidi, reinforced this: “Knowing *Asbab al-nuzul* can only be achieved through narration and hearing from those who witnessed the revelation and knew the events that caused it. Among these people are the Prophet Muhammad, the companions, and some of the tabi'in” (Al-Wahidi, 1992, p. 8).

Two main books contain the narrations of *Asbab al-nuzul* widely circulated in Islamic studies, namely the book *Lubab al-Nuql*” by Imam Al-Suyuthi and the book “*Asbab al-nuzul*” by Imam Al-Wahidi. These books are primary references that contain information related to *Asbab al-nuzul* of the Qur'anic verses. Rippin (1985) stated that these two books are standard works from the early era concerning the compilation of *asbab al-nuzul*. Studies on the book “*Lubab al-Nuql*” by Al-Suyuthi and Al-Wahidi have been conducted, such as Halimatussa'diyah (2021) regarding the views of Imam Al-Wahidi and Imam Suyuthi on the position of *Asbab al-nuzul* in interpreting Surah Al-Mudattsir. Other studies were conducted by Siti Muslimah et al. (2017), explaining Al-Wahidi's view on the importance of *Asbab al-nuzul*.

Despite the foundational status of Imam Al-Wahidi's *Asbab al-nuzul*, academic inquiries into its database remain predominantly anchored in traditional hadith criticism, which focuses almost exclusively on the external chain of transmission (isnad). While traditional methods are essential for verifying the reliability of narrators, they often overlook the “Internal Logic” and structural cohesion of the reports themselves. This research addresses that analytical gap by shifting the focus from the carriers of information to the linguistic architecture of the transmission.

By utilizing the Systemic Functional Linguistics (SFL) framework developed by M.A.K. Halliday (2014), this study targets the verbal processes within the narrations. Specifically, it scrutinizes the *sighat* (expressions) of transmission—such as ‘Akhbarana’ or ‘Haddatsana’—to uncover the functional patterns of the utterances. Unlike traditional isnad analysis which evaluates the reliability of the “who,” our SFL approach explores the “how” by segmenting the transmission into discrete categories: the speaker (sayer), the recipient (receiver), and the message (verbiage). This methodology provides a robust framework to validate the internal consistency and social function of the narrations, a dimension often unreachable by conventional methods alone.

Focusing on Surah Al-Baqarah, this study argues that such internal validation is crucial to uncovering the contextual authenticity of *asbab al-nuzul*, which directly

impacts the accuracy of Qur'anic exegesis (Muhyidin & Rohman, 2022b; Mukhlis, 2024, p. 64; Riyani & Huriani, 2017, p. 113).

## 2. Results and Discussion

### *Al-Wahidi an-Naisaburi: Historical and Intellectual Background*

Al-Wahidi al-Naisaburi, an eminent Islamic scholar of the 10th century AD, is widely recognized for his significant contributions to the field of Qur'anic exegesis and early Islamic history (Saleh, 2006, p. 224). His full name is Abu Abdillah Muhammad ibn Umar ibn Wahid al-Naisaburi. Born in Naisabur, now part of modern-day Iran, Al-Wahidi was nurtured in an intellectual and scientific milieu that greatly influenced his scholarly pursuits (Al-Zobaie & Hammoud, 2022, p. 9097).

Al-Wahidi's educational background, though not extensively documented, can be inferred from the context of his era. As a scholar in the 10th century, his education likely encompassed religious studies, tafsir (Qur'anic exegesis), and various other sciences. He probably studied in a madrasa or a prominent Islamic learning center, environments known for their rich intellectual heritage. Naisabur, his birthplace, was a renowned center of culture and scholarship during his time, which would have significantly shaped his educational journey (Al-Zobaie & Hammoud, 2022, p. 9097). Traditional Islamic education of that period typically included the study of the Qur'an, hadith (Prophetic traditions), fiqh (Islamic jurisprudence), and other religious sciences. Additionally, scholars often pursued studies in the Arabic language, literature, and various other fields to enhance their comprehension and interpretation of Islamic texts.

Al-Wahidi is best known for his seminal work, "Asbab al-nuzul" (The Causes of the Revelation of Verses), where he meticulously describes the historical context and events surrounding the revelation of Qur'anic verses (Saleh, 2006, p. 225). This work is invaluable for providing deep insights into the socio-historical circumstances of the Qur'an's revelation, facilitating a more contextual understanding of its verses. His contributions have earned him widespread respect among scholars and researchers. His works continue to serve as crucial reference sources for those studying the Qur'an and the early history of Islam. Despite the limited availability of detailed biographical information especially his educational background (Al-Zobaie & Hammoud, 2022, p. 9097), it is evident that Al-Wahidi's scholarly achievements have left a lasting impact on Islamic studies.

Al-Wahidi's accomplishments in tafsir and Islamic history have solidified his reputation as a key figure in the scholarly community (Saleh, 2006, p. 225). While

specific details about his teachers remain obscure due to historical constraints, he was likely mentored by some of his time's most competent and prominent scholars. In summary, Al-Wahidi al-Naisaburi's life and work epitomize the rich intellectual tradition of 10th century Islamic scholarship. His contributions, particularly in elucidating the contexts of Qur'anic revelations, have provided subsequent generations with essential tools for understanding the Qur'an and its historical backdrop.

The book "*Asbab al-nuzul*" (The Causes of the Revelation of Verses) by Al-Wahidi al-Naisaburi was written to provide a deeper understanding of the background and causes of the revelation of Qur'anic verses. The primary motivation for writing this work was to explore the historical context and events underlying the revelation of each verse of the Qur'an. Al-Wahidi aimed to explain the reasons for the revelation of certain verses, the specific situations or events behind them, and their relevance to specific events in Islamic history. By doing so, he sought to illustrate the relationship between Qur'anic revelation and the concrete situations faced by the Prophet Muhammad and the early Muslim community.

The creation of such works helps Muslims to comprehend the context in which Qur'anic verses were revealed, thereby deepening their understanding of divine revelation and providing a richer perspective on the Qur'anic messages. "*Asbab al-nuzul*" is an essential resource for those wishing to delve deeper into the meaning and implementation of Qur'anic verses in specific historical contexts. It offers valuable insights into how Qur'anic verses can be applied in daily life, particularly in relation to the events and challenges faced by Muslims at that time.

The primary objectives behind the writing of "*Asbab al-nuzul*" are manifold: *first*: Historical Contextualization, Al-Wahidi sought to place each Qur'anic verse within its specific historical context. This enables readers to understand the particular situations or events that triggered the revelation of the verses. *Second*: Deepening Understanding, Al-Wahidi aimed to enhance Muslims' understanding of the Qur'an by providing the background of the revelation of verses. This deeper comprehension aids in grasping the meaning and message of the verses. *Third*: Practical Implementation, the book offers a perspective on how the verses of the Qur'an can be applied in the context of everyday life, especially as they relate to historical events and challenges encountered by the early Muslim community.

The validity of the narrations (*sanad*) contained in Al-Wahidi's "*Asbab al-nuzul*" is contingent upon the methods and critical approaches employed by Al-Wahidi in narrating the information. As a scholar and exegete, Al-Wahidi likely considered the

credibility and reliability of the *sanads* used in conveying the causes of the revelation of Qur'anic verses. However, it is important to note that the validity of narration in Islamic literature often sparks discussion and controversy among scholars. Various exegetical scholars may apply different standards of criticism in assessing the transmission of hadith or historical information.

Readers should recognize that “*Asbab al-nuzul*” serves as one of the historical sources for understanding the context of Qur'anic verses. Nonetheless, due to limitations in the preservation and transmission of oral history of that period and variations in historical criticism methods, not all information presented can be regarded as absolute and without controversy. In cases of uncertainty or disagreement regarding the validity of a particular narration, it is advisable to consult additional sources or the views of other scholars to obtain a more comprehensive perspective.

Analyzing the validity of the narrations in Al-Wahidi's “*Asbab al-nuzul*” is crucial for ensuring a reliable understanding of the historical context of Qur'anic verses. This analysis allows for a more nuanced and thorough comprehension of the Qur'an, providing a solid foundation for both scholarly research and practical application in the lives of Muslims.

### *The Concept of Shighat tahammul wa al-'ada in Hadith Science*

In the study of *Hadith-Dirayah* science, the concept of *al-Tahammul wa al-Ada'* is serves as a critical analytical framework. This system plays a pivotal role in determining the quality and authenticity of a hadith, particularly by examining the credibility of the narrators involved in its transmission (Abd. Aziz, 2021, p. 186). Meanwhile, *shighat tahammul wa al-'ada* is the expression that connects one narrator with the closest narrator in the *sanad* (Hasanah, n.d., p. 95). It is a term in hadith science that refers to the level of patience and justice of a hadith narrator. In the process of hadith narration, the criteria of fairness and patience of the narrator are crucial factors in determining the validity of the narrated hadith. The term *tahammul* refers to the patience of a hadith narrator in accepting criticism or opposition to his narration. A narrator with a high level of patience will be willing to accept criticism or questions related to the *sanad* (chain of transmitters) or *matan* (text of the hadith) of the hadith they are conveying. This patience reflects the narrator's honesty and sincerity in conveying information.

The word 'ada' signifies a narrator's fairness and moral integrity (Sati, 2018, p. 1). A narrator who is considered fair is someone who exhibits ethical behavior, refrains from engaging in actions contrary to religious or moral principles. The fairness of the

narrator becomes a key factor due to the belief that a fair individual is more likely to convey the hadith truthfully and not falsify information. The importance of *shighat tahammul wa al-'ada* indicates that the validity of a hadith depends not only on the *sanad* and *matan* but also on the character and integrity of the transmitter.

In assessing the narrators' fairness and trustworthiness, hadith scholars critically analyse their moral and ethical backgrounds. These criteria help ensure that the transmitted hadith has a strong basis of reliability. As such, this study intends to explore the initial validity of the transmission of the traditions related to the revelation of a verse in Al-Wahidi's *Asbab al-nuzul* through tracing the *shighat tahammul wa al-'ada*. The importance of this *shighat tahammul wa al-'ada* indicates that the validity of the hadith depends not only on the *sanad* (chain of transmitters) and *matan* (text of the hadith) but also on the character and integrity of the transmitter. In assessing the narrators' fairness and trustworthiness, hadith scholars critically analysed their moral and ethical backgrounds. These criteria help to ensure that the hadith being transmitted has a strong basis of reliability.

#### *Shighat tahammul wa al-'ada in Asbab al-nuzul by al-Wahidi*

To identify *shighat tahammul wa al-'ada*, this research collaborates with data mining research on *asbab al-nuzul*. This approach facilitates the process of searching for *shighat* data by entering specific keywords. Data mining is crucial in identifying the expressions (*shighat*) used in hadith narration.

Overall, the *asbab al-nuzul* in Al-Wahidi's *Asbab al-nuzul* comprise 803 narrations covering 453 verses of the Qur'an. The research process begins with examining the *asbab al-nuzul* in Surah al-Baqarah. There are 74 traditions related to *asbab al-nuzul* in Surah al-Baqarah, which consists of 286 verses. Out of the 74 traditions explaining the *asbab al-nuzul* of the verses, the process of hadith transmission is analyzed through the reception and delivery of the hadith data. The findings are as follows: 60 traditions use the address أخبرنا, 23 traditions use the 50, حدثنا traditions use the عن

The themes presented in *asbab al-nuzul* for narrations using *shighat tahammul wa al-'ada* can be seen in the following table:

أخبرنا					
No	Surah	Names	Ayat	Theme	Khitob
1	Al-Baqarah		26	Parables in the Qur'an and Their Wisdom	Hypocrites, polytheists, and Jews

2	Al-Baqarah	21	God's command to the polytheists to believe	People of Mecca
3	Al-Baqarah	14	Deceptive behavior of the hypocrites	Hypocrites
4	Al-Baqarah	44	People who give orders but don't do the work themselves	Jews
5	Al-Baqarah	62	Equality and reward for all individuals who truly believe	Al-Farisi and Monks ( <i>Ash-haabuddhир</i> )
6	Al-Baqarah	80	Warning from Allah SWT to the ancient Jews	Jews
7	Al-Baqarah	97	Disbelief (Jews due to hostility towards angels)	Jews
8	Al-Baqarah	98	Opposing angels	Jews
9	Al-Baqarah	102	Protection from magic	Jews
10	Al-Baqarah	109	Jews mocking Prophet Muhammad SAW	Jews
11	Al-Baqarah	142	Change and transfer of the Qibla direction	Jews
12	Al-Baqarah	164	Science	All creatures walking on the earth
13	Al-Baqarah	158	Sa'i (between Safa and Marwah)	Ansar Companions
14	Al-Baqarah	187	Permissibility of intimacy with wives at night during Ramadan	Believers (husbands and wives)
15	Al-Baqarah	189	Wisdom of the moon as a time indicator for mankind	Jews and Ansar Companions
16	Al-Baqarah	195	Command to spend in charity	Those who do good
17	Al-Baqarah	199	Command to stand at Arafah and seek forgiveness on the Day of Arafah	Muslims performing Hajj
18	Al-Baqarah	198	A group who rented services and thought Hajj was invalid	Pilgrims
19	Al-Baqarah	197	Yemeni pilgrims reluctant to bring provisions	Yemenites
20	Al-Baqarah	196	Hajj and Umrah	Muslims
21	Al-Baqarah	208	Meaning of Islam as a whole (Kaffah)	Abdullah bin Salam and his companions
22	Al-Baqarah	220	Caring for orphans	Those living with orphans
23	Al-Baqarah	223	Etiquette of intimacy with wives	Husbands
24	Al-Baqarah	222	Prohibition of approaching menstruating women until purified	Menstruating women
25	Al-Baqarah	226	Law of <i>ila'</i> (oath not to approach wives) for Pre-Islamic men practicing 4 months	<i>ila'</i>
26	Al-Baqarah	232	Prohibition of preventing women from Believers who divorced remarrying after <i>iddah</i>	their wives
27	Al-Baqarah	229	Law of divorce, <i>khulu'</i> and acceptance of compensation ( <i>iwadh</i> )	Husband or wife
28	Al-Baqarah	256	No compulsion in religion	Companions from the Ansar
29	Al-Baqarah	234	<i>Iddah</i> period for widows	A man in <i>Ta'if</i>
30	Al-Baqarah	260	Dialogue between Prophet Ibrahim (AS) and Allah SWT about resurrection	Prophet Ibrahim (AS)

31	Al-Baqarah	272	Spending in charity seeking Allah's Believers pleasure
32	Al-Baqarah	267	Command to spend from good wealth Ansar
33	Al-Baqarah	278	Command to abandon usury for the pious Believers
34	Al-Baqarah	274	Rewards for spending in Allah's cause day Those who spend secretly and night, secretly or openly and openly
35	Al-Baqarah	285 SAW	Muslims commanded to obey Allah's words as exemplified by Prophet Muhammad Companions of the Prophet

Table 1. *shighat tahammul wa al-'ada*

The next step is to trace the use of these expressions and correlate them with the validity and khitob of the hadith through verbal process analysis using Systemic Functional Linguistics (SFL). The contribution of this research is to facilitate the application of the thematic tafsir method, and the authenticity of the hadiths used in the tafsir explanation. Furthermore, the identification and validation of *asbab al-nuzul* through the expressions (*shighat*) *tahammul wa al-'ada* will impact the process of legal derivation (*istinbath hukum*).

As an example of SFL analysis of the narration of *asbab al-nuzul*:

Asbabun Nuzul of Surah Al-Baqarah, verse 109:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرْدُونَكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ  
مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves even after the truth has become clear to them. So, pardon and overlook until Allah delivers His command. Indeed, Allah is overall things competent.”

The *asbab an-nuzul* is as follows:

<p>نزلت في نفر من اليهود قالوا للMuslimين بعد: قال ابن عباس ألم تروا إلى ما أصابكم، ولو كنتم على الحق ما: وقعة بدر هزتم، فارجعوا إلى ديننا فهو خير لكم</p> <p>محمد بن عبد <b>أخربنا</b>: الحسن بن محمد الفارسي، قال <b>أخربنا</b> :أحمد بن محمد بن الحسن، قال <b>أخربنا</b>: الله بن الفضل، قال <b>أخربنا</b>: أبو اليمان، قال <b>حدثنا</b>: محمد بن يحيى، قال <b>حدثنا</b> عبد الرحمن بن عبد الله بن <b>أخربنا</b>، شعيب، عن الزهري كعب بن مالك، عن أبيه، أن كعب بن الأشرف المهدوي كان ويحرض عليه كفار قريش في ، شاعرا، وكان يهجو النبي</p>	<p>Ibn Abbas said: “This verse was revealed regarding a group of Jews who said to the Muslims after the Battle of Badr: 'Do you not see what has befallen you? If you were on the right path, you would not have been defeated. So, return to our religion, for it is better for you.'”</p> <p>Al-Hasan bin Muhammad al-Farisi told us, Muhammad bin Abdillah bin al-Fadhal told us. Ahmad bin Muhammad bin al-Hasan told us, Muhammad bin Yahya told us, Abul Yaman told us, Syu'aib told us, from az-Zuhri, Abdurrahman bin Abdillah bin Ka'ab bin Malik told us, from his father that Ka'ab bin al-Asyraf, the Jew, was a poet who composed poetry ridiculing and insulting the Prophet (PBUH) and inciting the disbelievers</p>
--	---

<p>شعره، وكان المشركون واليهود من أهل المدينة حين قدمها وأصحابه أشد الأذى، فأمر الله ﷺ يؤذنون النبي ﷺ رسول الله بالصبر على ذلك والعفو عنهم، وفيهم أنزلت ﷺ تعالى نبيه : إلى قوله ، ١٠٩ : سورة البقرة [٩] ود كثير من أهل الكتاب (٩) إلى قوله ، ١٠٩ : سورة البقرة [٩] فاعفوا واصفحوا [٩].</p>	<p>of Quraysh through his poetry. The polytheists and Jews of Medina used to harm the Prophet (PBUH) and his companions greatly. Allah then commanded His Prophet (PBUH) to be patient and forgive them. Regarding this, the verse was revealed: "Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves even after the truth has become clear to them. So, pardon and overlook until Allah delivers His command. Indeed, Allah is overall things competent." (Surah Al-Baqarah: 109).</p>
--	---

The analysis of this sabab nuzul using SFL is as follows:

and its derivatives		حدثنا		عن	Verbiage	Target
Sayer	Verbal Process	Sayer	Verbal Process	Sayer	Verbal Process	
الحسن بن محمد	أخبرنا	الحسن بن محمد	أخبرنا			
الفارسي		الفارسي				
محمد بن عبد	أخبرنا	محمد بن عبد	أخبرنا			
الله بن الفضل		الله بن الفضل				
أحمد بن محمد	أخبرنا	أحمد بن محمد	أخبرنا			
بن الحسن		بن الحسن				
محمد بن	حدثنا	محمد بن	حدثنا			
يحيى		يحيى				
أبو اليمان	حدثنا	أبو اليمان	حدثنا			
أخبرنا		أخبرنا				
شعيب		شعيب				
أخبرني		أخبرني				
عبد الرحمن بن		عبد الرحمن بن				
عبد الله بن كعب		عبد الله بن كعب				
بن مالك		بن مالك				
				عن أبيه		
					أن كعب بن الأشرف اليهودي	
					كان شاعراً، وكان يهجو النبي ﷺ	
					ويحرض عليه كفار قريش ،	
					في شعره، وكان المشركون	
					واليهود من أهل المدينة حين	
					يؤذنون ﷺ قدمها رسول الله ﷺ	
					وأصحابه أشد الأذى ، ﷺ النبي	
					بالصبر ﷺ فأمر الله تعالى نبيه	
					على ذلك والعفو عنهم، وفيهم	
					أهل ود كثير من {أنزلت	
					سورة البقرة [٩]	
					الكتاب	
					١٠٩ [٩] إلى قوله [٩]	
					سورة البقرة [٩] واصفحوا	
					١٠٩ [٩]	

Table 2: SFL analysis

In Systemic Functional Linguistics (SFL) study, the verbal process refers to the process of saying something. There are several participants in the verbal process: Sayer (the one who says), and Target (the one who receives information from the Sayer). The verbiage is what is said, and the circumstance is the additional information. This

verbal process can be used as an analytical tool to categorize or group the hadith narrators based on the verbs used.

Based on the table 2 above, which analyzes *Asbab an-Nuzul* of Surah Al-Baqarah, verse 109, there are three groups of verbal processes: عن أخبرنا, حدثنا, and أخبرنا. From the table above, the narrators using the verbal process أخبرنا are بن الله عبد بن محمد, الفارسي محمد بن الحسن. The narrators using the verbal process مالك بن كعب بن عبد الرحمن عبد شعيب, الحسن بن محمد بن أحمد, الفضل أبو اليمان and محمد بن يحيى. The narrators using أبيه الزهري are عن أبيه and حديثه.

Database Validation Analysis of *Asbab al-nuzul* Using *Shighat tahammul wa al-'ada* *Shighat akhbarana* is a term in hadith science that refers to the transmission of information or narration by a hadith narrator. *Shighat akhbarana* highlights the trust and confidence in a narrator's honesty, integrity, and reliability in conveying hadith. Several aspects related to *shighat akhbarana* include:

**Authenticity (Honesty):** *Shighat akhbarana* assesses whether the hadith narrator is considered honest and trustworthy in conveying information. The narrator's honesty is a primary factor in determining the validity of the hadith they convey.

**Dabt (Precision):** The precision or meticulousness of the narrator in conveying hadith is also a significant consideration. A narrator known for being meticulous and careful in conveying information has a stronger *shighat akhbarana*.

**Irsal (Consistency):** The consistency of the narrator in conveying hadith information is also evaluated. If the narrator is known to convey hadiths that do not contradict each other consistently, it enhances their *shighat akhbarana*.

Evaluating *shighat akhbarana* helps hadith scholars assess the narrator's reliability and quality and the information conveyed. Therefore, when compiling the chain of narration (*sanad*) of a hadith, scholars consider *shighat akhbarana* as part of their hadith criticism methodology. It is important to note that evaluating *shighat akhbarana* not only focuses on the narrator's character but also involves analyzing the overall *sanad* and *matan* of the hadith. Thus, the honesty and reliability of the narrator are crucial in ensuring the authenticity and credibility of a hadith.

The influence of *shighat akhbarana* on *istinbath hukum* (derivation of legal rulings from Islamic sources) is significant in the context of hadith science and *usul fiqh* (principles of Islamic jurisprudence). The evaluation of *shighat akhbarana* helps determine the reliability and credibility of the hadith narrator, which in turn affects the validity of the legal rulings that can be derived from the hadith. Here are some influences:

**Validity of Hadith:** If a narrator with a strong *shighat akhbarana* is considered reliable, the confidence in the narrator's honesty and integrity increases. Hadiths conveyed by narrators with a good *shighat akhbarana* are more likely to be considered valid and can be considered in *istinbath hukum*.

**Trust in Hadith Narrations:** *Shighat akhbarana* influences the level of trust in the hadith narrations.

**Integrity of the Narrator:** The assessment of *shighat akhbarana* also includes aspects such as justice, honesty, and meticulousness of the narrator. The narrator's integrity can provide insights into the possibility of errors or biases in the transmission of the hadith, which can affect how the hadith is interpreted in the context of legal rulings.

**Avoiding Weak Hadiths:** *Shighat akhbarana* is also used to identify weak (*dha'if*) or unreliable hadiths. In *istinbath hukum*, weak hadiths may not be considered valid sources of legal rulings unless supported by stronger evidence.

Thus, evaluating *shighat akhbarana* provides a basis for measuring the reliability and quality of a hadith, which in turn influences whether the hadith can be used as a basis for legal rulings. Scholars of usul fiqh will use information about the narrator and the quality of the *sanad* of the hadith to understand and evaluate the legal rulings derived from Islamic sources.

#### Validating the Reliability and Credibility of Religious Narrative in Wahidi's *Asbab al-Nuzul*

The relationship between *shighat akhbarana* and the book “*Asbab al-nuzul*” can be understood through the context of hadith science and Qur'anic exegesis. Both play complementary roles in the effort to understand and interpret Islamic texts. Here are some aspects of the relationship between the two.

**Reliability of Narrators:** *Shighat akhbarana* can be a crucial factor in assessing the reliability of narrators who convey the reasons for the revelation of Qur'anic verses. The honesty and integrity of the narrators can affect the validity of the information they convey in the context of *asbab al-nuzul*.

**Credibility in *Asbab al-nuzul*:** When compiling *asbab al-nuzul*, the credibility and *shighat akhbarana* used by the narrators become determining factors. If the narrators use *shighat akhbarana*, the information conveyed is more likely to be considered trustworthy, thus providing greater weight in understanding the reasons for the revelation of Qur'anic verses.

*Asbab al-nuzul* can provide important context for understanding the meanings and rulings contained in the Qur'anic verses. The credibility of the *shighat akhbarana* used by the narrators of *asbab al-nuzul* can influence the extent to which this information is used as a basis for legal interpretation. A strong *shighat akhbarana* can enhance the validity of *asbab al-nuzul* as a source of explanation.

Evaluating *shighat akhbarana* involves hadith criticism, which aligns with the critical approach in assessing the historical and informational content of *asbab al-nuzul*. This criticism helps ensure that the information conveyed meets hadith's reliability and validity standards.

Thus, the *shighat akhbarana* used in the narration of *asbab al-nuzul* plays a complementary role in understanding the historical and legal context of the Qur'an. Both are crucial in exploring the meanings and applications of Qur'anic verse.

The analysis of *Shighat tahammul wa al-ada* through Systemic Functional Linguistics (SFL) reveals the intricate process of how news or messages are conveyed by messengers, segmenting both the messengers and the recipients. SFL provides a clear understanding of the contents of the conversations within the transmitted news. By methodically segmenting these components, it becomes easier to ascertain the message's content and the themes it conveys.

Historically, without the use of SFL analysis, reports concerning the *Asbab Nuzul* (occasions of revelation) of a verse were merely supplementary to the verse's exegesis, without a thorough examination of the themes and the *Khitab* (address) aspects of the narrated event. Therefore, SFL analysis significantly enhances the clarity and coherence of news reports related to revealed verses, providing a more structured and thematic understanding.

This research contributes to Hadith discourse by demonstrating the efficacy of SFL as an analytical tool. It offers a novel approach to dissecting and comprehending the transmission of hadith, thereby facilitating a more precise determination of thematic elements and improving the overall interpretation and understanding of the prophetic traditions.

### 3. Conclusion

This study focuses on the validation of the database of *Asbab al-nuzul* in Al-Wahidi's book, *Asbab al-nuzul*, using Systemic Functional Linguistics (SFL) analysis. *Asbab al-nuzul* is a critical discipline for understanding the context in which Qur'anic verses were revealed. Al-Wahidi's *Asbab al-nuzul* is a renowned source for this information.

Given that understanding the *Asbab al-nuzul* relies on narrations, tracing the authenticity of these narrations is essential, which this study addresses.

The study collected various narrations of *Asbab al-nuzul* using the terms *Shighat Tahammul wal 'Ada* such as *Akhbarana* and *Haddatsana*, which indicate credibility in hadith transmission and reception. The term *Akhbarana* is mentioned 230 times in Al-Wahidi's *Asbab al-nuzul*, while *Haddatsana* appears 213 times. In Surah Al-Baqarah alone, these terms are mentioned 35 times. Most of the news pertains to polytheists and hypocrites among the Jews, with additional themes including the *Jahiliyyah* of Mecca, relationships between husband and wife, and believers. Hence, the primary audience receiving the revelation is predominantly Jewish. Using SFL analysis, the study segmented each narration event of *Asbab al-nuzul* into roles such as speaker, recipient, and conversation content. This segmentation facilitates the *Istinbath* (deduction) of Islamic law related to the *Khitab* (address) of instructions or prohibitions, enhancing clarity. Additionally, it aids in the practice of interpretation using the *Mawdu'i* method by examining the themes of each *Sabab al-Nuzul*. This study contributes to the field of Hadith discourse by demonstrating the effectiveness of SFL analysis in segmenting and validating the narrations of *Asbab al-nuzul*, thereby providing a clearer and more structured approach to understanding the contextual background of Qur'anic revelations. However, it is important to note that this study is limited in scope as it focuses solely on Surah Al-Baqarah. Future research should expand to include other Surahs to provide a more comprehensive understanding of *Asbab al-nuzul* across the Qur'an.

## Bibliography

Abd. Aziz. (2021). Tahammul Wa Al-'Ada Dalam Periwayatan Had Th. *Bahtsuna: Jurnal Penelitian Pendidikan Islam*, 3(2), 185–199.

Abubakar, A. (2020). Hadis-Hadis Hukum yang Kontra Pembaruan Al-Qur'an: Tinjauan Pola Pemahaman Mu'abbad dan Mu'aqqat. *Ar-Raniry: International Journal of Islamic Studies*, 1(2), 347–364. Retrieved from <https://jurnal.ar-raniry.ac.id/index.php/jar/article/view/7391>

Ahmad, S. (2018). Asbab Nuzul (Urgensi dan Fungsinya Dalam Penafsiran Ayat Al-QurAn). *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, 7(2), 95–106.

Al-Wahidi, A. al-H. A. bin A. (1992). *Asbab al-nuzul*. Dammam: Dâr al-Ishlah.

Al-Zobaie, O. H. M., & Hammoud, H. M. (2022). The investigation of the Hamz at Al-Wahidi (T.: 468 AH) in simple interpretation. *Journal of Positive School Psychology*, 9096–9104.

Arifin, M. Z. (2022). Dialektika Al-Qur'an Dengan Konteks Masyarakat Arab Jahiliyah. *AL Fikrah: Jurnal Pemikiran Dan Pendidikan Islam*, 2(2), 139–153.

<https://doi.org/10.51476/alfikrah.v2i2.396>

Haddad, Y. Y. (1983). The Qur'anic Justification for an Islamic Revolution: The View of Sayyid Qu b. *The Middle East Journal*, 14–29.

Haleem, M. A. S. A. (2018). The Role of Context in Interpreting and Translating the Qur'an. *Journal of Qur'anic Studies*, 20(1), 47–66. <https://doi.org/10.3366/jqs.2018.0320>

Halimatussa'diyah, H. (2021). *Pandangan Imam Al-Wahidi dan Imam Suyuthi terhadap kedudukan Asbab al-nuzul (studi atas Asbab al-nuzul dalam penafsiran surah Al-Mudattsir)*. UIN SMH BANTEN.

Halliday, M. A. K., & Matthiessen, C. (2014). *An Introduction to Functional Grammar*. London: Arnold.

Hasanah, U. (n.d.). *ULUM AL-HADIS*.

Jamal, K., Mauliddin, A. I., & Dalimunthe, D. B. (2022). The Implication of Asbabun Nuzul for Al-Quran Verses Interpretation. *Kawanua International Journal of Multicultural Studies*, 3(1), 12–17. <https://doi.org/10.30984/kijms.v3i1.229>

Junaid, M. (2022). Sejarah Al-Qur'an: Fenomena Pewahyuan Dan Pembukuan Al-Qur'an Serta Asbabun Nuzul. *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial Dan Keislaman*, 7, 36–50. <https://doi.org/http://dx.doi.org/10.31604/muaddib.v5i1.36-50>

Muhyidin, M., & Rohman, M. F. (2022a). Urgensi Asbab An-Nuzul dalam Penafsiran Ayat-Ayat Al-Qur'an. *Ummul Qura: Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan*, 17(1), 53–61. <https://doi.org/10.55352/uq.v17i1.570>

Muhyidin, M., & Rohman, M. F. (2022b). Urgensi Asbab An-Nuzul Dalam Penafsiran Ayat-Ayat Al-Qur'an. *Ummul Qura Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan*, 17(1), 53–61.

Mukhlis, M. (2024). Analysis of the Study Asbabun Nuzul: "The Urgency and Contribution in Understanding the Qur'an." *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits*, 2(2), 64. <https://doi.org/10.35931/am.v2i2.2945>

Muslimah, S., Mulyana, Y., & Chodijah, M. (2017). urgensi asb b al-nuz l menurut al-wahidi. *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 2(1), 45–56.

Rippin, A. (1985). The exegetical genre asb b al-nuz l: a bibliographical and terminological survey1. *Bulletin of the School of Oriental and African Studies*, 48(1), 1–15.

Riyani, I., & Huriani, Y. (2017). Reinterpretasi Asbāb Al-Nuzūl bagi Penafsiran Alquran. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 2(1), 113–130.

<https://doi.org/10.15575/jw.v2i1.863>

SAK, H. İ. (2022). The Importance of the Historical Background in Understanding the Verses of the Qur'an: The Example of Tefhîm al-Qur'an. *Bilimname*, (48), 291–323. <https://doi.org/10.28949/bilimname.1128925>

Saleh, W. A. (2006). The Last of the Nishapuri School of Tafsir: Al-Wîd (d. 468/1076) and His Significance in the History of Qur'anic Exegesis. *Journal of the American Oriental Society*, 126(2), 223–243.

Sati, A. (2018). Hadis Palsu Dan Hukum Meriwayatkannya. *Jurnal El-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial*, 4(1), 1–15.



© 2020 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).