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AN EVALUATION ON THE WORK NAMED *KUR'ÂN VE BAĞLAM (THE QUR'ÂN AND CONTEXT)*

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Ayşe AYTEKİN*

Abstract

The work named *Kur'ân ve Bağlam (The Qur'ân and Context)*, which has constituted the main theme of our research was written by Professor Doctor Ahmet Nedim SERİNSU. As a multidimensional work, it consists of three different books complementing each other entitled “*Kur'ân'ın Anlaşılmasında Esbâb-ı Nüzûl'ün Rolü (The Role of Asbâb an-nuzûl in Understanding the Qur'ân)*”, *Sa'lebe Kıssası-Esbâb-ı Nüzûl'e Yeni Bir Yaklaşım (The Parable of Tha'laba-A New Approach to Asbâb an-nuzûl)*, *Tarihsellik ve Esbâb-ı Nüzûl (Historicity and Asbâb an-nuzûl)*”. The definition and determination of the meaning areas of the concepts and other meaning dimensions, the place and the importance of the Science of Asbâb an-nuzûl in the Qur'anic Sciences have been discussed in the work called *Kur'ân'ın Anlaşılmasında Esbâb-ı Nüzûl'ün Rolü (The Role of Asbâb an-nuzûl in Understanding the Qur'ân)*. The narration of “Asbâb an-nuzûl” has been examined and evaluated within the framework of new approach principles in the work called *Sa'lebe Kıssası-Esbâb-ı Nüzûl'e Yeni Bir Yaklaşım (The Parable of Tha'laba-A New Approach to Asbâb an-nuzûl)*. The necessity of historical knowledge in the discovery of contextual knowledge; the determination of the history-context relationship; the conditions and degrees where this determination is necessary; the definition and description of the concept of historicity in various fields such as philosophy, philosophy of history, epistemology, hermeneutics, linguistics; and finally this term's role in understanding the Qur'ân have been discussed in the work named *Tarihsellik ve Esbâb-ı Nüzûl (Historicity and Asbâb an-nuzûl)*. The main objective of our research -by conveying the information in its content- is to determine the place of this study in the literature, to identify the aspects of this work that has distinguished it from other works, to make evaluations where they are necessary and to convey the results which we have reached transparently. Our article critically evaluates Ahmet Nedim SERİNSU's work named *Kur'ân ve Bağlam* in the light of classical and modern tafsîr methodologies, and examines its methodological innovations and limitations in contextual interpretation. As far as we had determined, determining the conceptual framework and boundaries of the science of Asbâb an-nuzûl systematically, understanding the causes and the stakeholders of the verses more clearly, recommending a new method for the whole process, and finding the level of theoretical knowledge with concrete events and examples in real life as a more realistic equivalent are the features of the work which make it different from the other works. Considering the conditions of the time period in which the work had been written, the contribution of this attention and the care to the field of Tafsîr is a remarkable truth. The proposal of a rich interpretation method and accurate tracking technique has a seminal quality for other new studies.

Keywords: Tafsîr, The Qur'ân, Context, Asbâb an-nuzûl, Parable, Historicity.

KUR'ÂN VE BAĞLAM İSİMLİ ESERE DAİR BİR DEĞERLENDİRME

Özet

Araştırmamızın ana temasını oluşturan *Kur'ân ve Bağlam* isimli eser, Prof. Dr. Ahmet Nedim SERİNSU tarafından kaleme alınan ve birbirini tamamlayan *Kur'ân'ın Anlaşılmasında Esbâb-ı Nüzûl'ün Rolü*, *Sa'lebe Kıssası- Esbâb-ı Nüzûl'e Yeni Bir Yaklaşım*, *Tarihsellik ve Esbâb-ı Nüzûl* isimli üç farklı kitaptan oluşan çok boyutlu bir eserdir. Kavramların anlam alanlarının ve diğer mana boyutlarının tarifi ve tespiti, Esbâb-ı Nüzûl

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ilminin Kur'an ilimleri içerisindeki yeri ve önemi *Kur'an'ın Anlaşılmasında Esbâb-ı Nüzûl'ün Rolü* isimli eserde ele alınmaktadır. Esbâb-ı Nüzûl rivayeti, yeni yaklaşım ilkeleri çerçevesinde *Sa'lebe Kıssası- Esbâb-ı Nüzûl'e Yeni Bir Yaklaşım* isimli eserde incelenip değerlendirilmektedir. Bağlam bilgisinin keşfinde tarihsel bilginin gerekliliği, tarih-bağlam ilişkisinin tespiti, bu tespitin zorunlu olduğu durumlar ve dereceleri, tarihsellik kavramının felsefe, tarih felsefesi, epistemoloji, hermeneutik, linguistik gibi çeşitli alanlardaki tarifi ve tanımı, son olarak bu terimin Kur'an-ı Kerim'i anlamadaki rolü, *Tarihsellik ve Esbâb-ı Nüzûl* isimli eserde tartışılmaktadır. Bu eserin -içeriğindeki bilgileri aktararak- literatürdeki yerini belirlemek, diğer eserlerden ayrılan yönlerini tespit etmek, gerekli yerlerde değerlendirmelerde bulunmak ve ulaştığımız sonuçları şeffaf bir biçimde aktarmak araştırmamızın temel hedefidir. Makalemiz, Ahmet Nedim SERİNSU'nun *Kur'an ve Bağlam* adlı eserini klasik ve modern tefsir metodolojileri ışığında eleştirel bir gözle değerlendirmekte, eserin metodolojik yeniliklerini ve bağlamsal yorumlamadaki sınırlılıklarını incelemektedir. Tespit ettiğimiz kadarıyla, Esbâb-ı Nüzûl ilmine dair kavramsal çerçevenin ve sınırlarının sistemli bir şekilde belirlenmesi, âyetlerin inş sebeplerinin ve paydaşlarının daha net bir biçimde anlaşılması, tüm sürece dair yeni bir yöntemin tavsiye edilmesi, teorik bilgi düzeyinin somut olay ve örneklerle reel hayatta daha gerçekçi bir şekilde karşılığının bulunması eseri diğer çalışmalardan farklı kılan özelliklerdir. Eserin kaleme alındığı zaman diliminin şartları düşünüldüğünde, bu dikkat ve özenin tefsir sahasına sunduğu katkı, kayda değer bir hakikattir. Zengin yorumlama biçiminin ve doğru iz sürme yönteminin teklifi ise diğer yeni çalışmalara ufuk açıcı bir niteliktedir.

Anahtar Kelimeler: Tefsir, Kur'an, Bağlam, Esbâb-ı Nüzûl, Kıssa, Tarihsellik.

Introduction

Understanding the Qur'ân depends on having sufficient information concerning the disciplines called the Qur'ânic Sciences.¹ One of the preeminent and leading works of this sort is the Science of Asbâb an-nuzûl.² Asbâb an-nuzûl is an Arabic form of *idâfah* consisting of the words “*Asbâb*” and “*Nuzûl*”. The word “*Asbâb*” in this composition is the plural of the word “*sabab*”.³ It has meant “cause, method, way, rope, sign, occasion” in the

¹ Ahmet Nedim Serinsu, *Kur'an Nedir?* (İstanbul: Şule Yayınları, 2012), 7-23. Ahmet Nedim Serinsu, *Kur'an ve Bağlam* (İstanbul: Şule Yayınları, 2012), 10-30. Halis Albayrak, *Kur'an'ın Bütünlüğü Üzerine* (İstanbul: Şule Yayınları, 2015), 7-47. İsmail Cerrahoğlu, *Tefsir Tarihi* (Ankara: Fecr Yayınları, 2015), 31-35. Muhsin Demirci, *Tefsir Tarihi* (İstanbul: Marmara University Theology Faculty Foundation Publications, 2015), 36-37. Esra Gözeler, *Kur'an Ayetlerinin Tarihendirilmesi* (Ankara: KURAMER, 2016), 15-18. Ayşe Aytekin, “*N-ş-e' Kökünün Kur'an'daki Yaratma ile İlgili Kavramlar Çerçevesinde Semantik Analizi*” (Ankara: Ankara University, Graduate School of Social Sciences, Master's Thesis, 2019), 1-22. İdris Şengül, *Kur'an Kıssalarının Tarihi Değeri* (Ankara: Otto Yayınları, 2019), 11-25.

² Mustafa Çetin, “Nüzûl Sebepleri”, *Diyanet İlmi Dergi* 30/2 (June 1994), 95-98. Muhsin Demirci, “Esbâb-ı Nüzûl'ün Kur'an Tefsirindeki Yeri”, *Marmara Üniversitesi İlahiyat Fakültesi Dergisi/Marmara University Theology Faculty Journal* 11-12 (1997), 7-8. Dilek Yolcu, *İbn Kesir Tefsiri'nin Esbâb-ı Nüzûl Açısından Değerlendirilmesi* (Erzurum: Atatürk University, Social Sciences Institution, Master's Thesis, 2010), 1-5. Abdurrahman Ensari, “Sebeb-i Nüzûlün Tesbit ve Tercih Kuralları”, *Şırnak Üniversitesi İlahiyat Fakültesi Dergisi/Şırnak University Theology Faculty Journal* 5/9 (2014), 69. Ahmet Gündüz, “Kur'an'ın Anlaşılmasında Esbâb-ı Nüzûl'ün Müsbet ve Menfi Etkisi”, *DUIFAD* 18/1 (2016), 93-95. Bayram Ayhan, “Duha Suresine Dair Sebeb-i Nüzûllerin Tahlili”, *F. U. Üniversitesi İlahiyat Fakültesi Dergisi/F.U. University Theology Faculty Journal* 21/1 (2016), 76-77.

³ Ayşe Seyithanoğlu, “Bakara Suresi 26. Ayette Geçen Temsili Anlatımın Sebebi Nüzûl ve Bağlam Açısından Değerlendirilmesi”, *Kahramanmaraş Sütçü İmam Üniversitesi İlahiyat Fakültesi Dergisi/Kahramanmaraş Sütçü İmam University Theology Faculty Journal* 30/2 (December 2017), 612. Sait Demir, *Esbâb-ı Nüzûl Bağlamında Mü'minûn Süresinin Tefsiri* (Şanlıurfa: Harran University, Social Sciences Institution, Master's Thesis, 2018), 1-12. Mahmut Sönmez, “Ebussuûd Efendi Tefsiri'nde Esbâb-ı Nüzûl”, *Uluslararası Sosyal Araştırmalar Dergisi/The Journal of International Social Research* 11/57 (June 2018), 846-847. Ahmet Nedim Serinsu, *Tefsir Tarihi Atlası ve Uygulama Haritaları* (Ankara: Grafiker Yayınları, 2019), 7-47.

dictionary.⁴ In addition, all kinds of factors that lead to the desired purpose or place have been called “sabab”.⁵ However, the word “*sabab*” in the composition of Asbāb an-nuzūl has not contained a philosophical and direct meaning in the sense of “what is necessary for the occurrence of a result or situation”.⁶ In other words, this expression has not connoted the real cause, the event of influencing something that affects, creates, produces, and causes real effects and changes.⁷ This composition and concept have meant the environment and scope that caused some verses of the Qur’ān to be revealed.⁸ Especially for the early scholars, the information about this environment was very valuable.⁹ Some Companions of the including ‘Alī ibn Abī Tālib (d. 40/661), Ibn Mas‘ūd (d. 32/652-53), and Ibn ‘Abbās (d. 68/687-88) had stated that they had known what, about whom, and where every verse which had been revealed in the Qur’ān. The view of the Companions on the knowledge of Asbāb an-nuzūl had also influenced understanding of this science and new research of the next generations.

⁴ Abū al-Qāsim Ḥusayn b. Muḥammad b. al-Mufaḍḍal al-Rāghib al-Iṣfahānī, *al-Mufradāt fī gharīb al-Qur’ān* (Beirut: Maktabatu Niḍār Muṣṭafā al-Bāḍ, no date), 220. Muḥammad ‘Alā’ b. ‘Alī b. Muḥammad Ḥāmid b. Muḥammad Šābir al-‘Umarī al-Fārūqī al-Tahānawī, *Kashshāf iṣṭilāḥat al-Funūn wa al-‘Ulūm* (Lebanon: Maktabatu Lebanon, 1996), 1/924-925, 2/1687. Abū Maṣṣūr Muḥammad b. Aḥmad al-Azharī, *Tahdhīb al-luḡa* (Cairo: Dār Ihyā-i Turās al-Arabī, 2001), 12/185. Abū Naṣr Ismā‘īl b. Ḥammād al-Jawharī, *al-Šihāḥ* (Cairo, Dār al-Ḥadīth, 2009) 1/510, 1130, 1131. Muhsin Demirci, *Tefsir Usulü* (Istanbul: Marmara University Theology Faculty Foundation Publications, 2015), 220-232. Ömer Dumlu, *Tefsir Usulü* (Izmir: Tibyan Yayınları, 2017), 121-132. İsmail Cerrahoğlu, *Tefsir Usulü* (Ankara: Türkiye Diyanet Vakfı Yayınları /TDV, 2018), 135-142. Muhammed İsa Yüksek, “Tefsirde Sebeb-i Nüzulün Bağlayıcılığı ve İşlevi”, *Hitit Üniversitesi İlahiyat Fakültesi Dergisi/Hitit University Theology Faculty Journal* 17/34 (December 2018), 407-411.

⁵ Abū Muḥammad ‘Abdullāh b. Muslim b. Qutayba al-Dīnawarī, *Ta’wīlu mushkil al-Qur’ān*, Critical ed. Sayyid Aḥmad Saqr (Cairo: Dār al-Turās, 1973), 464.

⁶ Zeynel Abidin Aydın, “Sebeb-i Nüzul Rivayetleri Bağlamında Âl-i İmrân Sûresi’nin 1-80 Âyetleri ve Muhkem-Muteşâbih Meselesi”, *Bozok Üniversitesi İlahiyat Fakültesi Dergisi/Bozok University Theology Faculty Journal* 16 (2019), 153-154. Ahmet Gündüz, “Sebeb-i Nüzul Vesilesiyle Kur’ân’ın Talâk Sayısı ve İddet Müddetinde Yaptığı Düzenlemeler”, *Türkiye İlahiyat Araştırmaları Dergisi* 3/2 (December 2019), 177. Orhan Parlak, Büşra Sonay, “Prof. Dr. Talat Koçyiğit’in “Kur’an-ı Kerim Meâl ve Tefsiri” Adlı Eserindeki Sebeb-i Nüzul Anlayışı”, *Turkish Research Journal of Academic Social Science* 3/1 (2020), 23. Arslan Karaoğlu, “Metin-Yorum İlişkisi ve Sebeb-i Nüzul Bilgisi Bağlamında Arâf Sûresi 31. Ayet”, *Şırnak Üniversitesi İlahiyat Fakültesi Dergisi/Şırnak University Theology Faculty Journal* 11/24 (June 2020), 70-77. Attia Abd Fadel, *أسباب النزول يف تفسري الطريبي وأثرها يف ترجيحاته* (Karabuk: Karabuk University, Social Sciences Institution, Master’s Thesis, 2021), 1-20.

⁷ Bedia Akarsu, *Felsefe Terimleri Sözlüğü* (Istanbul: İnkılap Kitabevi, 1988), 131.

⁸ Suat Yıldırım, *Kur’an-ı Kerim ve Kur’an İlimlerine Giriş* (Istanbul: Ensar Neşriyat, 1983), 90. Mustafa Ali Işık, *Hâzin Tefsirinde Esbâb-ı Nüzul* (Ankara: Ankara University, Social Sciences Institution, Master’s Thesis, 2007), 5-27.

⁹ İrfan Kara, “Kur’an’ın Ezeliliği Bağlamında Sebeb-i Nüzûle Dair Çağdaş Değerlendirmeler”, *İlted: İlahiyat Tetkikleri Dergisi/Journal of Ilahiyat Researches* 55/1 (June 2021), 18-28. Mehmet Kurt, “Sebeb-i Nüzul Rivâyetlerinin Âyetlerin Parçacı Anlaşılmasına Olan Etkileri”, *Bülent Ecevit Üniversitesi İlahiyat Fakültesi Dergisi/Bülent Ecevit University Theology Faculty Journal* 8/1 (June 2021), 127-128. Mustafa Hamurlu, “Sebeb-i Nüzulün Tefsire Yansıması: Âl-i İmrân Sûresi 28 ve 118. Âyetler Örneği”, *Harran Üniversitesi İlahiyat Fakültesi Dergisi/Harran University Theology Faculty Journal* 45/1 (June 2021), 101.

Forasmuch, according to Wāhīdī's statements, this type of knowledge and science is a very safe way that allows the Qur'ān to be understood well and correctly.¹⁰

It is possible to understand the meanings of the verses in the Qur'ān correctly and deeply, to know the features and conditions of the environment where the Companions had lived -that is, the information of the period of the revelation- to determine the conditions and reasons for the revelation of the verses, and to evaluate other experts who had specialized in this field in a chronological course. In this respect, the sciences in this field should make historical, social, cultural, economic, sociological, psychological, and anthropological determinations. The data obtained as a result of these determinations should be integrated into life in the most up-to-date and useful way. The scholars who do research and study this subject should make an effort to reach the right information about this science.

This study having this zeal and effort is the main focus of our article, had left a very valuable work for the future and the field of science by compiling the knowledge of its contemporaries and even combining them with a new method. So, this work, notable for its systematic form and structure, constitutes a significant contribution to the contemporary exegesis (Tafsīr) discourse and discipline. This article will try to introduce the mentioned work, which consists of three separate books, within the framework of the chapters' titles, without mentioning the details in the sub-titles, to summarize the information about the chapters and to express evaluations where they are necessary.¹¹

1.The First Book: *Kur'ān'ın Anlaşılmasında Esbāb-ı Nüzūl'ün Rolü (The Role of Asbāb an-nuzūl in Understanding the Qur'ān)*

Kur'an'ın Anlaşılmasında Esbāb-ı Nüzūl'ün Rolü (The Role of Asbāb an-nuzūl in Understanding the Qur'ān) is the first book of *Kur'ān ve Bağlam (The Qur'ān and Context)*¹² has consisted of three main sections, following the introduction, in which the subject, importance, purpose, and method of the research have been explained. First of all, the meanings of the concepts and other meaning dimensions have been defined. Then, the position of the Science of Asbāb an-nuzūl in the Qur'ānic Sciences has been examined.

¹⁰ Abū al-Ḥasan 'Alī b. Aḥmad b. Muḥammad al-Nisābūrī al-Wāhīdī, *Asbāb an-nuzūl* (Beirut: Ālam al-Qutub, no date), 3.

¹¹ We would like to point out the fact that we have not changed the writing styles and the spelling of concepts, terms, proper names, and expressions -without following the current transliteration and reference system- by respecting the effort and the choice of the author.

¹² We have a modest study as a book review about this work too. We want to transmit this information for the readers with our respects. It is published in this journal as: Aytakin, A. (2023). Kitap Tanıtımı: Ahmet Nedim Serinsu, *Kur'ān ve Bağlam. Birey ve Toplum Sosyal Bilimler Dergisi* 13/2 (2023), 137-147.

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In the chapter where the introduction and conceptual framework of the subject have been discussed, the nature and relationship of the Qur'ānic Sciences and the Science of Tafsīr, the nature and the scope of the Science of Asbāb an-nuzūl, its types, related disciplines, and sciences, related issues, its place in the history of Islāmīc culture, its success and failure in understanding the Divine word, the reasons, and issues such as negative consequences and the causes for these results have been discussed extensively.

When it has been summarized the information in the aforementioned section for the relevant researchers and readers, it is possible to convey the following information:¹³

The Science of *Asbāb an-nuzūl* is proof that the Qur'ān is not an abstract thought or a way of thinking, but a permanent and lasting truth, and the guidance of wisdom. People who had wanted to understand the Qur'ān (especially *Ṣaḥābī* (the Companions of the Prophet Muḥammad (PBUH) (Ar. *ṣaḥāba*, *aṣḥāb*, *ṣaḥb*, *suḥbān*, sing. *ṣaḥābī*)), *Tābi'īn* (the Successors of the Companions of the Prophet Muḥammad), *Taba'u at-Tābi'īn* (the Followers of the Successors of the Companions of the Prophet Muḥammad) had considered it an important principle to benefit from this science. The fact that they had interpreted the Qur'ān especially with this knowledge has revealed the sensitive place of this source of knowledge in the Science of Tafsīr. In addition, the knowledge of Asbāb an-nuzūl is the essential element of the revelation environment of the Qur'ān and it had been considered a necessary source of information. The commentators of the Qur'ān (*mufasssirs*) among *Ṣaḥābī*, *Tābi'īn*, and *Taba'u at-Tābi'īn* had interpreted the Qur'ān, especially in the framework of this science. It had been said that the Science of Tafsīr had consisted of knowing Asbāb an-nuzūl in the beginning. Some of the Companions, such as 'Alī, Ibn Mas'ūd, and Ibn 'Abbās had declared that they had known what, about whom, and where each verse from the Qur'ān had been revealed. They had personally experienced the environment of descent and with this advantage, they had been involved in the events of that environment. In this way, they knew the causes of the occurrence of the events and they had observed these causes. For this reason, the only source of Asbāb an-nuzūl is the Companions. Some of the Predecessors had said: "*The surest way to understand the Qur'ān is Asbāb an-nuzūl.*" Shātībī's interpretation of these words is similar to this statement: "*It is possible for a person who knows Asbāb an-nuzūl to know the Qur'ān as well.*" The basis of this understanding can be traced back to the second century of the Hijrah.¹⁴

¹³ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 17-266.

¹⁴ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 11-18.

The source of the Qur'ānic Sciences is the Qur'ān itself because it is a book of revelation that wants to be thought about itself, to be understood and to be explained, and encourages its readers or addressees to make it livable. For this reason, the Prophet Muḥammad had been tasked with conveying it and informing about it. The Prophet Muḥammad had been conveying the revelation, interpreting the Qur'ān both in his forms, behaviors, and attitudes and with his words, with his lively and life-affirming personality. Both in the period of the Prophet Muḥammad and the period of the Companions, there was no need to compose the Qur'ānic Sciences. This was because those who had witnessed the revelation were alive at the time and could understand the message or they had found people to ask if they could not understand it. But the matters that would later be called '*Ulūm al-Qur'ān*' had been known by both the Prophet Muḥammad and *aṣhāb* because these subjects had rested on both the Arabic language (*Gharīb al-Qur'ān*, *Ījāz al-Qur'ān*, *Majāz al-Qur'ān*...) and the events that had taken a place in front of their eyes (the commentary of the Prophet Muḥammad, *Asbāb an-nuzūl*, *Muktazā al-Hāl*, *Wujūh al-Qur'ān*...). During the period of the Companions, this information had been constantly taught to the next generations by means of narration. The Qur'ānic Sciences are specific studies on the Qur'ān, which had emerged as a result of a need in the process of trying to understand it, while the Qur'ān had been interpreted at the beginning. Early commentators had perceived this phenomenon as the need to develop some scientific tools to understand and interpret the Qur'ān. For this reason, it has been seen that the sciences related to the Qur'ān have been dealt with one by one since the end of the first century of the Hijrah. The Sciences of *Qirā'āt* and *Rasm al-Qur'ān* had taken a place in the Qur'ānic Sciences with the reproduction of *al-Mushaf*. The evaluation and examination of the Qur'ān in the lexical aspect had started after the punctuation and pointing on the Qur'ān by Abū l-Aswad al-Du'alī (d. 69/688). Thus, the Science of '*Irāb al-Qur'ān*' had occurred. In addition, the sciences of *Asbāb an-nuzūl*, *Makkī-Madanī*, *Nāsikh-Mansūkh*, and *Gharīb al-Qur'ān* among the Qur'ānic Sciences are the first recorded and compiled sciences of the Qur'ān. Zarkashī (794/1392) had examined seventy-four sciences of the Qur'ān in his work titled *al-Burhān fī 'Ulūm al-Qur'ān*. His follower, Suyūtī had dealt with eighty sciences of the Qur'ān in his work named *al-Itqān fī 'Ulūm al-Qur'ān*. We have seen the concept of the Qur'ānic Sciences as separate works in the second century of the Hijrah. The current usage of the concept of '*Ulūm al-Qur'ān*' had occurred thanks to Zarkashī.¹⁵

¹⁵ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 19-40.

The Qur'ānic Sciences is a field that has a very wide scope, the subject of the Qur'ān in every aspect, consists of science and research about the Qur'ān, and aims to help the Qur'ān to be understood most accurately. The Science of Tafsīr, on the other hand, is a science that aims to explain the Qur'ān. In other words, *'Ilm at-Tafsīr* or *'Ilm at-Tafsīr al-Qur'ān* is the science that helps to examine, explain and inform the Qur'ān in all dimensions (grammar, rhetoric, history...). The subject of this science is the Qur'ān too. Anyone who is engaged in the Science of Tafsīr has to benefit from the Qur'ānic Sciences. As Zarkashī had said, this science had been gathered in three main points. These are; to understand the Divine Scripture/*Kitāb Allāh*, to explain the meanings of the Divine Scripture, and to determine and deduce the provisions of the book of the Divine Scripture God.¹⁶

Since the first century of Islām, the Science of Asbāb an-nuzūl among the Qur'ānic Sciences had been seen as an important science in understanding the Qur'ān. It had been dealt with separately in the periods of the Companions and the Successors and mentioned as a science that must be known by those who are trying to understand the Qur'ān. In this context, if it is necessary to define the Science of Asbāb an-nuzūl: *"The reason was for the incident that had depicted the environment in which the revelation had been revealed, and it was instrumental in the Divine inspiration of one verse or more verses on the days when it had occurred by implying (including the qualities and features covering the event-question) and answering or explaining its decision for an event that had taken a place in the environment of revelation or a question which had been directed to the Prophet Muḥammad."*¹⁷

The works in which the narrations of Asbāb an-nuzūl had been first recorded are not the commentaries of the Qur'ān, but Ḥadīth collections. Most of the narrations transmitted in the Tafsīr collections and the sources or the chapters of these works are the narrations of Asbāb an-nuzūl. Almost all of these chapters have seemed to be devoted to the part of Sabāb an-nuzūl. Asbāb an-nuzūl can only be known by the authentic transmission. In this area, there is no room for *ijtihād*, *ra'y*, the use of independent legal reasoning to arrive at legal decisions and the production of ideas. That is, the reason for the revelation is the narration from the Companions, which cannot be comprehended by the mind, and can only be known by hearing or seeing. This narration has been considered as coming from the Prophet Muḥammad and it has been by-law considered as *marfū'* in the Ḥadīth methodology. The narrations of the Companions other than Sabāb an-nuzūl have been considered as *mawqūf* news. Recognizing the cause of revelation, classifying the narrations of Asbāb an-nuzūl, portraying the

¹⁶ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 41-47.

¹⁷ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 48-56.

environment of revelation, distinguishing the events that had caused the verse or verses to descend on the days when the revelation had taken a place in the scene of history, and the narrations that had not been included in the concept of Asbāb an-nuzūl are extremely important steps to correctly diagnose the causes of the Divine revelation. In this context, the patterns of Asbāb an-nuzūl narrations have been divided into two groups to analyze this classification and difference. These are as follows:

1. The narrations that are useful in expressing the reason as *nass*

(The narrations in which the narration of the cause of revelation can be understood from the expressions and patterns of the narration.)

2. The narrations that are not useful in expressing the reason as *nass*

(The narrations that are not understood to be the reason for the revelation of the coming of the word or the structure of the expression in the narration.)

Here, the structure and the phrase have carried that the cause is probable. Unless these classifications have been made correctly and clearly, the researcher and the reader who wants to benefit from Asbāb an-nuzūl in the process of understanding the Qur'ān will fall into classification confusion. For this reason, the classification of the narrations is obligatory.¹⁸

The classification of Asbāb an-nuzūl in terms of its types is as follows:

1. The Narrations of Asbāb an-nuzūl (They are the narrations of Asbāb an-nuzūl, which belong to the environment of revelation, reflect the characteristics of that environment, consist of *musnad- marfū* ' ḥadīth and carry the conditions of soundness.)

2. The Narrations of Asbāb an-nuzūl for Tafsīr (In the process of trying to understand the verse, it is the narrations that allow us to bring an example with *ijtihād* and *ra'y*, which is within the scope of its meaning. *Rāwī* has related a verse whose meaning is appropriate to an event that had taken a place in the age of revelation or an event that had emerged in his own time, by relating it to his own judgment and *ra'y*.)¹⁹

It is a fact that there is a conflict between the narrations of Asbāb an-nuzūl and the reasons for this; As a result of the attitudes of those who look for a reason for each verse, sectarian movements, the perpetuation of individuals, the inclusion of Isrā'īlī news and information and fabricated narrations in the field of Asbāb an-nuzūl, and the narrations have not been classified as those belonging to the environment of revelation and the evaluations made for Tafsīr. Depending on these conflicts, problems such as the affair of *ta'addut*, the affair of *taahhur* of judgment or revelation, the affair of *ūmūm* and *khūṣūṣ*/public-specific,

¹⁸ Ahmet Nedim Serinsu, *Kur'ān ve Bağlam*, 57-85.

¹⁹ Ahmet Nedim Serinsu, *Kur'ān ve Bağlam*, 86-94.

and whether the text is a general or a particular issue had emerged. In addition to these issues, the reasons for the inadequacy of Asbāb an-nuzūl in understanding the Qur'ān have been evaluated as follows; The existence of narrations which had made by scholars without proofs, not paying attention to the classification of the narrations, confusion about the narrations, understanding the verse that causes the reason as a specific matter rather than a general one, the affair of *ta'addut*, the affair of *taahhur* to the revelation, which had arisen due to the existence of many narrations for a verse as the reason for revelation, other causes such as contradiction to historical facts and incompatibility in terms of the time for some narrations. As a result of these reasons; Problems such as the prevention of the richness of interpretation, the prevention of the universal goal of the Qur'ān-human-life integration, the abuse of the subject, the perpetuation of the individuals, and the effect on the sectarian movements and interests had occurred. Based on all these results, it had been seen that Asbāb an-nuzūl had caused some misapplications in understanding the Qur'ān. On the other hand, there are two groups of principles that have determined the limits of need in benefiting from Asbāb an-nuzūl. It is possible to divide these principles into two groups as general and special principles:

a) General Principles

1. It is not possible to encompass all of the narrations of Asbāb an-nuzūl.
2. It is possible to understand the Qur'ān without knowing Asbāb an-nuzūl.

b) Special Principles (Principles that will determine the limits of the need for Asbāb an-nuzūl in understanding the Qur'ān)

1. *Muktazā al-Hāl* of knowing Sabāb an-nuzūl (Asbāb an-nuzūl should be known when it is like knowing (what the situation requires, the obligation of the situation.)
2. Asbāb an-nuzūl should be known in cases where not knowing Sabāb an-nuzūl has doubts and difficulties in bringing the apparent texts of the Qur'ān to the position of *mujmal nass*.
3. This principle is a more general one that has covered the first two principles. The Qur'ān must first determine the need for Asbāb an-nuzūl in understanding the Qur'ān.²⁰

While taking a new approach to the evaluation of Asbāb an-nuzūl in the process of understanding the Qur'ān, other important principles that have completed and helped the mentioned principles are the consideration of the unity of the Qur'ān and the consideration of the context. The narrations of Asbāb an-nuzūl, which have the characteristics of the

²⁰ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 95-196.

environment, are one of the elements that have provided the opportunity to see the context while being evaluated within the framework of the concept of the Qur'ân's unity.²¹

2.The Second Book: *Sa'lebe Kıssası-Esbâb-ı Nüzul'e Yeni Bir Yaklaşım (The Parable of Tha'laba-A New Approach to Asbâb an-nuzûl)*

Sa'lebe Kıssası-Esbâb-ı Nüzul'e Yeni Bir Yaklaşım (The Parable of Tha'laba-A New Approach to Asbâb an-nuzûl) is the second book of *Kur'ân ve Bağlam (The Qur'ân and Context)* has consisted of five main chapters, following the introduction, in which the nature of the Science of Asbâb an-nuzûl, the need for a new approach to this science in understanding the Qur'ân and the purpose of the research have been explained. In this study, the author, who has again explained the features of the science, has offered a new approach to the solution of the deficiency by staying focused on meeting the current situations and needs related to it. He has dealt with the Parable of Tha'laba within the framework of the practical application phase and is exemplary of the theoretical knowledge, and he has mentioned the place of this parable in the literature by adding a proposal to re-evaluate this parable and its context information.

It is possible to summarize the information in this section as follows:²²

“And there are some who had made a vow to God: “If He gives us from His bounty, we will surely spend in charity and be of the righteous.” (Sûrat at-Tawba/the Chapter of the Repentance 9:75)

The Parable of Tha'laba b. Hâţib is briefly as follows: “Tha'laba had come to the presence of the Prophet Muḥammad and said to him: “O Messenger of God, pray to God to give me a lot of wealth.” The Prophet Muḥammad had replied to this wish as: “Tha'laba, the little that you do your due is better than wealth which you cannot be strong enough for it.” Tha'laba had repeated his wish and said again: “I swear by the One who had sent you with the Truth, if He gives me a lot, I will give the right of every owner absolutely and unconditionally.” Thereupon, *RasûlAllāh* had prayed for him, and he had taken a cattle. Then, his wealth and opportunity had continuously increased. The lands of Medina had begun to be narrow for him. He had settled in a valley and thus he had distanced himself from continuing the congregation and even from the Friday prayer (*Şalât al-Jum'a*). When the Prophet Muḥammad had sent his almsgiving collectors to collect almsgiving from him, he had not wanted to give his almsgiving. When he had wanted to give later, he had taken his almsgiving and brought it himself but God had revealed Sûrat at-Tawba/the Chapter of the Repentance

²¹ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 197-266.

²² Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 269-299.

9:75 and the Prophet Muḥammad said: “God had prevented me from accepting your almsgiving.” He had explained the verdict about him after the verse. At that time, Tha‘laba had begun to scatter soil on his head and the Prophet Muḥammad said: “This is your deed. I had ordered, you had not obeyed.” Later, after the death of the Prophet Muḥammad, Tha‘laba had brought his almsgiving to Abū Bakr (d. 13/634) and ‘Umar (d. 23/644) in turn, but they had not also accepted it. Tha‘laba had been utterly exhausted and died in the period of ‘Uthmān.”²³

The Parable of Tha‘laba had been narrated in the books of *Sīra*, *Rijāl*, *Tarājīm*, and History with different versions and chains and between the events of the ninth century of the Hijrah. When the evaluations of the scholars on the parable had been examined, issues such as the qualifications of Tha‘laba and the degree of soundness of the incident had come to the fore.²⁴

The following information had been stated in the sources of *Sīra*, *Rijāl*, and History on the qualifications of Tha‘laba:

- a) Tha‘laba had belonged to Banū Umayya b. Zayd. In a sense, he had belonged to Anṣār from Aws.
- b) Tha‘laba had belonged to Badr.
- c) Tha‘laba had belonged to Uhud.
- d) Tha‘laba had belonged to the founders of *Masjid Dirār*.
- e) Tha‘laba had belonged to the hypocrites who had participated in the *Tabūk War*.
- f) Tha‘laba had belonged to the people of *Masjid Dirār* who had participated in the *Ukaydir b. ‘Abd al-Malik War* which had emerged in the center of *Dūmat al-Jandal*.²⁵

The sayings about the degree of soundness of the Parable of Tha‘laba can be grouped into three groups. These are:

- a) Those who had qualified for the level of the soundness of the Parable of Tha‘laba or implied it.
- b) Those who had said that such an event had happened in the century of Prophethood but the hero of the story was another person.
- c) Those who had doubted the soundness of the parable and those who had expressed their opinions in this direction.²⁶

²³ Ahmet Nedim Serinsu, *Kur’ân ve Bağlam*, 269-273.

²⁴ Ahmet Nedim Serinsu, *Kur’ân ve Bağlam*, 274.

²⁵ Ahmet Nedim Serinsu, *Kur’ân ve Bağlam*, 275.

²⁶ Ahmet Nedim Serinsu, *Kur’ân ve Bağlam*, 275-276.

The handling of this parable in Ḥadīth books is also important for the History of Tafsīr because, in the first era, Tafsīr had been considered within the framework of the Science of Ḥadīth. Later, Tafsīr had begun to be written from *Tābi'īn* (the Successors of the Companions of the Prophet Muḥammad, although it had been written in the form of the Narration of Ḥadīth. Those who had narrated the Parable of Tha'laba in Ḥadīth books and collections, some of them were quite content with conveying the parable, and some of them had expressed their opinions on the authenticity of the parable. In Tafsīr sources, on the other hand, the commentators who had dealt with the parable had followed two ways, either they had transmitted it from Ṭabarī or they had taken it from different sources with various chains. The works of History, Ḥadīth, and Tafsīr have not given us a concrete opinion on understanding of the verse. Therefore, it is clear that a new approach has been needed to evaluate this information in understanding the Qur'ān.²⁷

If it is necessary to address the issue with a new approach, the ways to be followed are as follows:

- a) First of all, the narrations of the Parable of Tha'laba should be criticized in terms of Ḥadīth methodology.
- b) The narrations should be classified.
- c) The Science of History should be used.
- d) The data should be evaluated from the perspective of the integrity and the context of the Qur'ān.²⁸

It is a fact that a new method should be followed in the evaluation of the narrations of Asbāb an-nuzūl in understanding of the Qur'ān. Thus, many narrations that have no right to stay in Tafsīr books will be cleared, and those who look at Tafsīr books to understand a verse in the Qur'ān will avoid encountering them and dealing with the news that has no basis. The Parable of Tha'laba, which had been conveyed to find the truth in the effort to comprehend Sūrat at-Tawba/the Chapter of the Repentance 9:75 had left the interpretations for understanding of the verse within the boundaries of this event. For this reason, the interpretations of the commentators on this subject were contradictory to each other and had limited the richness of the interpretation of the Qur'ān. However, if the parable which was known as Sabab an-nuzūl in this verse had been dealt with in the light of the proposed new principles, the richness of the Qur'ān's meaning would be understood because the richness of

²⁷ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 277-282.

²⁸ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 283-292.

our life, which will be enlightened with the Qur'ân, is possible with its rich interpretation and practical form.²⁹

3.The Third Book: *Tarihsellik ve Esbâb-ı Nüzûl (Historicity and Asbâb an-nuzûl)*

Tarihsellik ve Esbâb-ı Nüzûl (Historicity and Asbâb an-nuzûl) is the third book of *Kur'ân ve Bağlam (The Qur'ân and Context)* has given information about the problem of historicity and its explanation, it has also shed light on the subjects of the meaning, birth and development of the concept of historicity, how this concept will be transferred to our own culture and how it will be used. This work has included two main sections after the introduction, which has covered the problem of historicity and its explanation, the purpose, and the method of the research.

It is possible to summarize the information which has contained in the study as follows:³⁰

The conceptual confusion that has arisen when the concept of historicity, which has belonged to the Western culture, has a wide meaning content and is so closed and indistinct in our own cultural field, can only be resolved by touching on the adventure of the concept in history, its meaning contents, and usage areas.³¹

“What is historicity?” When we ask the question to ourselves, the first answer we have arrived at is that “historicity” is a concept belonging to philosophy. From this point of view, the question “What is the concept?” is the second question that should be answered. “The concept” is an idea, it is knowledge. Human beings have expressed an idea and knowledge only with some signs, that is, with language. When it has been expressed with language, it has determined the sign that it will load a piece of information and an idea in mutual form. When the concept has been expressed via language, the concept has been called “a term”. So, the concept is the mental design of something (an idea, a notion), and the term is the expression of the concept through language. “Historicity”, on the other hand, is the concept that has pointed to the thoughts and the ideas that have arisen as a result of the experiences of human being, who is an existent being who has made history, about the history and the mental activities that have taken a place on all the situations related to this field. In other words, historicity is related to a situation that a person has experienced personally with the possibilities and the abilities arising from the conditions of his existence, namely history. Therefore, while the philosophers had been engaged in the process of the mental activity on

²⁹ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 293-299.

³⁰ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 303-356.

³¹ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 303.

history, they had expressed an idea, a notion, and knowledge from the real history of human beings with the word historicity as a linguistic symbol. They had intensified the design of something or an idea related to the field of history and they had attributed to this word. It is difficult to give a satisfactory answer to the question of “What is historicity as a philosophical concept?”. The attempt to redescribe this concept, which is related to various fields such as philosophy of history, epistemology, hermeneutics, and linguistics, by almost all of the scholars and thinkers working in these fields has shown this difficulty.³²

The concepts of historicity and historicism had emerged in the process of the changes in the Science of History in terms of its aims, tendencies, and research tools between the centuries of XVII-XIX. Historicity and historicism are the concepts that had emerged in the West when the contrast between the Natural Sciences and the Humanities had turned into an epistemological conflict. Hegel was the first to use the concept of historicity in a philosophical sense. According to him, this concept has two meanings. These:

a) Historicity is the state in which everything that had happened in the past has continued its effect even though it had in the past.

b) Historicity is continuous historical effectiveness. For example, the historical character of the Greek spirit can be understood in terms of the ideas of freedom and beauty. In other words, historicity has meant the effectiveness that has made that era.³³

The Qur’ān has revealed its basic characteristics in the context of history and historicity, by making human beings as the main subject and having the main aim of being the guide for a human being. Because a human being is an entity that has tried to sustain himself by keeping permanent and distinct traces of the present that will always cost the past, and at the same time trying to find out where he had come from and what happened before him to confirm this day or the present time with yesterday. In other words, the human being is a historical being and this is one of the conditions of his existence. Therefore, the Qur’ān has told about human beings and society or the facts and the events related to them in almost every chapter. Thereby, the Qur’ān has seen history and the historical one as a field of human activity as a whole with the past, the time which is lived, and the future. Although this phenomenon had been criticized by some thinkers, it is a very natural phenomenon because the Qur’ān is a divine message that is compatible not only with the historical conditions of existence of human beings but also with all conditions of existence and has responded to those conditions. In other words, it is a sacred book that has appealed to nature with the concept of

³² Ahmet Nedim Serinsu, *Kur’ān ve Bağlam*, 304-309.

³³ Ahmet Nedim Serinsu, *Kur’ān ve Bağlam*, 310-317.

the Qur'ān and has taken into account the natural needs of human beings in the most perfect way. The relationship between the concepts of Asbāb an-nuzūl and historicity can also be evaluated in this context.³⁴

When we have talked about the style of the Qur'ān regarding the environment of revelation, we could have said that the Qur'ān has wanted to create the world view of society, the concepts, that are, all of the human actions, with the Divine message. This has meant that the deeds of the target audience, people who are the first addressee of the Qur'ān could be Asbāb an-nuzūl. Therefore, Asbāb an-nuzūl could be directly evaluated as intermediary evidence to show de facto which was in the process of the revelation and concrete life in the environment of the Divine orders. The meaning of this argument has shown that the revelation of the Qur'ān and the idea that it had been revealed, had answered many human problems that had existed in the social and spiritual framework (whether in Mecca or Medina) and people's desire to get rid of these problems. This situation had lasted for twenty-three years. With the completion of the revelation and the death of the Prophet Muḥammad, the phenomenon of Asbāb an-nuzūl, which is now a part of the revelation-human relationship, had come to an end.³⁵

The meaning of the word historicity as a term is diverse. Some of these are the form of the existence of the historical one and the dependence on time, and ephemerality. In the context of the form of the existence of the historical one, Asbāb an-nuzūl has taken the reality of the Qur'ān as a reality belonging to the environment of the revelation from people who had lived at that time, namely the Prophet Muḥammad and his companions, and the events that had occurred as a result of their doings and sayings. In other words, since a human being is a historical being, the relation of Asbāb an-nuzūl, which is the result of his actions, with the concept of historicity is inevitable. The events in the narrations have a tangible reality because they are *musnad-marfū'* news that had happened in the time and the place and had reached us with the sound narration. From this perspective, Asbāb an-nuzūl can be understood as the quality of the historical one. That is, "What kind of events had taken a place in the environment of the revelation, the questions had been asked, or how had been this verse or these verses revealed?" can be taken as an answer to these questions. At the point of adherence to time and ephemerality, which is another meaning, the qualities of Asbāb an-nuzūl parables, which are directly related to historicity, are time-dependent and ephemeral. In other words, the deeds of the parables and people that had caused the revelation are historical.

³⁴ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 318-337.

³⁵ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 336.

However, it is not correct to approach Asbāb an-nuzūl with this understanding because the Qur'ān and Asbāb an-nuzūl relationship is not just historical information. The revelation of the Qur'ān has a message that has not rejected human beings and their conditions of existence, on the contrary, it has affirmed the conditions of the existence of human beings and has allowed a human being to develop it by reaching his consciousness. The fact that Asbāb an-nuzūl is a historical fact and its dependence on history are two different things because Asbāb an-nuzūl should also be considered as a religious phenomenon, the truth and the wisdom is the reality, which is independent of historicity. Forasmuch, Asbāb an-nuzūl is the original commentary-the original history. The original history, which will be written with the narrations of Asbāb an-nuzūl, will allow following the century of the revelation in the most authentic way. The aforethought history to be written with the narrations of Asbāb an-nuzūl which had been made for the field of Tafsīr will also broaden the horizons of people who want to understand many human activities and the Qur'ān. While the original history has shown the integration of the Qur'ān-human being-life, the aforethought history has shown how the original history has been adapted to the place and the time, that is, the Qur'ān is livable. All these will contribute to the consciousness of human beings by allowing determining the history of human activities and behaviors in the writing of the *sīrah*-history.³⁶

The relationship between Asbāb an-nuzūl-the concept of historicity should be viewed in the context of the place of Asbāb an-nuzūl in the integrity of the Qur'ān and human being as a historical being.³⁷

In conclusion, it should be noted:

a) The issue that should be especially emphasized in the relationship between Asbāb an-nuzūl and the concept of historicity is that the Qur'ān is not an abstract thought or way of thinking, but a guide that had lived is livable and will be lived, which has coincided with the essence of a human being.

b) When using concepts belonging to other specific cultures, the dates, contents, and worldviews of the users should be taken into consideration.

c) Scientists and thinkers who prefer these concepts should both adopt such an approach and describe the concept that they use. Otherwise, the discussion between those who use these concepts and those who have difficulty for understanding them or those who do not want to understand them will not be on a constructive basis. Such a situation has meant a negative thinking environment in the hope of restructuring Islāmic thought. A constructive

³⁶ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 338-342.

³⁷ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 343-349.

environment for discussion can be created if the authors reveal the meanings which they attribute to such focal concepts that they use and prefer clearly.

d) The sciences in the Humanities and Social Sciences such as Hermeneutics (the Science of Commentary/Interpretation), Semantics (the Science of Meaning), and Linguistics (the Science of Language) should also be utilized. It is possible to benefit from such sciences, to adopt new concepts from these fields to our specific culture, to internalize them, that is, to be able to live these concepts, by the dominance of the aforementioned attitude.

e) Such an approach has been also needed so that understanding of history in the Islāmīc culture and understanding of history in the Western culture can benefit from each other as two separate considerations of history as a human science.

f) In this way, it is possible to benefit from Asbāb an-nuzūl in the writing of historiography as a historical phenomenon in the most accurate way.³⁸

Conclusion

This comprehensive book that the concepts, fields, dimensions, functions, and benefits of the Qur'ānic Sciences and Asbāb an-nuzūl have been defined; the Science of Asbāb an-nuzūl has been presented with a different perspective, a current interpretation, a practical point of view and an applicable plane based on a new approach; the results of the information in understanding the Qur'ān have been evaluated together with its various aspects in the means of an applied method, is an extremely valuable work which has been prepared and planned for the benefit of the researchers who are in the aim and effort to understand the Qur'ān.

This study has aimed to examine how the researchers who research Social Sciences, Basic Islāmīc Sciences, Tafsīr, and various interdisciplinary fields in the scientific journey can benefit from the classical methods and the modern methods and the Science of Asbāb an-nuzūl at a more efficient style, how they can evaluate the narrations at a more accurate level in accordance with which principles, how they can interpret the past, the present and the future at a more clear way, how they can create more qualified and different products in the field of science. Additionally, it is extremely valuable fundamental resource that has determined a unique and original method within the scope of the current works too.

This work has the feature of being the pioneer in its field and it has still maintained this characteristic by having an unusual structure, plan, and form of expression, combining

³⁸ Ahmet Nedim Serinsu, *Kur'ân ve Bağlam*, 350-351.

both theoretical knowledge and practical application in a field that has not been encountered before compared to its contemporaries, especially in the field of Tafsîr.

In the work, substantial information has taken a place in this work with notable details related to the subjects of how to benefit from the Science of Asbâb an-nuzûl, how to get out of the abundant and unsystematic information, how to classify this information, and how to use them where they are necessary, how to analyze data and the methods containing history-current-religion-culture-interpretation, how to apply in within the framework of which principles, the whatness and the nature of the concept of historicity, its historical adventure, its usage areas and how it can be transferred to our culture.

According to our opinion, clear, comprehensible, and fluent language transfer in the work in which the classical resources and the modern sources and the subjects have been discussed, the style of expression and wording that have drawn attention with the question-answer method, connected with the verses in an up-to-date manner, dominated the fields of education, philosophy, and formation, and aroused the reader's curiosity with the methods in these fields have provided a better comprehending and understanding of the contents, the aims and the practical application examples of the subjects.

The method of analysis of the three-book volume, although they are interconnected and bounded, has ensured that it has differed from its contemporaries in terms of drawing a successful boundary, setting a framework, and developing a standard, despite all of its intense content.

The proposal of the new edition of the updated version of the work, which is a more concise, more clear, more explicit, and shorter form with different subjects and practical examples is our modest suggestion that will increase success and continue the series with modern and up-to-date application techniques.

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