Information Management from the Interpretation of Al-Quran: Study on Tafsir Nur Al-Ihsan

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ABSTRACT:

The development of works in the field of Quranic interpretation has grown rapidly in this age. The work in this field has been written in various major languages of the world such as Arabic, English and Malay. The resulting works contain a lot of information quoted from the works written by previous authors. For example, the work of *Tafsir Nur al-Ihsan* written by Muhammad Said Omar contains a lot of information quoted from *Tafsir al-Jalalyn*, *Tafsir al-Baydawi* and *Tafsir al-Jamal*. Nevertheless, this study found that the information was widely quoted by the author until there was an inaccurate information being referred to by him. Therefore, a method or system should be practiced so that the information contained in the work of *Tafsir Nur al-Ihsan* can be managed well as well as avoid the mistakes of readers. One way to manage these resources is to identify the original work referred to by the author. The analysis of *Tafsir Nur al-Ihsan* used the genetic approach which was published by Goldman in studying the origin of the resources. This study referred the text from *Tafsir Nur al-Ihsan* and the texts of works that became author's references, which are *Tafsir al-Jalalyn*, *Tafsir al-Jamal, Tafsir al-Baydawi, Tafsir al-Khazin, Tafsir al-Baghawi, Tafsir al-Tabari, Tafsir al-Qurtubi, Tafsir al-Razi, Tafsir al-Nasafi, Tafsir Ibn Kathir* and *Tafsir al-Tha'labi*, and made a comparison of the texts to detect the similarities and differences. The result of the analysis proved that Syeikh Muhammad Sa'id implemented five methods; which are quoting the text in parallel, writing an abstract, removal of some of the words, adding explanation, and refuting part of the text. This study also revealed the purpose of Syeikh Muhammad Sa'id while creating his work is to strengthen the translations written. Thus, he successfully strengthens translation when the contents of the text are parallel to the reference. However, in certain places existed a text from the author's references contradicts with the content of *Tafsir Nur al-Ihsan*, which failed his attempt to strengthen the translation in certain part of the text.

Key words: Management Information, *Tafsir Nur al-Ihsan*, Genetic Approach.

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Introduction:

The writings of Islamic works and translations into the Malay language have grown tremendously since the coming of Islam to *Nusantara* regions (Malaysia, Thailand, Brunei and Indonesia), which have covered various fields and branches of knowledge such as *fiqh*, *aqidah*, *tafsir*, *hadith,* and Sufism, among others. The writings and translations by previous Islamic scholars have remained as important sources of reference and are still used by contemporary scholars for academic purposes. It shows the success of previous Islamic scholars who produced writings which have not only attracted the interest of the public but also have benefited them. One of the Islamic scholars was Haji Muhammad Sa'id bin Omar Qadi Jitra al-Qadhi who produced a book in the field of *Tafsir* in the Malay language entitled *Tafsir Nur al-Ihsan* (Omar, 1970).

Tafsir Nur al-Ihsan has been a reference in understanding Qur'anic verses not only by the public but also contemporary scholars who have used it as a teaching material. This invaluable piece of work has given a contribution to the knowledge of the public at large so much so that scholars are attracted to study and examine this work from various aspects such as history, language, the influence, and stature of the author.

Tafsir Nur al-Ihsan is also one of the books on *Tafsir al-Qur'an,* which is still being used as a teaching material and reference today especially at *Pondok* institutions, mosques, and *musollas*. *Pondok* institutions such as Pondok Tuan Guru Haji Bakar at Parit Panjang, Baling, Kedah and Pondok Tuan Guru Haji Salleh Musa at Sik, Kedah have been using the book as the teaching material for their weekly teaching. However, there have been criticisms on the content of *Tafsir Nur al-Ihsan* by certain sections of the public. Some of them opined that this book has its shortcomings because in the writing of this book, the author does not mention any citation and uses many unjustified opinions in his *tafsir* (Zaim, 2010), so much so that the public should be careful when reading *Tafsir Nur al-Ihsan* (Taib, 2003).

Since *Tafsir Nur al-Ihsan* has been used as a teaching material in the *Tafsir al-Qur'an* and a reference by the public at large in understanding verses of *al-Qur'an*, then efforts to refine this piece of work should be made. This study is one of the efforts which attempts to refine sources of reference and intercon-nections betwen the original text and other *Tafsir* texts using genetic approach. This will answer the aforementioned problem statement. The objective of this study is to examine *Tafsir Nur al-Ihsan* in order to examine whether there exist the influence of other texts on the text of *Tafsir Nur al-Ihsan* using genetic approach. This study focuses on the application of genetic approach on the text

of *Tafsir Nur al-Ihsan* as an early effort towards the refinement of the text which contributes to improving the invaluable work. Since the author of *Tafsir Nur al-Ihsan* mentioned that he referred to works in the field of *Tafsir* while in the process of writing (Omar, 1970), this study focuses only on *Tafsir* works. From the perspective of methodology, this study employs library research and field study using subjective approach to examine data descriptively and qualitatively.

Research Methods:

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. By using the genetic approach, the research was conducted by reviewing the works that became author's references in Tafsir Nur al-Ihsan. The genetic approach was introduced by Goldmann (1967) who suggests this

Table 1

The Works Referred By The Author

Work	Sabab Nuzul	Al-Hadith	Al-Israiliyat stories	abrogater & abrogated	excellence	T Total
Tafsir al-Jalalyn	100	42	25	24	1	192
Tafsir al-Jamal	49	8	106	3	6	172
Tafsir al-Baydawi	13	5	11	0	2	31
Tafsir al-Khazin	25	7	26	1	1	60
Tafsir al-Baghawi	0	8	4	0	0	12
Tafsir al-Tabari	0	4	0	0	0	4
Tafsir al-Qurtubi	7	12	4	0	2	25
Tafsir al-Razi	5	4	0	0	1	10
Tafsir al-Nasafi	1	2	0	0	0	3
Tafsir Ibn Kathir	0	8	0	0	0	8
Tafsir al-Thalabi	0	0	3	0	0	3
Total	200	100	179	28	13	520

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. This approach was instituted by it aims to detect the influences which 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 (Sohaimi, 2001).

Results and Discussion:

The researchers analyzed the original source of *sabab nuzul ayah* (the contexts and occasions of the revelation of the Quran), *al-Hadiths*, *al-Isra'iliyyat* stories, *al-Nasikh* and *al-Mansukh* (abrogater and abrogated), and the excellence of *al-Quran* contained in *Tafsir Nur al-Ihsan.* This study found that there are 11 works that are the author's reference i.e. *Tafsir al-Jalalyn, Tafsir al-Jamal, Tafsir al-Baydawi, Tafsir al-Khazin, Tafsir al-Baghawi, Tafsir al-Tabari, Tafsir al-Qurtubi, Tafsir al-Razi, Tafsir al-Nasafi, Tafsir Ibn Kathir* and *Tafsir al-Tha'labi* as shown in Table 1.

Table 1 displays the data that has been analyzed and found that Sheikh M. Sa'id refers to the text of *Tafsir al-Jalalyn* in producing *Tafsir Nur al-Ihsan* of 192 texts i.e. 36.92%, *Tafsir al-Jamal* 172 texts which ie 33.07%, *Tafsir al-Baydawi* 31 texts ie 5.96%, *Tafsir al-Khazin* 60 texts ie 5.96%, *Tafsir al-Baghawi* 12 texts ie 2.30%, *Tafsir al-Tabari* four texts i.e. 0.77%, *Tafsir al-Qurtubi* 25 texts i.e. 4.80%, *Tafsir al-Razi* 10 texts i.e. 1.92% Tafsir al-Nasafi three texts i.e. 0.57%, *Tafsir Ibn Kathir* eight texts i.e. 1.59%, and Tafsir al-Tha'labi three texts i.e. 0.57%.

From the aspect of the transformation and the modification of the original text, the author has implemented five methods; which are quoting the text in parallel (code 1), writing text abstractly (code 2), removal of some of the words (code 3), adding explanation (code 4), and refuting part of the text (code 5). That methods are more easily seen based on table 2 below.

Table 2
The Methods Are Applied By The Author

The Methods	*Sabab Nuzul*	*Al-Hadith*	*Al-Israiliyat* stories	abrogater and abrogated	excellence	Total
Code 1	125	61	54	13	8	261
Code 2	75	36	125	15	5	256
Code 3	74	56	103	6	8	247
Code 4	46	16	36	4	2	104
Code 5	4	3	11	0	0	18

- Quoting the text in parallel (code 1). The author of *Tafsir Nur al-Ihsan* applied this method when explaining *sabab nuzul ayah* (the contexts and occasions of the revelation of the Quran) 125 times, al-hadiths 61 times, *al-Isra'iliyyat* stories 54 times, *al-Nasikh* and *al-Mansukh* (abrogater and abrogated) 13 times and the excellence of al-Quran eight times. The total number of this method applied are 261 times.

- Writing text abstractly (code 2). The author of *Tafsir Nur al-Ihsan* applied this method when explaining *sabab nuzul ayah* (the contexts and occasions of the revelation of the Quran) 75 times, *al-hadiths* 36 times, *al-Isra'iliyyat* stories 125 times, *al-Nasikh* and *al-Mansukh* (abrogater and abrogated) 15 times and the excellence of al-Quran five times. The total number of this method applied are 256 times.

- Removal of some of the words (code 3). The author of *Tafsir Nur al-Ihsan* applied this method when explaining *sabab nuzul ayah* (the contexts and occasions of the revelation of the Quran) 74 times, al-hadiths 56 times*, al-Isra'iliyyat* stories 104 times, *al-Nasikh* and *al-Mansukh* (abrogater and abrogated) six times and the excellence of al-Quran eight times. The total number of this method applied are 247 times.

- Adding explanation (code 4). The author of *Tafsir Nur al-Ihsan* applied this method when explaining *sabab nuzul ayah* (the contexts and occasions of the revelation of the Quran) 46 times, al-hadiths 16 times, *al-Isra'iliyyat* stories 36 times, *al-Nasikh and al-Mansukh* (abrogater and abrogated) four times and the excellence of al-Quran two times. The total number of this method applied are 104 times.

- Refuting part of the text (code 5). The author of *Tafsir Nur al-Ihsan* applied this method when explaining *sabab nuzul ayah* (the contexts and occasions of the revelation of the Quran) four times, *al-hadiths* three times and *al-Isra'iliyyat* stories 11 times. The total number of this method applied are 18 times.

Conclusion:

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 texts. The genetic approach involves three patterns namely Resource Study, Intermediate study and Acceptance study. This research shown there are 11 works becomes author's references, which are *Tafsir al-Jalalyn, Tafsir al-Jamal, Tafsir al-Baydawi, Tafsir al-Khazin, Tafsir al-Baghawi, Tafsir al-Tabari, Tafsir*

al-Qurtubi, Tafsir al-Razi, Tafsir al-Nasafi, Tafsir Ibn Kathir and *Tafsir al-Tha'labi*.

The result of the analysis proved that the author implemented five methods; which are quoting the text in parallel, writing text abstractly, removal of some of the words, adding explanation, and refuting part of the text. The study also reveals the purpose of the author while creating his work is to strengthen the translations written. Thus, he successfully strengthens translation when the contents of the text are parallel to the reference. However, in certain places existed a text from the author's references contradicts with the content of *Tafsir Nur al-Ihsan*, which failed his attempt to strengthen the translation in certain part of the text.

Suggestion:

This study hopes that readers will no longer be confused with the information contained in *Tafsir Nur al-Ihsan.* This is because all sources of reference and the excerpts made by the authors have been overwritten and explained in detail.

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