

NUZŪL AL-QUR'ĀN: GRADUALIZATION PROCESS AND LIVING GUIDELINES FOR INDONESIAN SOCIETY

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Abstract

The discussion of this article is related to the nuzul Qur'an. The Qur'an was revealed to answer all existing problems. So every verse that is revealed, must be understood by humans as the context, problems, challenges, and phenomena they are facing. The Qur'an is the word of God that has been delivered to the Prophet Muhammad for his people. The purpose of this research is to find out the process of gradualization of the Qur'an and the Qur'an is a guide to life for them. This research method uses a qualitative method, using library research, namely by examining materials from theories related to the problems discussed based on books related to the nuzul of the Qur'an that can support or support the author's research, and with primary data sources are selected verses of the Qur'an related to the nuzul of the Qur'an. The researcher found that the nuzul of the Qur'an is very meaningful for the life of the people. The author concludes that

the Qur'an itself was revealed to all people for their salvation in this world and in the hereafter. And the lowering of the Qur'an there are many wisdoms given by Allah as a guide to the lives of people on this earth, especially for the people of Indonesia.

Keywords: Nuzul al-Qur'an, Gradual, Indonesian Society

Introduction

Nuzul al-Qur'an (the descent of the Qur'an) is the event where the beginning of the descent of the Quran from *lauh al-mahfuz* to the *sama' al-dunya* (heavens of the world) to the Prophet Muhammad in stages, but the Qur'an was revealed gradually (*munajjaman*). The revelation of the first verse of the Qur'an, namely QS. al-'Alaq [96]: 1-5 through the angel Gabriel, in Hira Cave, Jabal Nur. Regarding the time of the revelation of the Qur'an itself, various opinions differ. The gradual decline of the Qur'an is a vital phase in the effectiveness of Islamic preaching (Mahmud, 2016; Riyani, 2016). Islam was readily accepted and absorbed by humans with the revelation not all at once. The Qur'an was revealed in Mecca and Medina, considering the community's social, cultural, and graphic background (Syarif, 2017). The verses come down with clear explanations for human life and provide evidence that leads humans to the right path (*sirat al-mustaqim*). By studying the Qur'an, knowledge will expand, and human insight and outlook will be broadened. They will discover new perspectives and paradigms contained in it and new things as corrections to human life (Manna, 2005). If a believer studies the content of the Qur'an more deeply, it will encourage him to believe more in the truth and uniqueness contained in it; everything that happens is the greatness of Allah over all His creation (Dwi Kurniasih, 2020).

This article attempts to review the history of the revelation of the Qur'an and how the messages of the Qur'an were able to build a new social order based on the instructions of the Qur'an.

In this research, researchers will review the gradualization of the Qur'an and its guidelines for the general public, especially Indonesian society. From an Islamic perspective, the Qur'an is the primary source for Muslims, which functions as a guide for life in the world and life in the afterlife. It is hoped that this article will return us to a comprehensive understanding of the basic meaning of Islam so that we can come to a wiser understanding of the conditions of modern society by reflecting on the purpose of the Qur'an as a guide to the life of Muslims and opening up new horizons regarding the very related *nuzūl al-Qur'ān*. With a perspective on people's lives with the latest concepts encountered by researchers in this research

Research on the *nuzūl al-Qur'ān* is not the first research. Several researchers previously raised this theme. For example, Muizzatul Hasanah's research theme is "Studi Nuzulul Qur'an Dalam Kajian Al-Qur'an". In his research, Muizzatul tried to reveal that the revelation of the Qur'an was a significant event as the only revelation that still exists today. Researchers analyze the development of the *nuzūl al-Qur'ān* that occurred during the time of the Prophet Muhammad. This research resulted in the conclusion that studying the history of the revelation of the Qur'an is an integral part of understanding the message contained in the Qur'an completely and comprehensively; history as a source of knowledge reveals past events (Hasanah, 2022). There is also Mahmudah Noorhayati's research titled "Nuzulul Qur'an dan Sejarah Diturunkannya Al-Qur'an", where Mahmudah's research is also a continuation of previous research. In his research, Mahmudah also analyzed the nuzul of the Qur'an. This research also provides information that has yet to be answered in previous research. Mahmudah's research concludes that the revelation of the Qur'an indicates critical reasoning and careful efforts to search for the truth, an explanation of the causes and origins of the revelation of the verses of the Qur'an. There is also Abu Bakar with the research title "Nuzul Al-Qur'an: Proses Gradualisasi".

The conclusion that the radicalization of the revelation of the Qur'an, which parallels the anthropological and psychological aspects of society, has strategic value in efforts to organize contemporary society (Bakar, 2014).

From the previous research above, no researcher has yet focused on the revelation of the Qur'an as a way of life for society in general and Indonesian society in particular. This is where researchers find novelty compared to previous research.

The research uses qualitative research methods in the form of a literature review. The data was obtained from two primary and secondary data. Primary data is in the form of data from the Qur'an. In contrast, secondary data is taken from supporting data related to the theme, such as journal articles, papers, etc. The data analysis technique from this research uses content analysis, namely scientific analysis of the content of a communication message. The content analysis technique is a research technique for making inferences (the process of drawing conclusions based on considerations made previously or general considerations) that can be replicated and valid (truth) of the data with attention to the context. Content analysis is a research method that discusses the content of written information (Basid & Rahmah, 2023).

Terminology of *Nuzul al-Qur'an* and Guidelines for Community Life

Nuzul al-Qur'an is a combination of two words that, in Arabic, are called the form of *idbāfah*. The meaning of *Nuzul al-Qur'an* cannot be interpreted literally, where the meaning is to descend from a high place to a lower place. However, the null Quran is interpreted in a magazine way, namely the revelation to the Prophet from the unseen world through the intermediary of the angel Gabriel (Munjin, 2019). The Qur'an is a guide for humans regarding guidance related to aqidah. The explanation of this guidance in terms of details of the Shari'a, with the revelation of the Qur'an in the month of Ramadan, indicates that it is highly

recommended to read and study the Qur'an during the month of Ramadan. Those who study it are expected to receive guidance and understand and apply the explanations. By reading the Qur'an at that time, the person concerned prepares the container of his heart to receive Divine guidance thanks to spiritual food—not physical—which fills his heart. His soul will become brighter; his mind will be so clear that he can distinguish between correct and false (Masduki, 2017).

Allah has revealed the Qur'an to the Prophet as a Muslim life guide. So, the first time this glorious revelation came down was on the night of Lailah al-Qadar. The Qur'an is the first and primary source of aspects of Muslim life and guidance for mankind to achieve happiness in life in this world and the hereafter. The Qur'an is a perfect, holy book that is second to none, which Allah revealed to the noble Prophet through the intermediary of the noble angel, namely the Angel Gabriel, so that we can enjoy the privileges of the revelation of the Qur'an, and we can even enjoy every letter, words, sentences from the holy verses of the Qur'an which are profound depending on the quality of knowledge of the reader of the Qur'an (Syarif, 2017).

The Qur'an was conveyed to the Prophet Muhammad through the *inzāl* process of realizing the Qur'an (*izhār al-Qur'ān*). The method used was that Allah taught the angel Gabriel, and then the angel Gabriel conveyed it back to the Prophet Muhammad. Some scholars differentiate between *al-inzāl* and *al-tanzīl*. The word *al-inzāl* means the process of sending the Qur'an down to *al-lauh al-mahfūz*, while the word *al-tanzīl* means the process of conveying the Qur'an from *al-lauh al-mahfūz* to the prophets through the Angel Gabriel. There is an opinion that says the word (انزله) *anzālnahu* consists of the words (انزل) *anzala*/has lowered, (نا) *na* which is a substitute for the name of many second persons, and (ه) *hu* which is a substitute for the single name of the third person. The word (انزل) *anzala* is taken from the word (نزل)

nazāla, namely descending or moving from a high place to a low place, both materially and immaterially. Another form that is also taken from this word is (نزل) *nazzāla* (Bakar, 2014).

The Qur'an was revealed to guide humans towards a clear goal and a straight path by upholding the principles of life based on faith in Allah and His message (Mahmud, 2016). It also tells about things that have happened in the past, current events, and future news that not everyone knows about. Most of the Qur'an was initially revealed for this general purpose. However, the lives of the companions with the Messenger of Allah have witnessed many historical events, sometimes even special events that occurred among them that required an explanation of Allah's law or were still not clear to them. Then, they asked Allah's Messenger to find Islamic law regarding this matter. So, the Qur'an was revealed for that special event or the question that arose. Something like that is called *asbāb al-nuzūl* (Aisa & Ramadhan, 2019).

The Process of the Revelation of the Qur'an

It is proof of the greatness of the Qur'an that it was revealed in a way that was not experienced in the previous Heavenly Scriptures. What is meant by the stages in the revelation of the Qur'an is the orderliness of the phases in which it was conveyed from the side of Allah to the prophet Muhammad. This Holy Qur'an is different from previous holy books. Because the Qur'an was revealed in stages, it indeed shows its miracles. Moreover, besides that, his delivery was extraordinary. The first revelation of the Qur'an on the night of *lailah al-qadr* was a notification to the higher realms consisting of angels of the glory of Muhammad's people (Munjin, 2019). About the gradual revelation of the Qur'an, it is explained by Allah in his words, QS. al-Isrā' [17]: 106, which means: "*And (it is) a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have*

revealed it by (successive) revelation” (Q.S. Al Isrā’ [17]: 106) (Mahmud, 2016).

However, the gradual revelation of the Qur’an was criticized by disbelievers. Allah says in QS. Al-Furqān [25]: 32, which means: “*And those who disbelieve say: Why is the Qur’an not revealed unto him all at once? (It is revealed) thus that We may strengthen thy heart therewith; and We have arranged it in right order*”. According to the opinion of disbelievers and polytheists, books that come from God are usually revealed all at once. They doubt the Qur’an because it was revealed in a different way than other divine books. So they asked the question: Why was the Qur’an not revealed all at once? To answer their questions, Allah has explained in the verse above (QS. Al-Furqān [25]: 32) where it is explained that one of the lessons of the Qur’an was revealed in stages, one of which was to strengthen the Prophet’s heart in receiving and conveying the words of Allah to humanity (Dwi Kurniasih, 2020).

The Qur’an was Revealed all at Once (*Jumlatan*)

At this first stage, Allah says in QS. Al-Burūj [85]: 21-22:

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ، فِي لَوْحٍ مَّحْفُوظٍ

“Nay, But it is a Glorious Qur’an (21) On a Guarded Tablet (22)”.

In some interpretations, the word *lauḥ al-mahfūẓ* is equated with *kitābin maknūn* which means the Book of awake (Mahmud, 2016). However, in general *lauḥ al-mahfūẓ* is a place where everything related to Allah’s *qada’* and *qadar* is stored. All things that have happened or will happen in the future (Hasanah, 2022). Several verses that explain the revelation of the Qur’an in *jumlatan* (at once) include Allah also saying in QS. Al-Baqarah [2]: 185:

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ

“The month of Ramadan in which was revealed the Qur’an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong)” (QS. Al-Baqarah [2]: 185).

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

“Lo! We revealed it on the Night of Predestination” (QS. Al-Qadr [97]: 1).

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبْرَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

“Lo! We revealed it on a blessed night – Lo! We are ever warning” (QS. Al-Dukhān [44]: 3).

The three verses above are consistent because the blessed night is the night of Qadar in Ramadan. The *ẓāhir* of these verses seems to be at odds with the reality of the Prophet’s life because the Qur’an was revealed to him over twenty-three years ago (Dwi Kurniasih, 2020).

In this regard, there are three opinions of the ulama, namely: first, this opinion was stated by Ibn Abbas and other friends, this is the opinion of the majority of ulama, that what is meant by the revelation of the Qur’an in these three verses is that it came down simultaneously to Bait al-Izzah from the sky lowest to glorify his position among the angels. After that, the Qur’an was revealed in stages to the Prophet over twenty-three years (Yunan, 2020). Second, this opinion was narrated by Al-Sya’bi, who said that what is meant by the revelation of the Qur’an in the three verses above is the beginning of its descent to the Prophet (Yunan, 2020). The Qur’an was first revealed on the night of

Lailah al-Qadr in Ramadan. This is the meaning of the blessed. After that, the Qur'an was revealed in stages following events and occurrences over almost twenty-three years (Rafiq el- Mazni, 2015).

Third, this opinion is related to the revelation of the Qur'an all at once, namely that the Qur'an was sent down to the lowest heavens in the twenty-three nights of *Lailah al-Qadr*. On every night of *Lailah al-Qadr*, Allah sends down a part of the Qur'an that Allah revealed during the year. The part of the Qur'an that descended on the night of *Lailah al-Qadr* to the lowest heavens for one year and then gradually descended to the Messenger of Allah within that year. This third opinion is part of the interpretation of *ijtihad*. However, there is nothing to support this opinion. Meanwhile, the second opinion does not contradict the first opinion narrated by Ibn Abbas (Manna, 2005).

Some scholars say that the wisdom of sending down the Qur'an at once (*j umlatan*) is to glorify the position of the Qur'an and glorify the Messenger of Allah who received it. Therefore, revelations came down gradually to strengthen the heart of the Messenger and comfort him and to follow events and happenings until Allah perfected this religion and fulfilled His blessings (Dwi Kurniasih et al., 2020). Even in the 14th century, there was the influence of individualism, which was then given a divine touch by the Prophet Muhammad; at that time, the moral crisis was significantly damaged, so the Prophet Muhammad was sent with the great book of the Qur'an, which would give birth to praiseworthy and noble morals and even be strengthened. The Prophet's morals are the Qur'an.

The Gradual Revelation of the Qur'an (*Munajjaman*)

Allah says as follows:

وَأَنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ، زَلَّ بِهِ الرُّوحُ الْأَمِينُ، إِلَى قَلْبِكَ لِتَكُونَ مِنَ
الْمُنذِرِينَ، بِلِسَانٍ عَرَبِيٍّ مُبِينٍ.

“And lo! it is a revelation of the Lord of the Worlds. Which the True Spirit hath brought down. Upon thy heart, that thou mayst be (one) of the warners. In plain Arabic speech.” (QS. Al-Shuarā’ [26]: 192-195).

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى
وَبُشْرَىٰ لِلْمُسْلِمِينَ

“Say: The holy Spirit hath delivered it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah)” (QS. Al-Nahl [16]:102).

The verses above show that the Qur’an is *kalamullah* with its Arabic pronunciations. The angel Gabriel lowered it into the heart of the Messenger of Allah. Moreover, what is meant by the descent of the Qur’an here is not its first descent to the lowest heavens because what is meant is its gradual descent. The expression using the word *tanzīl*, not *inzāl* shows that what is meant by descending is descending gradually and gradually (Al-Qathan, 2021; Rafiq el- Mazni, 2015).

Regarding this matter, the ulama has three primary schools of thought: the First Madzab, the opinion of Ibn Abbas, and several ulama, which are used as references by most ulama. In their opinion, what is meant by the revelation of the Qur’an in the three verses above is the descent of the Qur’an at the same time in Bait al-Izzah in the heavens of the world so that the angels respect its greatness. Then, the Qur’an was gradually revealed to our prophet Muhammad over twenty-three years. This is by events and happenings from when he was sent until his death. He lived in

Makkah since he was sent for thirteen years, and after that, he emigrated and lived in Medina for ten years (Rafiq el-Mazni, 2015). This opinion is based on authentic news from Ibn Abbas in several narrations. Among other things, Ibn Abbas said: “The Qur’an was simultaneously revealed to the heavens of the world on the night of *Lailah al-Qadr*, and then after that, it was revealed for twenty years. Then he read: The disbelievers did not come to you with something strange, but we brought you something true and the best explanation (QS. Al-Furqān [25]: 33). We have revealed the Qur’an gradually so that you can recite it slowly to people, and we have revealed it part by part (QS. Al-Isrā’ [17]: 106).

The Second Madzab, namely that narrated by Al-Sya’bi. They say that what is meant by the revelation of the Qur’an in the three verses above is the beginning of the revelation of the Qur’an to the Prophet. The beginning of the revelation of the Qur’an began on the night of *Lailah al-Qadr* in the month of Ramadan, which is a blessed night. The decline continued after that gradually, according to events and happenings, for approximately twenty-three years. In this way, the Qur’an has only one way of descending, namely descending gradually to the Messenger of Allah, because this is what is stated in the Qur’an: “And we have sent down the Qur’an gradually so that you read it slowly to the people and we took it down piece by piece” (QS. Al-Isrā’ [17]: 106) (Rafiq el- Mazni, 2015).

The Third Madzhab that the Quran was sent down into the heavens of the world during the twenty-three nights of *Lailah al-Qadr*, where every night during the nights of *Lailah al-Qadr* there is something that Allah has determined to be revealed every year. The number of revelations that were sent down to the heavens of the world on the night of *Lailah al-Qadr*, for a whole year, was then revealed gradually to the Prophet throughout the year. This school of thought results from the ijihad of some mufasir but has no evidence (Rafiq el- Mazni, 2015). As for other heavenly books,

such as the Torah, the Gospel, and the Zabur, they came down in their entirety, not in stages, as indicated by the word of Allah, “and the disbelievers said, “Why was not the Qur’an revealed to him all at once? Thus, so that we strengthen your (Muhammad’s) heart with it and we recite it tartil (gradually, slowly and correctly) QS. Al-Furqān [25]: 32 (Manna, 2005)

In the words of Allah above, the gradual revelation of the Qur’an was met with ridicule from disbelievers. According to the opinion of those who disbelieve and the polytheists, the books that came from God should have been revealed all at once. They doubt the Qur’an because it was revealed in a different way than other divine books. So they asked the question: Why was not the Qur’an revealed all at once? To answer their questions, Allah has explained in verse above (Q.S. Al Furqān [25]: 32) where it is explained that one of the wisdom of the Qur’an was revealed in stages, one of which is as a form of strengthening the heart of the Prophet Muhammad in accepting and convey the word of God to mankind (Hamid, 2017).

As we know, everything that Allah wills contains wisdom and has a purpose. Likewise, with the process of the periodic revelation of the Qur’an. Among the lessons or objectives are as follows: (1) To strengthen the heart of the Prophet Muhammad in receiving and conveying the words of Allah to mankind. In carrying out his work or mandate as a Messenger, Rasulullah often faced obstacles and challenges, which could also comfort his heart when facing difficulties, sadness, or resistance from unbelievers (Yunan, 2020); (2) It was a miracle for the Prophet to answer and break the challenge of the disbelievers. Often, these groups of disbelievers ask questions to weaken and challenge you, even to test the Prophethood of the Prophet. They once asked about when the apocalypse would come (Amroeni, 2017); (3) Make it easier for the Prophet to memorize the pronunciation of the Qur’an, remembering that the Qur’an is not poetry or prose but the words of Allah, which are very heavy in meaning and,

therefore, require intense memorization and study. To read it to the people and explain and give examples of its implementation. If the Qur'an were revealed all at once, it would undoubtedly be burdensome for the Prophet to have to read and explain it (Manna, 2005); (4) It was more accessible than memorizing, recording, and understanding the Qur'an. The gradual revelation of the Qur'an made it easier for the Prophet to memorize and understand it, especially as the Prophet was very afraid that the Qur'an did not remain in his heart. This positively impacted his people because, at the time of the Prophet, writing and reading were very rare. They rely on the power of reason to memorize (Dwi Kurniasih et al., 2020); (5) To provide the best possible opportunity for Muslims to gradually abandon negative mental attitudes or Jahiliyah traditions (Al-Qathan, 2021); (6) Respond to community problems. This explains what the community needs according to the conditions and problems they face; (7) Knowing *nasikh* and *mansūkh* in verses of the Qur'an relating to law (Manna, 2005); (8) Provides a huge influence in the process of Islamic da'wah and the formation of the Ummah. In the Mecca period, verses related to Tawhid and social justice were first revealed. Only in the Medina period were verses regarding law in various aspects of life revealed, including family law, property, crime, and government. Legal verses were revealed periodically according to the conditions of society at that time. Another external benefit was to make it easier for the Prophet's followers, most of whom could not write, to memorize.

The radicalization of revelation provides a significant illustration that the structure that the Qur'an wants to build is only an absolute one-off package if going through a responsive process and is separate from existing socio-political developments. Even though the Qur'an is a law source, the Qur'an is not a legal document that can be directly adopted (Dwi Kurniasih et al., 2020).

The Wisdom of God's Revelation Came Down Gradually

Everything Allah has ordained must have wisdom and a purpose that most people do not know about. When Rasulullah carried out the duties and mandate Allah gave him, he often encountered these obstacles. Apart from that, the revelation of noble revelations can comfort his heart when he encounters challenges conveying his noble duties (Amroeni, 2017; Yunan, 2020). Allah explained to the Messenger of Allah how the prophets before him were also lied to and hurt by their people, but they were always patient until Allah's help came to them, and their people were very arrogant: *We know well how their talk grieveth thee, though in truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah. Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before)* (QS. Al-An'ām [5]: 33-34).

Moreover, it was a miracle for the Messenger of Allah to answer questions and break the objections of the disbelievers whose aim was only to oppose and test the Prophethood of the Prophet for his preaching. To give the best possible time to the Muslims so that they are ready to abandon the mental attitude of their Jahiliyyah tradition. Because the Qur'an was revealed gradually, it encouraged and helped the Messenger of Allah internally to continue the noble process of preaching (Hamid, 2017; Mahmud, 2016). When the Qur'an is revealed gradually, it will be easier for other people to study it little by little. It will be easier for people to memorize the Qur'an, study and understand the meanings, and practice its content as proof that The Qur'an is indeed the words of Allah, not the words of the Prophet. Apart from strengthening the heart of the Messenger of Allah, he also strengthened his followers who lived during his time and enjoyed the bitterness and sweetness of upholding the sentence of monotheism.

Benefits of the Gradual Revelation of the Qur'an in the Education of Indonesian Society

There are two essential principles in the teaching and learning process: (1) paying attention to the level of students' abilities and (2) developing students' minds, bodies, and souls with guidance that leads to better outcomes. If we trace the wisdom of the gradual revelation of the Qur'an, we will find something that will equip us to maintain the two principles (learning and teaching) mentioned earlier. The reason for the gradual revelation of the Qur'an was to educate Muslims slowly in order to improve their souls, straighten their morals, build a strong personality, and provide good results with Allah's permission for the benefit of Muslims as a whole (Manna, 2005).

Educational methods that pay attention to students' abilities in each phase of education or pay attention to the mental and physical aspects of personality are successful. On the one hand, explaining and differentiating the goals of intellectual, spiritual, moral, and social education can all be differentiated but cannot be separated. Everything leads to efforts to achieve Allah's approval. This explanation emphasizes that no one knows about humans except Allah, the Almighty Creator (Manna, 2005; Rafiq el- Mazni, 2015). Teachers who do not give their students scientific material at the appropriate level so that it burdens them, or convey something that they do not understand and ignore their deviant condition so that the teacher acts harshly towards them and overcomes problems without patience and teacher steps like this, this is the teacher who fails to change. The teaching and learning process becomes cross-knit. Education does not aim to educate humans only in intellectual aspects. More than that, education must be oriented towards the ultimate goals of human life. Education must strive to awaken humans who were born in a pure state. The instructions behind wisdom are gradually an

excellent example of compiling educational curricula, applying the best ways in learning methods, and developing learning criteria (Al-Qathan, 2021).

Gradualization of the *Nuzul al-Qur'ān* and the Formation of the Indonesian Muslim Community

Allah says in surah al-Isrā' [17]: 106 which means: "*And (it is) a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by (successive) revelation*". The Qur'an was revealed gradually accompanying the Prophet's preaching throughout ± 23 years. This very intense lesson implies that all the Prophet's words and actions were guided by revelation. The revelations that come down provide directions and guidance as well as solutions to the context of the problems faced by society. Therefore, if we want to understand the Qur'an, we must also know the ins and outs of the history of the Prophet Muhammad as the bearer of the message of the Qur'an.

Muslims cannot be separated from history because it is through history that they can know the ins and outs of previous problems. Because history for Muslims is very important. History for Muslims is an attempt to find *ibrab* from their teachings. To understand Islamic teachings, two essential things must be considered and studied: the Qur'an as the source and guide for these teachings and the Sunnah of the Prophet as the bearer of the message. The importance of studying early Islamic history is to understand the Qur'an from the beginning of its revelation to understand the context behind the revelation of the Qur'an. The most important thing about this historical presentation is that Muslims can learn lessons and wisdom from this historical journey. As stated in the Qur'an, QS. Yusuf [12]: 111, which means; "*In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe*" (Riyani, 2016).

History is not just an ordinary story but something that contains extraordinary lessons. History also contains logic and can explain (explanatory power) things that are contemporary problems. History can guide attitudes and actions in the present and future (Riyani, 2016). As a guidance book, the Qur'an is very appreciative in accompanying the journey of human history. This is reflected in the differences in the text of the Qur'an in terms of content and language style used between the Mecca period and the Medina period. The Makkah (first) period was the development of a new society as a reaction to the old society. In this period, the text of the Qur'an is more focused on establishing the basics that build awareness of something that the new reality that the text wants to form, which contains changes and improvements in society that are implemented little by little (Mahmud, 2016).

In the economic field, Mecca is a busy trading area, but in this city, there is also exploitation of the weak (enslaved people and coolies). The Makkah nobles only concentrated on making maximum profits without caring about other people because their pleasure in accumulating wealth made them insensitive to the social problems around them, such as poverty and hunger. The Qur'an also criticizes their habits a lot. Then, the Qur'an gives directions on how to behave towards weak people by encouraging them to love orphans, pay attention to people experiencing poverty, and help oppressed people by giving zakat and alms to them (Riyani, 2016).

As in QS. al-Taubah [9]: 60 which means: *“The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise”*. Islam teaches living in a society based on equality and brotherhood. Help each other in virtue and eliminate the nature of revenge. Eliminating differences and *asābiyyah* between each tribe. These teachings, of course, received opposition from people who felt their existence was threatened by the Prophet's mission.

Opponents of the Prophet's mission caused the criticisms. Verses about warnings for people who deny and doubt the teachings of the Prophet Muhammad appeared a lot in the early Islamic era. A warning about the habits they have been carrying out with depictions of the torment and torment of hell in the afterlife. Giving this warning is necessary to make people aware of the accountability of their deeds to Allah in the afterlife. This warning is also helpful so people can correct their behavior as early as possible before it is too late. Apart from providing warnings, Islam also gives "prizes" to followers of the Prophet's teachings through good news about great rewards, life's glory, and eternal heaven. This good news is usually shown to pious people (Masduki, 2017).

Like the phenomena that occur in Indonesian society, the disasters and problems that occur in the national and state life of Indonesian society today often involve moral issues that are increasingly fragile. The phenomenon of conflict at the level of honorable leaders, fighting, involvement in corruption, and womanizing are increasingly far from Quranic values. We are very concerned that state officials and politicians are increasingly enthusiastic about committing fraud. Where law enforcers also violate the laws and regulations they have made. It also happens that the education business is on a large scale without prioritizing the interests of the Indonesian nation and state, which still has a low level of education. As a result, many teenagers, pupils, and students are involved in brawls, acts of violence, pornography, free sex, drugs, and other juvenile delinquency. Where the symptoms of a broken home are increasing in society, and the relationship between husband and wife, parents and children becomes disharmonious, resulting in arguments, fights, and even ending in murder. Domestic violence (KDRT) is rife within families, and the sale and kidnapping of children is increasingly familiar with the growing strength of child trafficking syndicates globally (Rostitawati, 2015).

This phenomenon occurs because they do not use the Qur'an as a guide in their lives; whether in worship, work, or interacting with each other, they do not do it well. However, they chat only about the world, dignity, position, and so on (Hardiyati, 2019). This phenomenon shows that they failed to develop the values of the Qur'an, and they did not understand the meaning of why the Qur'an was revealed, so those in their family, school, or community environment did not have comfort in it. We often judge children's success in education based on high grades at school, then graduate with satisfactory grades, and immediately get a high-paying job and become rich (Roni et al., 2021). We often use pragmatic and materialistic measures of success. The aim of education should be to form a complete human being, to make students better and more beneficial for the religion and nation, to have good ethics and practice good manners, and to respect fellow human beings by making the Qur'an the benchmark for their lives.

The Qur'an is the primary source for Muslims, which functions as a guide for life in this world and life in the afterlife. However, do we understand the universal teachings of the Qur'an in our lives today? Modern life, with all its rapid changes in various fields of life, social, economic, political, and even Muslim thought. Moreover, can the conceptions of the Qur'an still be used in finding solutions and therapies for social unrest caused by modernity and social change? We need to know that the Qur'an is a teaching primarily interested in producing the correct moral attitude for human actions. Social challenges and pathologies have always existed and will always appear along the journey of human life. Therefore, humans must have guidance and must continue to be guided.

So, the revelation of this guide to life (the Qur'an) makes individual humans aware of their position as servants of Allah, their function in society, and their responsibilities in life. Therefore, humans must interrelate and interact with each other in social life. Research results have proven that humans are social

creatures who cannot live alone. That is why Islam teaches about equality, brotherhood, cooperation, and deliberation, which can shape society into a complete community of life (Gunawan et al., 2022). History has depicted that a Muslim's closeness to the Qur'an can improve social order and increase societal peace. It is common knowledge in the world community that Indonesia is a country with a Muslim majority. So, the best implementation in this case is to make the Qur'an a guide to life for every individual in the community in various aspects of life because the Qur'an explains the rules of life for both Muslims and non-Muslims. The first step to making the Qur'an a guide to life is to be disciplined in reading and interpreting the verses (Riyani, 2016).

Conclusion

Muslims cannot be separated from history because it is through history that they can know the ins and outs of previous problems. Because history for Muslims is meaningful, it is an effort to find *ibrab* from its teachings. Even though the Qur'an is a divine presentation, the Qur'an is essential for the ordering of the world, especially for mankind. He appreciated the Al-Qur'an itself in the form of stages of revelation, which had strategic value and many meanings. Receiving revelation is given great attention as a vital role in the success of the Qur'an mission. Aspects of kinship ties and social character are essential highlights in the next stage. The social arrangement begins with the moral ties of the Qur'an towards a more meaningful life order. The absoluteness of the Qur'an cannot be separated from its responsive factual relativity. Gradualization of the revelation of the Qur'an, which parallels anthropological aspects and guidelines that have strategic value in efforts to organize contemporary society, Indonesia.

The study of the results of this research is very limited to current Indonesian society. Therefore, it is hoped that future researchers will develop the concept of this research by expanding the object of their research to the process of radicalization of the

Qur'an and the life guidelines of society in general and Indonesian society in particular. For the sake of the development of this research, it is hoped that there will also be comparisons in the perspective of thematic interpretation of the influence of the nuzul al-Qur'an in various aspects of life. So that it can complete the conclusions produced by this research.

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