

An Examination of the 1st Juz of the Qur'an, Tafsir Tarjuman Al-Mustafid on the Sabab Nuzul Āyah According to Genetic Perspective

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Abstract

Sabab nuzul āyah is defined as an event that occurs behind the decline of the verses of the Quran. The reason sabab nuzul āyah is an important thing that all Muslims need to know, especially the lovers of the Quran. Al-Fansuri, A. R. when writing Tafsir Tarjuman al-Mustafid has included data on sabab nuzul āyah in interpreting the verses of the Quran. However, he did not classify or give a clear indication of the data of sabab nuzul āyah in this work. Although there is a sabab nuzul āyah signaled by him. However, this gesture is not exhaustive and includes all sabab nuzul āyah. Therefore, this study is carried out to explore and disclose data related to the sabab nuzul āyah found in Tafsir Tarjuman al-Mustafid. To identify the data, the researchers used a genetic approach in a comparative study introduced by Goldman (1967). This study focuses on the 1st juz of the Quran in Tafsir Tarjuman al-Mustafid as a continuing study towards refining the contents of the work of Tafsir Tarjuman al-Mustafid and will be expanded to other juzs of the Quran. The results of the study found that there are 11 sabab nuzul āyah found in the 1st juz of the Quran in Tafsir Tarjuman al-Mustafid. It is hoped that the exposure of the data of sabab nuzul āyah will increase the input and knowledge of the community on the contents of Tafsir Tarjuman al-Mustafid.

Keywords: Tafsīr Tarjumān al-Mustafīd, Sabab Nuzul Āyah, Genetic Approach, the 1st Juz of the Quran

Introduction

At the beginning of the arrival of Islam to Malaya, Islamic scholars were active in producing works in various fields such as fiqh, aqidah, tafsir, hadith, akhlak, and muamalat. These works continue to be referenced today and are used by researchers for research purposes. This is a testament to the success of previous scholars who have produced various writings that have been studied and researched to this day.

The 17th century AD was the century in which Islam stood firm in the Aceh region. Starting with the existence of the Aceh kingdom of Dar al-Salam which later became the center of Islamic scholarship in Southeast Asia (Hasyimi, 1980). At that time, many scholars contributed a lot of knowledge to the community, among them was Al-Fansuri, A. R. He was one of the scholars who contributed to the production of works that were benefited by the community. He was a scholar who was appointed as Qadi to the Queen of the Aceh Kingdom Dar al-Salam in that century. Armed with the enthusiasm and support of the government, Al-Fansuri, A. R. began to write scholarly works and was active in spreading Islam in Aceh Dar al-Salam and its surroundings. His knowledge of various Islamic disciplines has led to the production of works in various fields such as fiqh, tasawuf, aqidah, tafsir, and hadith (Hidayatullah & Elit, 2010).

One of his famous works in the field of tafsir al-Quran is Tafsir Tarjuman al-Mustafid which is well known by the Malay community, especially in Indonesia, Thailand, and Malaysia. Tafsir Tarjuman al-Mustafid is the first work of Al-Fansuri, A. R. regarding the interpretation of verses of the Quran. This work is a complete interpretation of the Quran with 30 juzs which is the earliest produced in the Malay world and also produced by Nusantara scholars. For more than three centuries it was known as the translation of Tafsir al-Baydawi. This work is not only a reference by the general public but also used as a reference work in the field of interpretation of the Quran and becomes a study and teaching material at the pondok educational institution which is the earliest traditional Islamic educational institution in the archipelago, in mosques and suraus throughout Malaysia. Its high value has attracted researchers to study this work from various aspects such as history, language, influence, etc. (Yusoff & Abdullah, 2005). This work is spread throughout the Malay Realm with the impression that it is a translation of Tafsir al-Baydawi. Several prints on the market use the title of this work with al-Tarjamat al-Jāwīyah li al-Tafsīr al-Musamma Anwār al-Tanzīl Wa Asrār al-Ta'wīl li al-Imām al-Qaḍi al-Bayḍāwī (Anwār al-Tanzīl Wa Asrār al-Ta'wīl by al-Baydawi which is translated into Malay). Therefore, it is not surprising that the community considers this work as Tafsir al-Baydawi in Malay. Especially when there are statements by some researchers who confirm that it is translated from Tafsir al-Baydawi (Yusoff & Abdullah, 2005).

In addition, when examining the content of Tafsir Tarjuman al-Mustafid's work, researchers found various scientific facts contained in it. Al-Fansuri, when interpreting the verses of the Quran, included the Hadith of the Prophet, the debate on the differences in the recitation of qiraat, the stories of the previous ummah, the verses of al-Nasikh and al-Mansukh, the advantages of the Quran and sabab nuzul āyah. However, al-Fansuri, A. R. does not classify the facts in this work clearly and thoroughly. This confuses some people who refer to and read Tafsir Tarjuman al-Mustafid. If these scientific facts are classified, it will certainly help the community understand the content of the Quran. In connection with this review, this study will reveal the scientific facts contained in the Tafsir Tarjuman al-Mustafid written by al-Fansuri, A. R.

This study is a continuation of the previous study that has been carried out on the 4th juz of the Quran in Tafsir Tarjuman al-Mustafid. This study also focuses on the 1st juz of the Qur'an in Tafsir Tarjuman al-Mustafid as a continuing study towards refining the content of Tafsir Tarjuman al-Mustafid's work and will subsequently be expanded to other juzs of the Quran. Through the application of a genetic approach in conducting research, this study not only focuses on the Tafsir of Tarjuman al-Mustafid directly but also refers to other works such as

Tafsīr al-Baydawi and Tafsīr al-Tabari to identify and verify the facts sought. This study is expected to provide new and useful inputs to the community in utilizing Tafsīr Tarjumān al-Mustafīd.

Research Objectives

The main objective of this study is to identify and disclose data related to the nuzul āyah contained in the Tafsir Tarjuman al-Mustafid. The focus of the study is on the 1st juz of the Quran in the work.

Discussion

The analysis of the nuzul āyah contained in the 1st juz of the Quran in the Tafsir Tarjuman al-Mustafid using a genetic approach is explained in Table 1 below.

Table 1

Analysis of Sabab Nuzul Āyah on the 1st Juz of the Quran in Tafsir Tarjuman al-Mustafid

Code	Surah	Interpretation
Q1	al-Baqarah, 02:02	In a qaul mentioned in Khazin that Allah Almighty promised the Banu Israel on the tongue of the Prophet Muhammad that He would send down an apostle to him from the descendants of the Prophet Muhammad (peace and blessings of Allaah be upon him), so when the Prophet PBUH moved to Medina in which some of the Jews and some of the creatures were very numerous, Allah revealed that this surah would fulfill the promise.
S2	al-Baqarah, 02:08	The mufassir in Khazin is a verse on the work of all hypocrites, namely Abdullah son of Ubai son of Salul, and Mi'qab son of Qusyair who became the son of Qais and all their companions that they are expressed in the word Islam so that their prosperity may be with him from the Prophet PBUH and all his companions and they are concealed they are disbelievers in the matter of their i'tiqad.
S3	al-Baqarah, 02:27	When the Jews refused to Allah the Almighty, they likened an analogy to a fly and from an analogy to a spider, the word of Allah the Almighty rejected him.
S4	al-Baqarah, 02:44	When it is said by all the scholars of the Kuffar of Madinah to all their relatives whose Islam is still in the religion of Muhammad, then it is true that Allah Almighty has spoken.
S5	al-Baqarah, 02:97	When asked by 'Abdullah the son of Shuriya about the Prophet PBUH or Umar from the angel who sent down the revelation, Jibril said, then he said, "We are our enemies, because it brings punishment, and if anyone sends down him, Mikail will believe us, then Allah Almighty will say.
S6	al-Baqarah, 02:104	(and the word mufassir) in the Khazin is the reason why Allah Almighty affirmed such a word, because in the Jewish language رَاعِيًا it is a servant who lacks sense, so when all the Jews heard about the kalam from all the Muslims, they say, "We swear by

		Muhammad with a sigh, now all the Muslims swear by him with goods."
S7	al-Baqarah, 02: 106	So when he was humiliated by all the disbelievers in abolishing half of the Qur'an with their words, Muhammad commanded all his companions today to do one job, and he forbade the next day there was no Qur'an, except for the word of Muhammad, so Allah the Almighty said.
S8	al-Baqarah, 02: 115	When the Jews are humiliated by the Qibla or the goods to which they go facing the circumcision prayer on the vehicle, the word of Allah the Almighty comes down, and then the word of Allah the Almighty falls.
S9	al-Baqarah, 02: 121	(The story) is that this verse الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ came to the end to all the pilgrims who came, they were from the land of Habshah, even though they were Islam wallahu a'lam.
S10	al-Baqarah, 02: 133	(story) when it was said by the Jews for the Prophet Muhammad PBUH, do you know O Muhammad that Ya'qub when he died bequeathed to his son in the Jewish way, then Allah the Almighty said.
S11	al-Baqarah, 02: 139	(Story) when it was said by all the Jews for all our Muslims, the People of the Book of the past, and it was our Qibla before your Qibla, and there were no prophets from the Arabs, and if there was Muhammad, the prophet would have been from our people, the word of Allah came down.

Based on the table above, the findings of the studies are described as follows. Code S1 according to the table above is the sabab nuzul āyah Surah al-Baqarah which was revealed to state the sending of the Prophet PBUH and there is news that mentions the attitude of the Jews when the Prophet PBUH moved to Medina. Code S2 is about verses of the Quran from Surah al-Baqarah, verse 8. Through this verse, Allah SWT warned the Prophet PBUH and all Muslims about the attitude of one group called Hypocrisy. They show Islamic behavior when they are with the Prophet and his companions. When they disperse from the council of the Prophet and the Muslims, they show the disbelief that they are hiding.

Code S3 based on the table also tells about the 27th verse of Surah al-Baqarah. This verse is revealed as rejecting the Jewish attitude of disputing the parables mentioned by Allah in the Qur'an, such as mentioning small animals like mosquitoes and spiders.

Code S4 discusses the advice of religious leaders among the Book Scholars to Muslims about the religious truth brought by the Prophet PBUH but they do not believe as they read and understand from the content of their books. So Allah took the words of those who gave the advice. Through code S5, it is understood that this verse was revealed to explain the Polytheists who did not like the angel Gabriel. This is because Gabriel brought revelations that contained laws and the threat of punishment. They love the angel Mikail for bringing rain and sustenance. They forget that the two angels were sent by the same God, Allah SWT.

In addition, referring to code S6 debates the 104th nuzul āyah sabab from Surah al-Baqarah. This verse explains the attitude of the Jews who changed the word commanded by God to a

word in the Jewish language that means insult, so Allah sent down this verse to prevent them from saying so. It also guides the believers about the true brush of the Jews. Code S7 states that the reason for nuzul āyah, Surah al-Baqarah verse 106 is to slam the disbelievers who claim that the Prophet Muhammad PBUH changed the content of the Quran because he had given an order and then revoked it afterward. Then Allah sent down this verse to explain that Allah SWT is the one who determines such things.

Code S8 based on the table above explains the reason for the 115th nuzul āyah, Surah al-Baqarah where the disbelievers claim that the Prophet Muhammad PBUH changed the direction of the qibla at the will of the Prophet himself because he was embarrassed by the Jews when he met their qibla. Then Allah sent down His word to explain that Allah SWT is the one who determines such a thing. Code S9 states the sabab nuzul āyah, Surah al-Baqarah, verse 121 which describes the position of the people of Habsyah who are true followers of the teachings of the Prophet Isa AS. Therefore, Allah acknowledged their faith by telling the Prophet Muhammad PBUH.

Meanwhile, code S10 testifies about Jews who claim that the Prophet Ya'qub when he was about to die bequeathed to his children to choose Judaism as a follower after his death. This is related to verse 133, Surah al-Baqarah. Therefore, Allah commanded the Prophet Muhammad PBUH to ask the Jews if they witnessed the event or if it was just an allegation. The last code, code S11, relates to sabab nuzul āyah, Surah al-Baqarah, verse 139. Through this verse of the Quran, Allah SWT explains the claims of the Jews who say that Judaism and their qibla existed earlier than the qibla of Muslims. Meanwhile, the prophet of the last days must be among the Jews. So Allah affirms that the choice of prophets is the absolute right of Allah alone.

Conclusion

The results of the study that uses a genetic approach to the sabab nuzul āyah on the 1st juz of the Quran in the Tafsir Tarjuman al-Mustafid by Al-Fansuri, A. R. can be summarized as follows:

- i. The genetic approach was introduced by Goldmann (1967), a literary expert of French origin. This approach discusses the position or origin of the subject being studied. Through this approach, the researchers have explored the Tafsir Tarjuman Mustafid to reveal the facts related to the sabab nuzul āyah contained in the Tafsir Tarjuman al-Mustafid which focuses on the 1st juz of the Quran.
- ii. This study concludes that there are 11 texts of sabab nuzul āyah in the 1st juz of the Quran in Tafsir Tarjuman al-Mustafid. The division of the sabab nuzul āyah is expressed in the form of codes in Table 1. Code S1, Surah al-Baqarah, 02: 02; the Messenger of Allah and the news about the Jewish attitude. Code S2, Surah al-Baqarah, 02: 08; a warning to the Prophet PBUH and all Muslims about the attitude of the so-called Munafiq. Code S3, Surah al-Baqarah, 02: 27; rejects the Jewish attitude of disputing the parable called Allah in the Qur'an. Code S4, Surah Al-Baqarah, 02: 44; The People of the Book do not believe as they read and understand from the contents of their books. Code S5, Surah al-Baqarah, 02: 97; The Mushrikins did not like the angel Gabriel, they liked the angel Michael. Code S6, Surah Al-Baqarah, 02: 104; the attitude of the Jews who changed the words commanded by God to words in the Jewish language that carried an insulting meaning. Code S7, Surah Al-Baqarah, 02: 106; The

infidels claim that the Prophet Muhammad PBUH changed the content of the Quran. Code S8, Surah Al-Baqarah, 02: 115; The infidels claimed that the Prophet Muhammad PBUH changed the direction of the Qibla by his own will. Code S9, Surah Al-Baqarah, 02: 121; The people of Habsyah are true followers of the teachings of the Prophet Isa AS. Code S10, Surah Al-Baqarah, 02: 133; The Jews claim that the Prophet Ya'qub when he was about to die bequeathed to his children to choose Judaism as a follower after his death. The last code is S11, Surah al-Baqarah, 02: 139; Jews claim that their Judaism and Qibla existed before the Muslim Qibla. Meanwhile, the prophet of the last days must be among the Jews.

- iii. The understanding of the verses of the Quran is based on its interpretation. The verses of the Quran cannot be interpreted properly without knowing the reasons for the decline of the verses of the Quran (*sabab nuzul āyah*) and the stories behind them. Knowing the reason for *nuzul āyah* is a clear need to help in understanding the content of the Quran more deeply.
- iv. When the community knows and understands the events of the descent of the verses of the Quran, it can guide the correct interpretation of the verses of the Quran. Without good knowledge and understanding, the interpretation of a verse of the Quran can be distorted.
- v. Knowing *sabab nuzul āyah* is important to unravel the ambiguity of the meaning of the verses of the Quran. Every effort to understand the *sabab nuzul āyah* will surely be rewarded with great rewards from Allah SWT.

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