

## The Application of the Genetic Approach in the Tafsir Tarjuman Al-Mustafid by al-Fansuri, A. R: A Study the Sabab Nuzul Ayah, fourth juz' of al-Quran in Tafsir Tarjuman al-Mustafid

Mohd Sholeh Sheh Yusuff, Syahiza Arsad, Yusuf Haji-Othman  
Universiti Islam Antarabangsa Sultan Abdul Halim Mu'adzam Shah (UniSHAMS) Kuala Ketil  
Kedah, Malaysia

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### Abstract

The scholars define the events behind the decline of the verses of the Qur'an as the sabab nuzul ayah. Knowledge of the sabab nuzul ayah is an important matter that needs to be known by the Muslim community, especially the students of the Qur'an. Al-Fansuri, A. R. when writing Tafsir Tarjuman al-Mustafid has included data on the sabab nuzul ayah in interpreting the holy verses of the Qur'an. Even so, he did not cite clear reference sources for the data and facts stated. Therefore, this study aims to identify the sources of reference for the data related to the sabab nuzul ayah found in the Tafsir Tarjuman al-Mustafid. To find out the source of the data, the researchers used a genetic approach in a comparative study introduced by Goldman (1967). This study also only focuses on the fourth juz' of al-Quran in Tafsir Tarjuman al-Mustafid as an initial effort towards refining the content of the work and then will be expanded to other juz's. The results of the study found that seven works are referenced by Al-Fansuri, A. R. when discussing the sabab nuzul ayah in Tafsir Tarjuman al-Mustafid, namely Tafsir al-Jalalayn, Tafsir al-Khazin, Tafsir al-Tha'labi, Tafsir al-Wajiz, Tafsir al-Baydawi, Tafsir Mujahid and Tafsir al-Tabari.

**Keywords:** Tafsir Tarjuman al-Mustafid, Sabab Nuzul Ayah, the Genetic Approach, Fourth Juz' of Al-Quran

### Introduction

The writing of Islamic works and translations into Malay developed as early as the advent of Islam. This research and translation involve various fields and branches of knowledge such as fiqh, aqidah, tafsir, hadith, usuluddin, and tasawwuf. These works continue to be a reference to the present as well as being used by scholars for scientific purposes. This is a testament to the success of previous scholars who produced their writing.

The 17th century AD was the century in which Islam had stood firmly in the province of Aceh. Beginning with the existence of the Aceh Dar al-Salam government which subsequently became the center of Islamic science in Southeast Asia (Hasyimi, 1980). There have appeared great scholars, among them Al-Fansuri, A. R. He is one of the scholars who has contributed to producing works that can be benefited by the community. He was a scholar who was appointed as a Qadi to the Queen of the Aceh Dar al-Salam kingdom in that century. Armed with the spirit and support of the government, Al-Fansuri, A. R. began writing his knowledge in religious works. His knowledge of various disciplines of Islamic knowledge encourages the production of works in various fields such as fiqh, tasawwuf, aqidah, tafsir, and hadith (Hidayatullah & Elit, 2010).

One of his famous works in the field of Quranic interpretation is Tafsir Tarjuman al-Mustafid which is well known to the Malay community, especially in Indonesia and Malaysia. Tarjuman al-Mustafid is the first work of Al-Fansuri, A. R. on tafsir, but it is also a complete interpretation of the 30 earliest juz's of the Quran in the Malay world produced by scholars of the archipelago. For more than three centuries it was known as the translation of Tafsir al-Baydawi. This work is a reference not only by the public but also by the pondoks (Malaysia's earliest traditional Islamic learning institution), in mosques and suraus (an Islamic assembly buildings) throughout Malaysia. Its high value has led scholars to study it from various aspects such as history, language, influence, etc. (Yusoff & Abdullah, 2005). This work is spread throughout the Malay World with the impression that it is a translation of Tafsir al-Baydawi. Some of the available prints also use the title al-Tarjamat al-Jawiyyah li al-Tafsir al-Musamma Anwar al-Tanzil Wa Asrar al-Ta'wil li al-Imam al-Qaḍi al-Bayḍawī (Anwar al-Tanzil Wa Asrar al-Ta'wil by al-Baydawi which is translated into Malay). Therefore, it is not surprising that the community recognizes it as Tafsir al-Baydawi in the Malay language. Especially when there is a statement of some scholars confirming that it is translated from Tafsir al-Baydawi (Yusoff & Abdullah, 2005). In connection with this review, this study will show whether this work is a translation of Tafsir al-Baydawi or whether the author uses it as a reference only.

This study only focuses on the sabab nuzul ayah found in the fourth juz' of al-Quran in Tafsir Tarjuman al-Mustafid as the step in completing this research. Through the application of a genetic approach in conducting research, this study not only focused on Tafsir Tarjuman al-Mustafid directly but also studied other works such as Tafsir al-Jalalyn and Tafsir al-Bayḍawī to identify and track the reference sources used by the author. This study is expected to provide useful input to the community in recognizing the true status of Tafsir Tarjuman al-Mustafid.

### **Research Objective**

The main objective of this study is to analyze and identify the reference sources used by the author Tafsir Tarjuman al-Mustafid against sabab nuzul ayah in the fourth juz' of al-Quran in that work using the Genetic Approach.

### **Research Methodology**

The phenomenon of influence and influence between one text and a text from another work finds its place in the study of genetic approaches. A genetic approach is used to study how a work affects the production of another work. The production of a work is inseparable from the work that preceded it. At first, an author writes his work after he sees, diffuses, and absorbs texts from other works that have attracted his attention either consciously or

unconsciously. The author works out and mixes the information obtained from the read work, then he transfers the information into his work (Goldmann, 1967 & Ronidin, 2011).

In conducting this research, the researchers used a genetic approach. Through a genetic approach, researchers examine and reveal the origin of a work's reference source or see how a work has influenced the writing of another author's work (Sohaimi, 2001). For example, Tafsir Pimpinan al-Rahman by Basmeih, A. was influenced by Jami' al-Bayan 'an Takwil al-Quran by al-Tabari (Basmeih, 2000) Tafsir Ibn Kathir by Ibn Kathir (Basmeih, 2000) and Ruh al-Ma'ani by al-Alusi (Basmeih, 2000).

The word genetics comes from the root word gene, and in Greek genea means breed, kind, and Gene means seed (Sinar, 2003). Research using this genetic approach is a study of the relationship between a work and another that shows similarities based on seed factors or origins (Sinar, 2003). Another word connected to it is genesis, which includes the origin, production, and creation (Sinar, 2003). According to Ronidin (2011), the genetic approach is also known as the study of influence and influence in a work text. This approach is more accurately said to be a source study or a study of origins that discusses where such influences come from (Ronidin, 2011). This approach involves three patterns, namely the Resource Study, the Mediator Study, and the Acceptance Study (Sohaimi, 2001).

Through source studies and acceptance studies, the researchers analyzed the original text on the sabab nuzul ayat that influenced the writing of Tafsir Tarjuman al-Mustafid. When researchers want to find the original text, the research process ensures that researchers make comparisons between the texts of the target works such as Tafsir al-Jalalyn and Tafsir al-Baydawi and the text of Tafsir Tarjuman al-Mustafid. This comparison process is to find out the similarities and differences between the two texts. If the written text corresponds to the referenced text, it strengthens the author's interpretation. But if the written text is different from the reference text, then this makes the interpretation made by the author weak.

## Discussion

The analysis of the sabab nuzul ayah contained in the fourth juz' of al-Quran in Tafsir Tarjuman al-Mustafid using the genetic approach is explained in Table 1 below.

Table 1

*Analysis of Sabab Nuzul Ayah on the fourth juz' of al-Quran in Tafsir Tarjuman al-Mustafid*

Code	The Surah	Juz'	Interpretation
S1	Ali Imran, 03: 02	4	when it is said by the Jews of the prophet Sollahau alaihi wasallam that you say yourselves upon the religion of Abraham, while the religion of Abraham does not eat his camel and milk, then the word of Allah SWT descends
S2	Ali Imran, 03: 137	4	When all the believers split during the Battle of Uhud, then the word of Allah Ta'ala came down
S3	Ali Imran, 03: 144	4	When they split up during the war of Uhud because it was said that the Prophet SWT had been killed, the hypocrite said: If the Prophet has been killed, then return to your original religion, then the verse of the Quran comes down
S4	Ali Imran, 03: 152	4	It is mentioned in al-khazin when the Prophet PBUH returned to Medina with the companions after the Battle of Uhud..

S5	Ali Imran, 03: 161	4	When the qatifah is lost which is a red cloth on Badr day, some people say: It may be that the Prophet SWT took it
S6	Ali Imran, 03: 172	4	It is stated in Jami' Al-Bayan that the reason for the verse "Alladhina istajabu" When some people met the Prophet SWT to confess allegiance to him after the Battle of Uhud, while they only pretended
S7	Ali Imran, 03: 182	4	Who wants to owe Allah Ta'ala a debt of virtue, they say again: if Allah is rich, He will not claim debt
S8	Ali Imran, 03: 185	4	As mentioned in al-Khazin when Allah SWT said "Qul Yatawaffakum al-Maut", they said: O Messenger of Allah, only descended this verse for people, therefore, what about the jinn and the Beast?
S9	Ali Imran, 03: 196	4	When Muslims say: that the enemy of Allah SWT we see now in goodness and we are in virtue
S10	Al-Nisa', 04: 03	4	Half of them are 10 or eight wives, but between them, it is not fair
S11	Al-Nisa', 04: 07	4	When there is a time of ignorance, there is no division of inheritance for women and children, so it is down to this Quranic verse to reject their actions

Based on the table above, the findings of the study are described as follows. Code S1 according to the table above is the sabab nuzul ayah about Surah Ali Imran, the 02nd verse of which it is revealed to state that the Prophet Yaakob (peace be upon him) has forbidden him to eat camel meat. This event took place before the revelation of the Torah, the Prophet Yaakob was afflicted with the disease 'urqu an-nisa' and he vowed that if his illness was cured by Allah SWT, it would be prohibited for him from eating camel meat. Code S2 is about the Quranic verse from Surah Ali Imran, verse 137. Through this verse, Allah SWT recounts the events of the war of Uhud when the archers left the military site entrusted to them to monitor the enemy's advance. This act is reprimanded by Allah SWT.

Code S3 is based on the schedule which tells the story of when the Islamic army fought in the battle of Uhud, the news was broadcast that the Prophet Muhammad was killed. This news worries the Muslims so much that some seek protection from Abu Sufiyan who is one of the leaders of the Quraysh. Meanwhile, the hypocrite said that if Muhammad were a Prophet of course he would not have died. Then Allah sent down this verse to reassure the Muslims and disprove the hypocrite's words.

Code S4 discusses the return of the Prophet PBUH and the companions from the battle of Uhud in grief for their defeat in the war. Some companions are too sad to appeal with the servitude of the promise of Allah SWT's help in the war. So, the revelation came down to commemorate the companions regarding what happened to the army of archers. Through code S5, this verse is revealed to prevent the hypocrites who are mistaken against the Prophet PBUH by accusing him of betraying and stealing the spoils of the Badr war.

In addition, referring to code S6 debates the asbab nuzul verse 172, Surah Ali Imran. When the Quraysh pagan army left the battlefield of Uhud to return to Mecca, suddenly some of them planned to turn back to kill all the Muslims. At that time, Allah SWT had expressed fear and fear towards them to fight the Muslims. Then the desire to turn back to the battlefield was canceled. Code S7 states that the reason for the revelation of the Quranic verse, Surah Ali Imran, the 182nd verse is to obfuscate the Jews who say that Allah SWT is poor and they are the rich. Moreover, the affirmation of the punishment that will befall them in the Hereafter.

Code S8 based on the table above explains the reason for the decline of the 185th verse, Surah Ali Imran where the sahabahs have asked about the statement of Allah SWT in Surah al-Sajdah, the 11th verse regarding the death of man alone, then that verse comes down to explain the question. Code S9 states the reason for the decline of the Quranic verse, Surah Ali Imran, the 196th verse where the position of a Muslim and another Muslim in the presence of Allah SWT is no difference in terms of lineage, race, caste, rank, wealth and so on. Remember, indeed, the position of the unbelievers is in the Fire of Jahanam.

Meanwhile, code S10 explains the description of men who marry more than four women. This is related to the third verse, Surah al-Nisa' where the limit of the number of wives who can be married is only four if they meet some of the criteria set by syara', since there were Arabs at that time marrying women of eight or ten people at a time until they wronged their wives. The last code, code S11, is related to the reason for the decline of the Quranic verse, Surah al-Nisa', the seventh verse. The verse, explains the story of the Jahiliyyah community who do not care about the rights of women and children in the matter of estate distribution. Allah SWT in detail states the proportion that women and children deserve to protect and protect them from being oppressed by the Arab community at that time and anyone until the Day of Resurrection.

### **Conclusion**

The results of the study using the genetic approach to sabab nuzul ayah towards the fourth juz' of al-Quran in Tafsir Tarjuman al-Mustafid by Al-Fansuri, A. R. can be formulated as follows

- i. The genetic approach was introduced by Goldmann, L. (1967), a literary expert of French origin. The genetic approach can detect the influence that has influenced the production of a work by comparing one text with another. The genetic approach involves three patterns, namely resource studies, mediator studies, and acceptance studies.
- ii. This study concludes that there are 11 sabab nuzul ayah texts in the fourth juz' of al-Quran in Tafsir Tarjuman al-Mustafid. This division of the sabab nuzul ayah is expressed in the form of a code in Table 1. Code S1, Surah Ali Imran, 03: 02; the religion of Abraham does not eat his camel and milk. Code S2, Surah Ali Imran, 03: 137; the believers split during the Battle of Uhud. Code S3, Surah Ali Imran, 03: 144; the hypocrite said: If the Prophet has been killed. Code S4, Surah Ali Imran, 03: 152; Prophet PBUH returned to Medina with his companions after the Battle of Uhud. Code S5, Surah Ali Imran, 03: 161; the qatifah is lost on Badr day. Code S6, Surah Ali Imran, 03: 172; some people met the Prophet SWT to confess allegiance to him after the Battle of Uhud. Code S7, Surah Ali Imran, 03: 182; if Allah is rich, He will not claim the debt. Code S8, Surah Ali Imran, 03: 185; what about the jinn and the Beast? Code S9, Surah Ali Imran, 03: 196; the enemy of Allah SWT we see now in goodness and we are in virtue. Code S10, Surah Al-Nisa', 04: 03; half of them are 10 or eight wives. The last code is S11, Surah Al-Nisa', 04: 07; no division of inheritance for women and children.
- iii. The understanding of the Quranic verse is based on its interpretation. A sentence is unlikely to be interpreted well without knowing the reasons for the decline in sentences and the stories behind it. Knowing the reason for the revelation of the Quranic verse is a clear will to understand the need for the Quranic verse more deeply.
- iv. Once we understand an event, it can guide an accurate interpretation of a Quranic verse. Without knowing the important things that cause the verse of the Quran to be

revealed, the interpretation of the verse can be distorted and defame the sanctity of Allah SWT's revelation.

- v. Knowing the reasons for the revelation of the Quranic verse is very important for us to reveal the veil of ambiguity so that the truth becomes clear. Every effort to understand the reasons for the revelation of the Quranic verse and love the Quran will surely be rewarded with the greatest reward from Allah SWT.

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