

## **Sabab Nuzul Ayah (The Contexts and Occasions of the Revelation of the Quran) at Tafsir Tarjuman Al-Mustafid: A Genetic Approach in Surah Al-Baqarah**

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### **Abstract**

*The events behind the decline of a verse of the Qur'an is named sabab nuzul ayah (the contexts and occasions of the Revelation of the Quran). Knowledge of sabab nuzul ayah instrumental in clarify or explain the requirements of the paragraph under review. Sheikh Abd al-Rauf al-Singkili while writing Tarjuman al-Mustafid also citing sabab nuzul ayah when interpreting these verses of the Quran. Even so, he does not state the source of reference for sabab nuzul ayah that he citing it. Thus, this study aims to identify the source of the reference. Sample sentence analyzed based on genetic approach in the study of comparative introduced by Goldman (1967). The study only focused on surah al-Baqarah in the Tarjuman al-Mustafid as early efforts towards refining the contents of those works. As a result, there are eleven sources that have been referred by Sheikh Abd al-Rauf al-Singkili which are Tafsīr al-Jalālayn, Tafsīr al-Khāzin, Tafsīr al-Tha'labi, Tafsīr al-Wajiz, Tafsīr al-Baydāwi, Tafsīr Muŷāhid dan Tafsīr al-Tabari.*

**Keywords:** Tafsīr Tarjumān al-Mustafid · Sabab Nuzul Ayah · genetic approach · Surat al-Baqarah.

### **1.1 Introduction**

Seventeenth century was a century in which Islam has stood firm in the province of Aceh. Prefix the existence of Aceh Government Dar al-Salam, which subsequently became the center of Islamic in Southeast Asia [1]. There was the advent of large world such as Sheikh Abd al-Rauf bin Ali al-Fansuri, al-Singkili. He was one of the scholars who have contributed in producing works able to benefit by the community. He is a scholar who was appointed a religious official to a King female government Aceh Dar al-Salam at the century. Armed with enthusiasm and support from the Government, Sheikh Abd al-Rauf al-Singkili started writing papers in the field of religious affairs. His knowledge in various disciplines of knowledge of Islam led to produce works in various fields of Islamic beginning from the fields of jurisprudence, Sufism, faith, tafsir and hadith [2].

One of the most famous of his works in the fields of Tafsir al-Quran is the *Tafsir Tarjuman al-Mustafid* a very known by the Malay community, especially in Indonesia and Malaysia. *Tafsir Tarjuman al-Mustafid* is the first work by Sheikh Abd al-Rauf al-Singkili on the tafsir of the Quran, but also the complete tafsir works are among the earliest in the Malay world in the field of religion produced by Nusantara scholars. For more than three centuries it was known as the translation of Tafsir al-Baydawi. This work became reference not only by the public even study centres, huts in the mosques and madrasahs throughout Malaysia [3]. This work is circulating throughout the Malay world as translated from Tafsir al-Baydawi. Some prints available also uses the title "al-Tarjamah al-Jāwiyyah Li al-Tafsīr al-Musamma Anwār al-Tanzīl Wa Asrār al-Ta'wīl Li al-Imām al-Qādi al-Baydāwi (Anwār al-Tanzīl Wa Asrār al-Ta'wīl by al-Baydawi that translated into Malay). Thus, it is no wonder why the community recognize it as Tafsir al-Baydawi in Malay. Especially when there is a statement from some scholars that confirms that it is translated from Tafsir al-Baydawi [4]. In connection with that review, this run will show whether this work is a translation of Tafsir al-Baydawi or author just use it as a reference only.

The study focused on just terms of sabab nuzul ayah (the contexts and occasions of the revelation of the Quran) in surah al-Baqarah as a first step in this research complements. Through the application of genetic approach in carrying out the research, this study not only focuses on the *Tafsir Tarjuman al-Mustafid* directly, but also reviewing other works like *Tafsīr al-Jalālyn* and *Tafsīr al-Bayḍāwi* for identifying and locating reference source used by the author. It is hoped that this study will provide useful input to the community in recognizing the actual status of the *Tafsīr Tarjumān al-Mustafid*.

## 1.2 Research Objective

The main objective of this study was to analyze and identify the reference source used by this author of *Tafsīr Tarjumān al-Mustafid* against sabab nuzul ayah (the contexts and occasions of the revelation of the Quran) in Surah al-Baqarah using Genetic Approaches.

## 1.3 Theory Of Genetic Approach

Phenomenon of the influence affects between one text with text from other works have a place in the study of the genetic approach. The genetic approach applied to examine how a work give the impression to the other work. The appearance of a work cannot be separated from works that preceded it. At first, an author write his own work after he saw, permeates, and absorb the text than the other works that had attracted his attention either are aware or not aware. Authors cultivate and mix up the information which is derived from a paper that read, then he moved the information into his own work [5].

The genetic approach was introduced by Goldmann (1967), one of the french writers. He suggests this approach through an article entitled "The Sociology of Literature: current Status And Problems of Method" and also his book entitled "Towards a Sociology of the Novel" in 1975 [6]. This approach was instituted by it aims to detect the influences have affected the work of arts that developed at that time by making a comparison between one's influence with the influence of the other. The approach involves three genetic pattern which are Resource Study, Intermediate Study and Acceptance Study [7].

### 1.3.1 Resource Study

Through Resource Study, researcher analyze the original source used by an author in the creation of a work. The original source under review include the source of the content or the form of the text. In the process of analyzing a text, researcher should read all works be sampled has to do with the text under review. After that, researcher need to compare a text that read and the text under review until identified the origin of the text [8]. Through the study, the researcher identified the origin of text about sabab nuzul ayah (the contexts and occasions of the Revelation of the Quran) on surah al-Baqarah in *Tafsīr Tarjumān al-Mustafid*.

### 1.3.2 Intermediate Study

Intermediate Study occurs when a researcher studying the influence of the person through a mediator. For example, an author met an author a work, he chatting and mingling with that author. This encounter made her understand and know the background of the authors of the work concerned. As a result of the meeting, he had useful inputs relating to the author's self so he describes the information into works that are being produced [9].

### 1.3.3 Acceptance Study

Acceptance Study analyzing how things influence acceptance is received by an author is manifested in the work that is being produced. Acceptance Study is matching with Resource Study.

This is due to both this study will explore and analyze both works, which is the origin of the work and the work of the impacted. However, the focus of the study is about how to influence it is manifested by an author in his work [10].

Although the genetic approach involves three patterns i.e. Resource Study, Intermediate Study and Acceptance Study, however this study only involves Resource Study and Acceptance Study to determine the source of the original works referred to by Sheikh Abd al-Rauf al-Singkili in the *Tafsīr Tarjumān al-Mustafid* when debating sabab nuzul ayah (the contexts and occasions of the revelation of the Quran) of Surah al-Baqarah and to identify how the author manifested the information obtained it.

#### 1.4 Analysis Review

The analysis of sabab nuzul ayah contained in surah al-Baqarah by using Resource Study and Acceptance Study of the genetic approach as described in the table.

**Table 1: The analysis of sabab nuzul ayah contained in surah al-Baqarah in *Tafsīr Tarjumān al-Mustafīd***

cod e	Ver se	Information of Sabab Nuzul Ayat	Resource Study	Acceptance Study
S1	-	the contexts and occasions of the Revelation of the surah al-Baqarah	Tafsīr al-Khāzin	Author process a text becomes the text itself
S2	8	the behavior of the hypocrites	Tafsīr al-Khāzin	The authors quote the text equally
S3	19	the behavior of the unbelievers	Tafsīr al-Jalālyn	The authors quote the text equally
S4	26	The Jews defied the command of Allah	Tafsīr al-Jalālyn	Author process a text becomes the text itself
S5	26	Those who disbelieve like flies and spiders	Tafsīr al-Khāzin	Author process a text becomes the text itself
S6	44	Unbelievers at Medina advise to believe in the Prophet	Tafsīr al-Jalālyn	The authors quote the text equally
S7	85	The promises of The God to the Bani Israel	Tafsīr al-Tha'labi	The authors quote the text equally
S8	97	The Jews did not accept Islam as the gratuitous revelation delivered by Gabriel	Tafsīr al-Jalālyn	The authors quote the text equally
S9	102	About sorcery taught by Satan in the time of Prophet Sulaiman	Tafsīr al-Tha'labi	The author cite of the quote text and expand description
S10	104	Said bin Muadh blackmail to kill unbelievers who play a joke with the Prophet	Tafsīr al-Khāzin	The author cite of the quote text and expand description
S11	106	Those who disbelieve play a joke with Islamic law	Tafsīr al-Wajīz	Author process a text becomes the text itself
S12	108	Those who disbelieve demanding that the hills Safa into gold	Tafsīr al-Jalālyn	Author process a text becomes the text itself
S13	115	The Jews laughing during the whole order that shifted direction of Qibla	Tafsīr al-Jalālyn	Author process a text becomes the text itself
S14	133	Rejecting the claim that the Prophet Jacob Jewish religion	Tafsīr al-Jalālyn	The authors quote the text equally
S15	140	The Jews may glorify their race	Tafsīr al-Jalālyn	The authors quote the text equally
S16	144	The intention of Muhammad overlooking Jerusalem to impress The Jews	Tafsīr al-Khāzin	The authors quote the text equally
S17	154	Rejecting allegations that the martyrs in Allah's way is futile	Tafsīr al-Tha'labi	The authors quote the text equally
S18	158	Advise the Muslim to love Sai	Tafsīr al-Jalālyn	Author process a text becomes the text itself
S19	159	Jewish scholar hide the nature of the Prophet	Tafsīr al-Tha'labi	The authors quote the text equally
S20	163	the insistence of unbelievers so that describe the God	Tafsīr al-Jalālyn	Author process a text becomes the text itself
S21	168	A number of sahabah who don't eat delicious food and wear clothes that are beautiful	Tafsīr al-Baydāwi	Author process a text becomes the text itself
S22	177	The Jews and the Christians arguing about the direction of the Qiblah	Tafsīr al-Khāzin	The author cite of the quote text and expand description
S23	178	Aus and Khazraj wrongdoing	Tafsīr al-Khāzin	The authors quote the text equally
S24	187	The abolition of legal prohibition of lovemaking on the eve of Ramadan	Tafsīr al-Khāzin	Author process a text becomes the text itself
S25	189	Unbelievers violates Hudaibiah agreement	Tafsīr al-Khāzin	The authors quote the text

				equally
S26	197	The people of Yemen who like to beg when Hajj	Tafsīr al-Jalālyn	The authors quote the text equally
S27	198	A number of sahabah who don't like business at season of Hajj	Tafsīr al-Jalālyn	Author process a text becomes the text itself
S28	204	Akhnas Ibn Syariq very munafiq revealed by Allah	Tafsīr al-Jalālyn	Author process a text becomes the text itself
S29	208	Comments to Abdullah bin Salam who glorify Saturday	Tafsīr al-Jalālyn	The author cite of the quote text and expand description
S30	214	Muslims get welfare	Tafsīr al-Jalālyn	Author process a text becomes the text itself
S31	215	Amrin bin al-Jamuh assesses the Prophet about the virtue of infaq	Tafsīr al-Khāzin	Author process a text becomes the text itself
S32	216	Allegations of unbelievers that Islam permitted the war in Rajab	Tafsīr Mujāhid	Author process a text becomes the text itself
S33	217	A number of sahabah wrongly guessed about the concept of reward	Tafsīr al-Jalālyn	The authors quote the text equally
S34	219	Sahabah asked about the ruling on drinking alcohol	Tafsīr al-Khāzin	Author process a text becomes the text itself
S35	220	Sahabah worry about mingling with orphans	Tafsīr al-Khāzin	Author process a text becomes the text itself
S36	221	Abu Marthad want to marry a former wife Anaq	Tafsīr al-Khāzin	The authors cite a text and drop part of the original text
S37	222	Pre-Islamic practices that segregate women menstruation	Tafsīr al-Khāzin	Author process a text becomes the text itself
S38	223	Tales from the direction of wives having intercourse with deeds behind resulted in children squint eyed	Tafsīr al-Jalālyn	Author process a text becomes the text itself
S39	224	Abdullah ibn Rawahah fights with Basyir bin Nukman	Tafsīr al-Khāzin	Author process a text becomes the text itself
S40	226	Ignorance practice if a fight with his wife will swear not to approach his wife until three years	Tafsīr al-Khāzin	Author process a text becomes the text itself
S41	228	Practice the days of ignorance if Divorced thousand times no limit to her waiting period	Tafsīr al-Tha'labi	The authors cite a text and drop part of the original text
S42	231	One of the Ansar who practice unlimited divorce	Tafsīr al-Tabari	The author cite of the quote text and expand description
S43	232	Ma qil bin Yasar banning brother-in-law reunited with his younger brother after divorce	Tafsīr al-Jalālyn	The author cite of the quote text and expand description
S44	236	One of the Ansar who married his wife without dowry	Tafsīr al-Khāzin	Author process a text becomes the text itself
S45	240	A man of Taif migrated to Medina left the father, wife and children	Tafsīr al-Khāzin	Author process a text becomes the text itself
S46	256	One of the Ansar who forcing his children converted to Islam	Tafsīr al-Khāzin	Author process a text becomes the text itself
S47	271	Question to Prophet about the advantages of alms secretly and openly	Tafsīr al-Wajīz	The authors quote the text equally
S48	272	Prophet Muhammad prevent acts of charity to those who disbelieve that they convert to Islam	Tafsīr al-Jalālyn	The authors quote the text equally
S49	278	Sahaba claim debts connected with riba	Tafsīr al-Jalālyn	Author process a text becomes the text itself
S50	285	disease of Meticulousness was afflicting the Sahaba	Tafsīr al-Jalālyn	Author process a text becomes the text itself

## 1.5 Research Findings

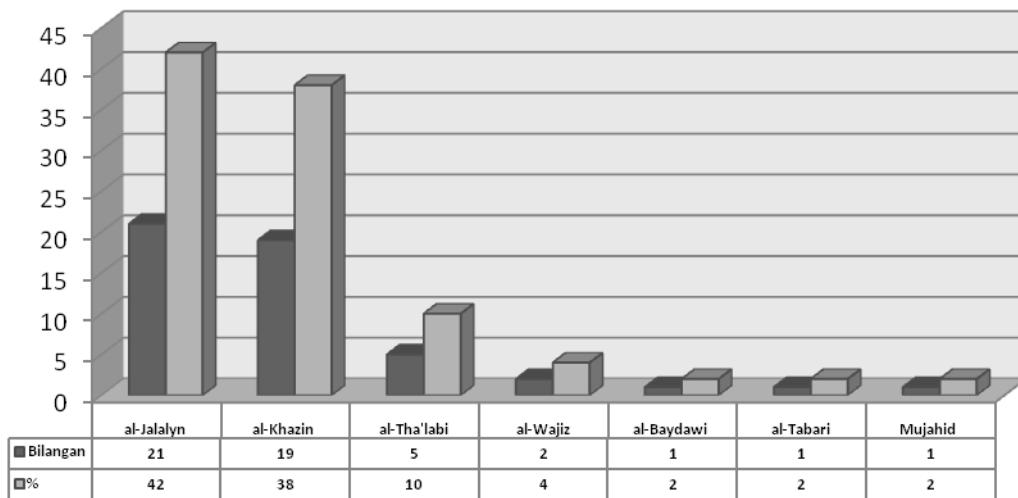
### 1.5.1 Resource Study

There are two divisions of direct revelation were analyzed which is sabab nuzul of Surah al-Baqarah and sabab nuzul ayah in Surah al-Baqarah. This study found the source of the text concerning the sabab nuzul of Surah al-Baqarah in *Tafsīr Tarjumān al-Mustafid* is from *Tafsīr al-Khāzin*.

While the source of the text related to the sabab nuzul ayah anyway there are 49 text include seven of the work of tafsir al-Quran i.e. *Tafsīr al-Jalālyn* by Jalāl al-Dīn al-Suyūtī and Jalāl al-Dīn al-Mahallī, *Tafsīr al-Khāzin* by ‘Ali Ibn Muḥammad Ibn Ibrāhīm al-Baghdādī, *Tafsīr al-Tha’labī* by Abu Ishāq Aḥmad Ibn Ibrāhīm al-Tha’labī, *Tafsīr al-Wajīz* by Abu al-Ḥasan ‘Ali bin Aḥmad, *Tafsīr al-Bayḍāwī* by Nāṣir al-Dīn Abū Sa’īd, *Tafsīr Mujāhid* by Abū al-Hajjāj Mujāhid ibn Jabr and *Tafsīr al-Ṭabarī* by Muḥammad bin Jarīr al-Ṭabarī.

This study formulating that there was 21 of sabab nuzul ayah i.e. 42% of *Tafsīr al-Jalālyn*, 19 of sabab nuzul ayah i.e. 38% of *Tafsīr al-Khāzin*, five of sabab nuzul ayah i.e. 10% of *Tafsīr al-Tha’labī*, two of sabab nuzul ayah i.e. 4% of the *Tafsīr al-Wajīz*, and one of sabab nuzul ayah i.e. 2% of *Tafsīr al-Bayḍāwī*, *Tafsīr Mujāhid* and *Tafsīr al-Ṭabarī*. This indicates that the source text most monopolized by *Tafsīr al-Jalālyn*, whereas *Tafsīr al-Bayḍāwī*, *Tafsīr Mujāhid* and *Tafsīr al-Ṭabarī* are fewest number that becomes the reference author in produce *Tafsīr Tarjumān al-Mustafid*. this statement can be seen through the table 2 below.

Table 2: the number and the percentage of work that has become a source of reference by author related sabab nuzul ayah in *Tafsīr Tarjumān al-Mustafid*



### 1.5.2 Acceptance Study

Through Acceptance Study found that Sheikh Abd al-Rauf al-Sinkili when quote text from other works into the *Tafsīr Tarjumān al-Mustafid*, he was applying the four ways of acceptance i.e. process a text becomes the text itself, quote the text equally, cite of the quote text and expand description and cite a text and drop part of the original text.

Sabab nuzul ayah as in table 1, code S1, S4, S5, S11, S12, S13, S18, S20, S21, S24, S27, S28, S30, S31, S32, S34, S35, S37, S38, S39, S40, S44, S45, S46, S49 and S50 points out that the author has been reconstruct the original text referred to be included in his work. For example, sabab nuzul code S21 related to some Sahaba of Prophet Muhammad (peace be upon him) keep themselves from eating delicious food and wear beautiful caused worry will be charmed with the beauty of the world, but this practice is reprimanded by the Prophet (peace be upon him) [11]. A comparison is made between the text written by the author and text *Tafsīr al-Baydawi* [12], which is the original works referred to prove that the author has been processing the text that he consult before loaded into *Tafsīr Tarjumān al-Mustafid*.

Sabab nuzul ayah code S2, S3, S6, S7, S8, S14, S15, S16, S17, S19, S23, S25, S26, S33, S47 and S48 shows that the author has cited the text of the original referred to and moving it parallel to his work. This means the text written by the author are the same and in line with the text that referred to. For example on sabab nuzul code S3 relating to the conduct of the unbelievers who refuse to believe with the Prophet Muhammad (peace be upon him) until they die in a state of not believing in God [13]. A comparison is made between the text written by the author and text *Tafsīr al-Jalālyn* [14] referred to is the same and parallel in terms of meaning and order of the verse.

In addition, sabab nuzul ayah code S9, S10, S22, S29, S42 and S43 disclose that the author not only picking and manipulation of text referred to, but he also added descriptions of the original text. This can be seen in the example of sabab nuzul ayah code S10 description of Said bin Muadh who threatened want to kill infidels who play a joke with the teachings of the Prophet Muhammad (PBUH) [15]. Observations made on the text written by the author and text *Tafsīr al-Khāzin* [16] referred to it was found that the author expand the explanation where he had details the news about such events. Sabab nuzul ayah code S36 and S41 shows that the author also process text that referred to becomes text of his work, in addition to drop some text from the original text. Its acceptance by the writer can be seen in the example code S36 related event of Abu Marthad wishing to refer back the wedding with his ex-wife named Anaq divorced during the jahiliyyah. Abu Marthad first applied for permission of the Prophet (PBUH) [17]. Observations made on the text written by the author and text *Tafsīr al-Khāzin* [18] referred to show that the author has removed several sentences from text *Tafsīr al-Khāzin*. This proves that the author of acts not only organize this text referred to in fact he also throw some verse from the original text before it is loaded into his work.

## 1.6 Conclusion

After the study was performed using The study of The sources and The study of the Acceptance in genetic approach towards sabab nuzul ayah (the contexts and occasions of the revelation of the Quran) in Surah al-Baqarah in *Tafsīr Tarjumān al-Mustafīd* by Sheikh Abd al-Rauf al-Sinkili can be formulated as follows:

1. The genetic approach was introduced by Lucian Goldmann (1967), a French writer. Genetic approaches capable of detecting influence that has influenced the production of a work by making a comparison between one text with other text. The genetic approach involves three patterns namely Resource Study, Intermediate study and Acceptance study.
2. This study found the source of the text concerning sabab nuzul ayah of Surah al-Baqarah in *Tafsīr Tarjumān al-Mustafīd* is from *Tafsīr al-Jalālyn* by Jalāl al-Dīn al-Suyūtī and Jalāl al-Dīn al-Mahallī. While the source of the text related to sabab nuzul ayah also includes six of the work of tafsir al-Quran i.e., *Tafsīr al-Khāzin* by ‘Ali Ibn Muḥammad Ibn Ibrāhīm al-Baghdādī, *Tafsīr al-Tha’labī* by Abu Ishāq Aḥmad Ibn Ibrāhīm al-Tha’labī, *Tafsīr al-Wajīz* by Abu al-Ḥasan ‘Ali bin Aḥmad, *Tafsīr al-Bayḍāwī* by Nāṣir al-Dīn Abū Sa’īd, *Tafsīr Mujāhid* by Abū al-Hajjāj Mujāhid ibn Jabr and *Tafsīr al-Ṭabarī* by Muḥammad bin Jarīr al-Ṭabarī.
3. This study formulating that there was 21 of sabab nuzul ayah i.e. 42% of *Tafsīr al-Jalālyn*, 19 of sabab nuzul ayah i.e. 38% of *Tafsīr al-Khāzin*, five of sabab nuzul ayah i.e. 10% of *Tafsīr al-Tha’labī*, two of sabab nuzul ayah i.e. 4% of the *Tafsīr al-Wajīz*, and one of sabab nuzul ayah i.e. 2% of *Tafsīr al-Bayḍāwī*, *Tafsīr Mujāhid* and *Tafsīr al-Ṭabarī*. This shows that the main text is referenced from *Tafsīr al-Jalālyn*, followed by *Tafsīr al-Khāzin*, *Tafsīr al-Tha’labī*, *Tafsīr al-Wajīz*, *Tafsīr al-Bayḍāwī*, *Tafsīr Mujāhid* and *Tafsīr al-Ṭabarī* in produce *Tafsīr Tarjumān al-Mustafīd*. the findings prove that allegations *Tafsīr Tarjumān al-Mustafīd* is a translation of *Tafsīr al-Bayḍāwī* is inaccurate.
4. Through Acceptance Study found that Sheikh Abd al-Rauf al-Sinkili when quote text from other works into the *Tafsīr Tarjumān al-Mustafīd*, he was applying the four ways of acceptance i.e. process a text becomes the text itself, quote the text equally, cite of the quote text and expand description and cite a text and drop part of the original text.

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