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Research Article

The 'Ilm Al-Qur'an: A Study Of Asbab An-Nuzul, Makkiyyah And Madaniyyah

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Abstrak. This paper attempts to explain the study of the Qur'anic Sciences about asbab an-nuzul, makkiyyah and madaniyyah. This research was conducted to determine the characteristics and benefits of studying the three branches of knowledge in the 'Ulum Al-Qur'an. After doing the research, it can be concluded that the Al-Qur'an was revealed to the Arab community which is thick with their ancestral culture. Some of the verses of the Al-Qur'an must be understood by looking at the background of the revelation of the verse. There is a correlation in asbab an-nuzul, makkiyyah and madaniyyah which as the cause of the revelation of a verse in the Al-Qur'an is called asbab an-nuzul. Then for the time of the revelation of a verse is divided into two, namely makkiyyah and madaniyyah. Both makkiyyah and madaniyyah have asbab an-nuzul in the time of the revelation of the verse. Then by studying the three branches of 'Ulum Al-Qur'an, we can increase our faith in the Al-Qur'an which is the word of Allah SWT.

Keywords: 'Ulum Al-Qur'an, Asbab an-Nuzul, Makkiyyah, Madaniyyah

INTRODUCTION

Allah SWT made everything through causality and according to a measure. No human being is born and sees the light of life without going through a process and various stages of development. Nothing happens in this form except after going through the preliminary and planning. The same is the case with the revelation of the *Al-Qur'an* (Ma'rifat, 2007).

Al-Qur'an was revealed to the Arab community which is thick with its ancestral culture. Some of the verses of the *Al-Qur'an* must be understood by looking at the background of the revelation of the verse. *Asbab an-nuzul* in the *Al-Qur'an* is the event behind the revelation of the verses of the *Al-Qur'an* and is not a law of causality. In other words, *asbab an-nuzul* is not an absolute thing (Hafizi, 2020). Many scholars provide a definition of *asbab an-nuzul*. One definition of *asbab an-nuzul* which is quite popular states that events that occurred during the revelation of the verse, either before or after it, where the content of the verse is related to the event (Munjin, 2019).

Chronologically, the period of the revelation of the *Al-Qur'an* is divided into two, namely: the Meccan period or known as *makkiyyah* and the Medina period which can also be called *madaniyyah*. This division is based on two parameters, namely, place and time. According to Abdullah Ahmed An-Na'im, the message contained in the *makkiyyah* verses is an eternal and fundamental Islamic message, which emphasizes the inherent dignity of all human beings, regardless of gender, religious beliefs, and race (Lantong, 2016).

These messages are characterized by equality between men and women and complete freedom to choose their religion and faith without the threat or shadow of violence and coercion. Whereas the message in *madaniyyah* verses was a practical and realistic compromise, when the highest level of the message in *makkiyyah* verses was unacceptable to the 7th century historical-community (Lantong, 2016). Based on this description, this study attempts to describe the *asbab an-nuzul*, *makkiyyah* and *madaniyyah* in the *Al-Qur'an*. Then, in this study also suggests about the characteristics and benefits of *asbab an-nuzul*, *makkiyyah* and *madaniyyah* in the *Al-Qur'an*.

RESEARCH METHODS

The research method is a scientific stage to identify the object of research. In research, the method includes activities of thinking and acting to achieve certain research objectives (Kartini, 1996). This research uses descriptive analytical method by describing. This method first describes the research data and then analyzes it. This type of research is library research, by collecting various kinds of information from books, magazines, articles, and various sources related to this research (Mardalis, 2008). All of these sources are filtered by the author in order to produce accurate data that can accommodate the forms of policy that occur substantially and essentially.

RESULTS AND DISCUSSION

Understanding of *Asbab an-Nuzul*

In the book "*Pengantar Ulumul Qur'an*" compiled by Masfjuk Zuhdi (1980), *asbab an-nuzul* is interpreted as "*everything caused by it is revealed a verse or several verses containing the cause, or giving an answer to the cause, or explaining the law, at the time of the incident that*."

From the understanding of *asbab an-nuzul*, because the revelation of a verse revolves around two things (Zuhdi, 1980):

1. If an incident occurs, then the verses of *Al-Qur'an* are revealed regarding that event.
2. When the *Rasulullah* was asked about something, a verse from *Al-Qur'an* was revealed explaining the law.

But this does not mean that everyone has to look for the cause of the revelation of each verse, because not all verses of the *Al-Qur'an* were revealed because of an event and occurrence, or because of a question. But there are some verses of the *Al-Qur'an* that were revealed as a beginning, without cause, regarding the creed of faith, Islamic obligations and the *syariat* of Allah in personal and social life (Anwar, 2006).

Historical facts show that the revelation of the verses of the *Al-Qur'an* are of two kinds (al-Qotthon, 2000):

1. The descent is preceded by a cause.

An example of a verse that was revealed because of an event, is *Surah Al-Baqarah* verse 221:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

"And do not marry polytheist women before they believe. Indeed, a believing slave woman is better than a polytheist woman, even if He attracts your heart. and do not marry polytheists (with believing women) before they believe. Indeed, a believing slave is better than a polytheist, even if He attracts your heart. they invite to hell, while God invites to heaven and forgiveness with His permission. and God explains His verses (His commandments) to people so that they take lessons."

The event of the revelation of this verse was when *Rasulullah* sent Murtsid al-Ghanawi to Mecca on duty to remove the weak Muslims. After he got there, he was courted by a beautiful and rich polytheist woman, but he refused out of fear of God. Then the woman came again and asked for her hand in marriage. Murtsid in principle can accept it, but on the condition of getting the *Rasulullah*'s approval. After he returned to Medina, he explained the situation and asked *Rasulullah* for permission to marry the woman. Then *Surah Al-Baqarah* verse 211 was revealed (al-Qotthon, 2000).

This event illustrates the descent of a verse preceded by a reason. The prophet's friend who was sent to save the weak in Mecca experienced an incident that he could not resolve. A woman came and kept asking to marry him. But on the other hand, the

woman's position as a polytheist. So, he chose to complain about the events he experienced to *Rasulullah*.

This is what is meant as an example of a verse coming down with a reason. In order to give a suitable answer, *Rasulullah* was given a revelation to deliver *Surah Al-Baqoroh* verse 211. The content of the verse contains the prohibition to marry polytheist women. From here, the verse became a legal ruling for a Muslim to be careful in marrying a woman.

2. His descent was not preceded by a cause.

There are many verses of this kind in the *Al-Qur'an* and they are more numerous than the legal verses which have *asbab an-nuzul*. For example, the verses that tell about the previous peoples and their prophets, or explain events that happened in the past, or tell the unseen things that will happen, or describe the state of the Day of Judgment along with the blessings of heaven and the torments of hell (al-Qotthon, 2000).

The explanation of the verse that came down without being preceded by a reason or event is the basis of a Muslim's understanding of *asbab an-nuzul*. Not all verses of the *Al-Qur'an* were revealed for a reason. As al-Qotton said, in events that tell about the past, about the supernatural, there is not always a cause. Likewise with the story of doomsday, heaven and hell. From here it can be understood that in a story that gives images of the past and the future can be preceded without reason. These verses came down as knowledge, clarification and strengthening of faith for Muslims.

History of *Asbab an-Nuzul*

Asbab an-nuzul is an event that happened during the time of the *Rasulullah saw*. Therefore, the way to know it is only based on the true narration/ transmission (*naql ash-shalih*) from those who saw and heard directly the revelation of the verses of the *Al-Qur'an* (Anwar, 2006).

Al-Wahidi (1991) in his book titled "*Asbab Nuzul Al-Qur'an*" says that "*it is not permissible to talk about the asbab an-nuzul except with narration and hearing from those who witnessed the revelation of the verse and know the reasons for its revelation, and discuss about the knowledge of his* asbab an-nuzul *and earnestly in searching for such.*"

In line with that, al-Hakim an-Naisabury (2003) in his book "*Ma'rifah 'Ulum al-Hadits*" explained that when a friend witnessed the time when the *Al-Qur'an* was revealed, they would narrate the verse with an explanation of its revelation. Ibn ash-Salah in his book "*'Ulum al-Hadits*" is also in line with this view.

Based on the information above, the *asbab an-nuzul* narrated from a friend can be accepted even if it is not corroborated and supported by other narrations. In contrast to the cause of the emergence of a *mursal hadits* (a *hadits* that falls from the sanad of a friend and the chain of narrators only reaches a *tabi'in*), a *hadits* history like this cannot be accepted unless the *sanad* is valid and confirmed by other *mursal hadits* (ash-Shalah).

These explanations confirm that the science of *asbab an-nuzul* cannot be narrated by just anyone. Al-Wahidi strictly forbids someone to talk about *asbab an-nuzul* clear narrations from trusted people. In addition, the trusted people also know

the reasons for the revelation of the verse. This information refers to the position of *asbab an-nuzul* which can be a link in the rules of law determination. This is because *asbab an-nuzul* can also have context in an event.

Rules of Stipulation of Laws Associated with *Asbab an-Nuzul*

Asbab an-nuzul is closely related to the rule of law determination. Often there is confusion and doubt in interpreting the verses of the *Al-Qur'an* because they do not know the reason for the revelation of the verses. For example, the word of Allah in the *Surah al-Baqarah* verse 115:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

"And to Allah belongs the east and the west, so wherever you turn there is the face of Allah. Verily, Allah is Extensive (His mercy) and All-Knowing."

The verse was revealed in connection with an event in which some believers prayed with the *Rasulullah*. One night it was so dark that they could not be sure of the direction of the *qiblah* and finally each of them prayed according to their own feelings even though they were not facing the direction of the *qiblah* because there was no way to know the direction of the *qiblah*. If there is no explanation about the *asbab an-nuzul*, there may still be people who pray facing the direction they want with the reason of Allah's words in *Surah al-Baqarah* verse 115 above (al-Wahidi, 1991).

The rule of law determination in this context when it is associated with *asbab an-nuzul* is of course relevant. *Asbab an-nuzul* provides limits for a Muslim to apply the legal provisions in the *Al-Qur'an*. That is, do not make a verse as a legal basis for doing something without knowing the reasons for the revelation of the verse. In the example contained in the *Surah al-Baqarah* verse 115 it means that it is permissible for a Muslim to face anywhere in terms of worship, because Allah is everywhere.

However, al-Wahidi gave further explanation regarding being allowed to face these various directions. Facing in various directions is indeed permissible in certain contexts. In that event, the position of the *Rasulullah* and his followers were in darkness which made it impossible to distinguish between west and east. But on the other hand, as a Muslim, of course, it is obligatory to worship Allah. Therefore, the call came down to face wherever you believe because Allah is everywhere. That is, it should not be under normal circumstances to do so.

Benefits of *Asbab an-Nuzul*

The *'ilm asbab an-nuzul* has enormous benefits for anyone who wants to interpret the verses of the *Al-Qur'an*, because this knowledge can help someone to understand the verses of the *Al-Qur'an* correctly and at the same time can avoid misunderstandings.

The benefits of *asbab an-nuzul* can be concluded as follows (al-Bajuri):

1. Knowing the form of secret wisdom contained in the formation of law.
2. Determine law determined by cause (*takhshish*).
3. Knowing the perpetrators in the case of the revelation of the verse and providing firmness if there is any doubt.

Anyone who observes the interpretation of the prophet in the books of commentary and *hadits*, he will find *asbab an-nuzul*. What is meant by *asbab an-nuzul* here is a narration that can remove the ambiguity of the verse and assist in explaining and interpreting it. *Asbab an-nuzul* appears against the background of an event or because of questions posed to the prophet to find out the provisions of the *syariat* in certain verses. And it can also ask for an explanation of a problem from some religious issues (Muhammad, 1999).

From here we can benefit from studying *asbab an-nuzul* in text and context. In its application, we can take a proportional legal determination. Not just taking from the *Al-Qur'an* but knowing that the verse is indeed relevant to the context of the problems being faced. This means that *asbab an-nuzul* can help someone to better understand the meaning contained in a verse and then be able to interpret it according to the *syariat* and contextuality. Without studying the *asbab an-nuzul* of course it is very risky if you want to establish a rule of law.

Definition of *Makkiyyah* and *Madaniyyah*

The *Al-Qur'an* was revealed gradually over 23 years. The *Al-Qur'an* was revealed to the Prophet Muhammad in two different places, namely when the Prophet resided in Mecca before the migration to Medina, and when the Prophet settled in Medina after the migration. The *surah* or verse that was revealed when the Prophet resided in Mecca before the migration is called the *makkiyyah surah* or verse, while the *surah* or verse that was revealed when the Prophet lived in Medina after the migration is called the *madaniyyah surah* or verse (al-Qotthon, 2000).

In the early days of the revelation of the *Al-Qur'an*, there will be a historical fact that is so different between Mecca and Medina. Socio-religious conditions in Mecca at that time were still thick with the nuances of ignorance. Therefore, the Prophet Muhammad used a persuasive approach to develop Islamic teachings through the process of nationalization and arabization of Islam by changing the *qiblah* from Jerusalem to Mecca and establishing pilgrimage to the *Ka'bah* in Mecca as one of the pillars of Islam. While in Medina, the Prophet Muhammad presented the figure of Ibrahim as a Muslim, neither a Jew nor a Christian, as was common in Medina at that time who was exclusively in contact with other Muslims. This was done because the Jews and Christians did not recognize Muhammad as a prophet (Ali, 2010).

Considering that the conditions of Muslims before and after the *hijrah* had differences in character, heterogeneity, and community structure, different reform strategies and techniques were required in each phase. The differences in reform strategies and techniques have implications for the different characteristics of *makkiyyah* and *madaniyyah* verses, both in different messages and in the delivery of the *Al-Qur'an* which was revealed in the two phases (Hadiyanto, 2011).

The study that discusses understanding in learning about the determination between *makkiyyah* and *madaniyyah*, is called the *'ilm makki* and *madani*. However, there are differences of opinion among scholars regarding the definition of the boundaries between *makkiyyah* and *madaniyyah*. As for the basic differences that are used as a benchmark by scholars to determine *makkiyyah* and *madaniyyah surahs* or verses, among others (al-Hasani):

1. In terms of down time

Makkiyyah is what was revealed before the migration even though it was not in Mecca. *Madaniyyah* is what was revealed after the migration even if it was not in Medina. What was revealed after the migration, even in Mecca or Arafah, is *madani*, as it was revealed in the year of the conquest of the city of Mecca, for example the word of Allah in *Surah an-Nisa'* verse 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا

"*Indeed, Allah told you to deliver the message to those who deserve it.*"

This opinion is stronger than the two opinions below, because it can provide more certainty and consistency. This opinion is more important because in terms of place and time span there is migration and post-migration. Even if it descended in Mecca, even after the Prophet migrated, it was still called *madaniyyah*. On the other hand, even though it descended other than Mecca, it was still called *makkiyyah* before the migration.

2. In terms of the landing place

Every verse that was revealed in Mecca and its surroundings is *makkiyyah*. Every verse that was revealed in the city of Medina and its surroundings is *madaniyyah*, whether it was revealed before the migration or after the migration. The *makkiyyah* are those who descended in Mecca and its surroundings, such as Mina, Arafah and Hudaibiyah. *Madaniyyah* is the one who descended in Medina and its surroundings, such as Uhud, Quba, and Sil'. This opinion results in the absence of a concrete division, because those who descend on the way in Tabuk or in Baitul Makdis are not included in one of the parts, so they are not called *makkiyyah* nor *madaniyyah*. There are those who think that the verses that come down on the way are called *safariy* verses.

3. In terms of the target

Makkiyyah is the call addressed to the people of Mecca, and *madaniyyah* is the call addressed to the people of Medina. Based on this opinion, its supporters state that the verses of the *Al-Qur'an* that contain the exclamation "*ya ayyuhan nas*" are *makkiyyah*, while the verses that contain the exclamation "*ya ayyuhal ladzina amanu*" are *madaniyyah*. However, through careful observation, it appears that most of the chapters of *Al-Qur'an* do not always begin with one of those exclamations. For example, *Surah al-Baqarah* is *madaniyyah*, but in it there is a verse that contains the exhortation "*ya ayyuhan nas*", as in verse 21:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"*O people, worship your Lord, who created you and those before you, that you may become righteous.*"

The *Al-Qur'an* provides content about the relationship of human life and also the connection with the content of the *Al-Qur'an*. This is what causes us to study the *Al-Qur'an* in order to become a good Muslim. *Surah makkiyyah* and *madaniyyah* are very useful in providing knowledge that contains problems of space, time, subject, and content, and can also distinguish *nasikh* and *mansukh* verses. Some scholars have different opinions in determining and knowing *makkiyyah* or *madaniyyah* in

determining *makkiyyah* or *madaniyyah* there are special features of the theme. In the *surah makkiyyah* or *madaniyyah* the scholars try to examine the verses of the *Al-Qur'an* in *surah* by *surah* and in verse by verse and to give a name in a *surah* whether the *surah* is *makkiyyah* or *madaniyyah* does not mean that all the verses include *surah makkiyyah* or *madaniyyah* (Putri & dkk, 2022).

Provisions and Special Features of *Makkiyyah* and *Madaniyyah*

Scholars have examined the *surah makkiyyah* and *madaniyyah*, and concluded some provisions for both, as well as explaining the special characteristics of the language style and the issues they discuss. From those things, they can produce rules with those characteristics. The *makkiyyah* provisions are as follows (al-Hasani):

1. Every *surah* that contains "*sajdah verse*" then the *surah* is *makkiyyah*.
2. Every *surah* that contains the word "*kalla*" means *makkiyyah*. This word is only found in the last half of the *Al-Qur'an* and is mentioned 33 times in 15 *surahs*.
3. Every *surah* that contains "*ya ayyuhan nas*" and does not contain "*ya ayyuhal ladzina amanu*," means *makkiyyah*, except *Surah al-Hajj* which at the end of the *surah* contains "*ya ayyuhal lazina amanur-ka'u wasjudu*." However, most scholars believe that the verse is a *makkiyyah* verse.
4. Every *surah* that contains the story of the prophets and previous people is *makkiyyah*, except *Surah al-Baqarah*.
5. Every *surah* that contains the story of Adam and *iblis* is *makkiyyah*, except *Surah al-Baqarah*.
6. Every *surah* that opens with abbreviated letters, such as *alif lam mim*, *alif lam ra*, *ha mim* and others, is *makkiyyah*, except *Surah al-Baqarah* and *Ali Imron*. While the *Surah ar-Ra'd* is still disputed.

As for *madaniyyah* provisions as follows (al-Hasani):

1. Every *surah* that contains obligations or *had* (sanctions) is *madaniyyah*.
2. Every *surah* in which hypocrites are mentioned is *madaniyyah*, except *Surah al-Ankabut* is *makkiyyah*.
3. Every *surah* in which there is a dialogue with the scribes is *madaniyyah*.

The special features of *makkiyyah* and *madaniyyah* themes are as follows (al-Hasani):

Table 1. Special Features of *Makkiyah* and *Madaniyyah*

No	*Makkiyyah*	*Madaniyyah*
1	Invitation to monotheism and worshiping only God, proof of the message, the resurrection and the day of retribution, the day of judgment and its horrors, hell and its torment, heaven and its blessings, argumentation against the polytheists using rational evidence and *kauniah* verses.	Explain worship, muamalah, *had*, kinship, inheritance, *jihad*, social relations, international relations, both in times of peace and war, rules of law and legal problems.

2	Laying general foundations for legislation and noble character that forms the basis for the formation of a society and exposing the sins of polytheists in the shedding of blood, unjustly eating the property of orphans, the live burial of baby girls and other bad traditions.	The call to the people of the scriptures from among the Jews and Christians, and an invitation to them to convert to Islam, an explanation of their deviation from the books of Allah, their enmity towards the truth and their disputes after knowledge came to them because of envy among themselves.
3	Mention the stories of the prophets and the previous people as lessons so that they can know the fate of those who deny religion, and as entertainment for the Prophet Muhammad so that he is steadfast in the face of disturbances in preaching and is sure to win.	Expose the behavior of a hypocrite, analyze his psyche, unmask him and explain that he is a danger to religion.
4	Short syllables are accompanied by impressive words, brief statements, and the meaning is convincing with swear words, such as short letters, and the exceptions are few.	The syllables and verses are long and in a language style that strengthens the *syariat* and explain its goals and objectives.

Uses of *'Ilm Makki* and *Madani*

Understanding and learning *makkiyyah* and *madaniyyah* is an important thing in understanding *syariat* law because by understanding the first verse in the Mecca period and the last verse in the Medina period that came down to the Prophet Muhammad, one can know the story of the life of the Prophet Muhammad. Understanding the verses in the *surah* in the *Al-Qur'an* about the knowledge of the places and revelations of the verses and *surahs* of the *Al-Qur'an* is an important matter. In the book "*al-Itqan*," as-Suyuti explains the benefits of studying the *'Ilm Al-Qur'an* to provide a definition of *tafsir* about what includes *surahs* that include *makkiyyah* and *madaniyyah*, knowledge about stories, *surahs*, the revelation of verses, can differentiate between *muqayyad* and *muthlaq*, can distinguishing between *mansukh* and *nasikh*, distinguishing between *mutasyabih* and *muhkam*, distinguishing between *'amm* and *khash* and distinguishing *mufashshal* and *mujmal* (Putri & dkk, 2022).

The *'ilm makki* and *madani* is an important element in the study of *'ulum Al-Qur'an*. Knowledge of the *'ilm makki* and *madani* many benefits, including (al-Bajuri):

1. To be used as a tool in interpreting the *Al-Qur'an*.
2. To find out the steps of *da'wah* policy that took place in stages according to certain conditions and situations, and even to know the extent of the relevance of *da'wah* to the Arab community in Mecca and Medina.

3. By understanding the language style of the *Al-Qur'an*, one can use it in the method of preaching in the way of Allah SWT, because every situation has its own language.
4. Knowing the life history of the prophets through the verses of the *Al-Qur'an*, because the revelation to the Prophet Muhammad was in line with the history of *da'wah* with all its events, and also being able to know the history of Islamic law and its wise development in general.
5. It can increase our belief in the greatness, sanctity and authenticity of the *Al-Qur'an*, because we see the great attention of Muslims since its descent on matters related to the *Al-Qur'an*, down to the details.

CONCLUSION

Based on the discussion above, it can be concluded that *asbab an-nuzul*, *makkiyyah* and *madaniyyah* are branches of *'Ulum Al-Qur'an* that are related to one another. Because the revelation of a verse in the *Al-Qur'an* is called *asbab an-nuzul*. Then the time of the revelation of a verse is divided into two, namely *makkiyyah* and *madaniyyah*. Both *makkiyyah* and *madaniyyah* have *asbab an-nuzul* in the time of the revelation of the verse. Therefore, by discussing *asbab an-nuzul*, *makkiyyah* and *madaniyyah*, it can increase people's belief in the greatness, sanctity and authenticity of the *Al-Qur'an*. This *'ilm asbab an-nuzul* cannot be narrated by just anyone, it must be by people who witness and understand and those who are trusted also know the reasons for the revelation of the verse. This information refers to the position of *asbab an-nuzul* which can be a link in the rules of law determination. This is because *asbab an-nuzul* can also have context in an event. From here we can benefit from studying *asbab an-nuzul* in text and context. In studying the *'ilm makki* and *madani* many benefits can be obtained. Apart from being an alternative to help interpret the *Al-Qur'an*, this *'ilm* helps to understand the meaning and beauty of the style of language that is a matter of context in the verse.

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