

**THE INFLUENCE OF INTERTEXTUALITY IN THE MANUSCRIPT
TARJUMĀN AL-MUSTAFĪD BY SHEIKH ‘ABD AL-RA’UF ALI AL-FANSHURI
AL-JAWI****Zainuddin**

Universitas Islam Negeri Ar-Raniry, Banda Aceh

Email: zainuddin.muhammad@ar-raniry.ac.id**ABSTRACT**

This study examines the intertextual influences in the Quranic exegesis manuscript *Tarjumān al-Mustafīd* by Sheikh ‘Abd al-Ra’uf Ali al-Fanshuri al-Jawi. By employing an intertextual approach, the research demonstrates that the manuscript is not a mere translation of works by al-Baiḍawi, al-Khazin, or al-Jalālain, as previously assumed. Instead, *Tarjumān al-Mustafīd* synthesizes and adapts excerpts from these sources alongside others, such as al-Ṣa’labi. Using descriptive-analytical methods and primary manuscripts housed in the Aceh Museum, this study focuses on the exegesis of Surah al-Baqarah to analyze intertextual techniques, including excerpts, parallels, and expansions. The findings reveal that *Tarjumān al-Mustafīd* integrates intertextual references from multiple tafsir texts while maintaining its originality and independent interpretive framework. This research contributes to a deeper understanding of intertextuality in Quranic exegesis within the Malay-Nusantara tradition.

Keywords: *Intertext, Turjuman al-Mustafid, Abd al-Rauf***ABSTRAK**

Penelitian ini mengkaji pengaruh intertekstual dalam naskah tafsir *Tarjumān al-Mustafīd* karya Sheikh ‘Abd al-Ra’uf Ali al-Fanshuri al-Jawi. Melalui pendekatan intertekstual, penelitian ini menunjukkan bahwa naskah tersebut bukan terjemahan langsung dari karya al-Baiḍawi, al-Khazin, maupun al-Jalālain, sebagaimana yang sering diasumsikan. Sebaliknya, *Tarjumān al-Mustafīd* mengintegrasikan kutipan dari sumber-sumber tersebut serta kitab lainnya seperti al-Ṣa’labi. Dengan menggunakan metode deskriptif-analitis dan manuskrip primer yang tersimpan di Museum Aceh, kajian ini berfokus pada tafsir Surah al-Baqarah untuk menganalisis teknik intertekstual, termasuk ekserp, paralel, dan ekspansi. Hasil penelitian menunjukkan bahwa *Tarjumān al-Mustafīd* mengadopsi referensi intertekstual dari berbagai kitab tafsir namun tetap mempertahankan orisinalitas dan kerangka interpretatifnya yang mandiri. Penelitian ini memberikan kontribusi pada pemahaman yang lebih luas tentang intertekstualitas dalam tradisi tafsir Al-Qur’an Melayu-Nusantara.

Kata Kunci: *Intertekstualitas, Tarjumān al-Mustafid, Abd al-Rauf*

**A. INTRODUCTION**

Intertextuality refers to the citation, absorption, and transformation of prior texts within a work. According to Kristeva's theory, no text exists in complete isolation but is always connected to other texts. In the context of Quranic exegesis, intertextuality serves as reinforcement or comparison in the interpretive process. The manuscript *Tarjumān al-Mustafīd*, the first Malay-language tafsir authored by 'Abd al-Ra'uf Ali al-Fanshuri al-Jawi, is often perceived as a translation of *Anwār al-Tanzīl* by al-Baiḍawī or *al-Jalālain*. This perception is based on the title of the book in editions published by Ahmad Abadi, Bombay (1370 H/1951 CE) and Raja Publishing (1442 H/2021 CE), with comments from three Malay scholars: Ahmad Fatani, Idris Klantani, and Daud Fatani. However, manuscripts from the Aceh Museum suggest the book is an independent tafsir that incorporates excerpts from various classical sources such as *al-Baiḍawī*, *al-Jalālain*, *al-Khāzin*, *Manāfi' al-Qur'an*, and *al-Ša'labi*.

Tafsir activities in Aceh and the Malay-Nusantara region began as early as the 16th century, although the development of Quranic exegesis was not as rapid as other disciplines like Sufism or jurisprudence. Compiled in the 17th century to meet the needs of Acehnese society, *Tarjumān al-Mustafīd* is a significant legacy in the intellectual heritage of Islamic Nusantara. This work employs intertextual influences such as excerpts, parallels, and expansions in synthesizing classical sources. The study aims to map intertextual influences in the manuscript *Tarjumān al-Mustafīd* using Julia Kristeva's principles. It also strengthens the argument that this manuscript is not a literal translation but an exegetical work that adapts and develops various sources.

This study aims to map and analyze citations from earlier works found in the *Tarjumān al-Mustafīd* by 'Abd al-Ra'uf, particularly in the verses of QS. al-Baqarah, through the lens of intertextuality. By applying Julia Kristeva's principles of intertextuality, this research seeks to affirm that *Tarjumān al-Mustafīd* is not merely a translation of *al-Baiḍawī* or *al-Jalālain*, as suggested by earlier scholars like Snouck, Peter, and Azyumardi Azra, but an independent exegetical work with a distinctive approach to citation.

This descriptive research employs a qualitative approach to provide a detailed analysis of citations within *Tarjumān al-Mustafīd* using intertextuality methods grounded in Julia Kristeva's principles, including excerpts, parallels, haplogy, and expansions. The primary data comprises the manuscript *Tarjumān al-Mustafīd* by 'Abd al-Ra'uf al-Sinkel, while secondary data includes supporting literature such as tafsir books (*Anwār al-Tanzīl*, *al-Khāzin*, *al-Jalālain*, etc.), other books, and relevant articles. Data analysis involves descriptive and analytical methods, including reading the manuscript, identifying citations, verifying them against *hipogram* texts, rewriting texts, and analyzing intertextual relationships to map citation patterns and understand the exegetical methods in *Tarjumān al-Mustafīd*.

**B. DISCUSSION****1. 'Abd al-Rauf al-Singkili**

'Abd al-Rauf al-Singkili (Singkil, Aceh, 1024 AH/1615 CE – Kuala Aceh, Aceh, 1105 AH/1693 CE) was a renowned exegete from the Nusantara region. His full name, Aminuddin Abdul Rauf bin Ali al-Jawi Tsumal Fansuri al-Singkili, reflects his Malay heritage from Singkil, a coastal area in southwest Aceh. Historical records indicate that 'Abd al-Rauf left Aceh to pursue studies in various disciplines in the Arab world ¹. In 1052 AH/1642 CE, he established connections with numerous scholars, studying under 19 teachers and interacting with 27 others. His academic journey, which spanned 19 years, took him through regions such as Doha, Yemen, Jeddah, Mecca, and Medina.²

Abd al-Rauf was a scholar with expertise in various fields of knowledge and a prolific writer whose works demonstrate intellectual depth and literary skill. One of his significant contributions is the manuscript *'Umdat al-Muhtajin ilā Suluk Maslak al-Mufridin*, which details spiritual orders, learning centers, and the scholars he studied with during his time in Arabia. Some of his handwritten works are preserved in libraries in the Netherlands, including texts written in Jawi or Arabic-Malay script and Arabic ³. His teachers included prominent figures such as 'Abd al-Qadar al-Mawwir and Ibrahim bin Abdullah bin Ja'man (1083 H/1672 CE), specialists in Hadith and Fiqh.

Abd al-Rauf was a distinguished scholar from a family traditionally believed to have Persian or Arabian roots, who settled in Singkil, Aceh, in the late 13th century. In his youth, he studied basic religious knowledge from his father and continued his education with scholars in Fansur and Banda Aceh. He then performed Hajj, which also served as an opportunity to deepen his religious knowledge under various Middle Eastern scholars. His educational background reflected a strong understanding of Islamic teachings. Around 1642, he traveled to Arabia, possibly due to the conflict involving Hamzah Fansuri and Syamsuddin Sumatrani against Nuruddin ar-Raniri and his followers, including the burning of Hamzah Fansuri's works. Another opinion suggests his primary purpose was to perform the Hajj ⁴.

In Arabia, Abd al-Rauf studied under numerous prominent scholars in places such as Jeddah, Mecca, Medina, Mokha, and Baitu al-Faqih. His most

¹ Oman Fathurahman and Munawar Holil, *Katalog Naskah Ali Hasjmy Aceh* (PPIM UIN Jakarta, 2007).

² Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulam?' in the Seventeenth and Eighteenth Centuries* (University of Hawaii Press, 2004).

³ Ahmad Said Hasani, 'Malaysia, Thailand, Singapura Hingga Brunei Darussalam', *UIN Syarif Jakarta*, 2017.

⁴ Peter G Riddell, *Malay Court Religion, Culture and Language: Interpreting the Qur'an in 17th Century Aceh* (Brill, 2017), XII.



influential teacher was Sheikh Shafiuddin Ahmad Al-Dajjani Al-Qusyairi in Medina, from whom he received authorization and the *khirqah* (spiritual robe) to serve as a *khalifah* in the Shattariyyah and Qadiriyyah orders. Alongside his expertise in Sufism, Abd al-Rauf also mastered disciplines such as Tafsir, Fiqh, and Hadith. His scholarship uniquely blended Sharia and Sufism. He returned to Aceh around 1083 H/1662 CE to spread and develop the Shattariyyah order ⁵.

Abd al-Rauf had numerous students from Aceh and other regions in the Nusantara. Among his notable disciples were Sheikh Burhanuddin Ulakan from Pariaman, West Sumatra, and Sheikh Abdul Muhyi from Pamijahan, Tasikmalaya, West Java. His leadership caught the attention of Sultanah Safiyyatuddin, who appointed him as *Qadi Malik al-'Addil*, responsible for religious matters in the Aceh Sultanate. Abd al-Rauf passed away in 1693 and was buried near the Kuala Aceh River. He was posthumously honored with the title "Teungku di Kuala," and his name was later immortalized as the name of Universitas Syiah Kuala in Aceh. His disciples spread his teachings across the Malay world, making Abd al-Rauf a central figure in propagating Islam in the region ⁶.

Among his students was Baba Daud bin Agha Ismail bin Agha Mustata al-Jawi ar-Rumi, descended from Rum scholars who moved to Turkey and later Aceh, becoming a distinguished scholar. Some of his descendants relocated to Pattani, eventually producing the renowned Sheikh Daud bin Ismail al-Fathani. After serving in Mecca, he was sent by his cousin and teacher Ahmad bin Muhammad Zain al-Fathani to lead the *Matba'ah al-Miriyah al-Kainah al-Kalantaniyah* in Kota Bharu, Kelantan, and later earned the title "Tok Daud Katib." Baba Daud bin Ismail al-Jawi ar-Rumi completed Sheikh Abd al-Rauf's *Turjuman al-Mustafid*, also known as the Malay *Tafsir al-Baidhawi*, the first complete Malay translation of the Quran. The original handwritten manuscript was passed down to his descendants and eventually given to Ahmad al-Fathani ⁷.

This manuscript served as the basis for the first printed editions in Turkey, Mecca, and Egypt, edited by Ahmad al-Fathani, Daud bin Ismail al-Fathani, and Sheikh Idris bin Husein Kelantan. These editions list their names as editors on the final pages of all subsequent printings of *Turjuman al-Mustafid*. This Quranic exegesis, still in publication today, continues the

⁵ Muhammad Roihan Nasution, Harun Ar-Rasyid, and Fachrur Rozi, 'KONSEP PEMIMPIN IDEAL DALAM TAFSIR TURJUMAN AL-MUSTAFID', *Ibn Abbas: Jurnal Ilmu Alquran Dan Tafsir*, 3.1 (2020).

⁶ Ghairi Lakmana, Muhammad Roihan Nasution, and Fitriani Fitriani, 'Analisis Rujukan Dan Keunikan Dalam Kitab Tafsir Tarjuman Mustafid', *Al-Wasathiyah: Journal of Islamic Studies*, 2.2 (2023), pp. 251-66.

⁷ Azyumardi Azra, *Jaringan Ulama Timur Tengah* (Prenada Media, 2013).



legacy of its early printed editions⁸. Another prominent disciple of Abd al-Rauf was Burhanuddin Ulakan, known for being the first to spread Islam in Minangkabau, West Sumatra, through the teachings of the Shattariyyah order. In West Java, his student Sheikh Abdul Muhyi Pamijahan was regarded as a saint and the first to bring the Shattariyyah order to the region, which later spread throughout Java⁹.

Yusuf Tajul Mankatsi from Bugis is also said to have been Abd al-Rauf's disciple. Other sources suggest he was his contemporary, studying under Ahmad al-Qusyasyi and Ibrahim al-Kurani. However, manuscripts such as *Mukhtashar Tashnif Abd al-Rauf bin Ali al-Fansuri* suggest Yusuf Tajul Mankatsi was a student of Abd al-Rauf's lineage, noting, "... Yusuf al-Mankatsi al-Maqasari, a successor of (Pamijahan), descending from Abd al-Rauf al-Asyi." In Peninsular Malaysia, Abd al-Rauf's most renowned student was Abdul Malik bin Abdullah Terengganu, also known as Tok Pulau Manis, who authored numerous works, including *Kitab Kifayah*¹⁰.

While in Aceh, Abd al-Rauf enjoyed the patronage of the Sultanahs and authored 22 works in Malay and Arabic. His writings, much like those of his teacher al-Kurani, emphasized reconciling Sharia and Sufism (Hasyim 2011). Among his notable works are:

- *Mir'ātu ath-Thullâb fî Tashîl Ma'rifat al-Ahkâm al-Syar'iyyah li al-Malik al-Wahhâb* (Fiqh)
- A translation of Imam Al-Nawawi's *Hadith Arba'in*
- *Mawâ'iz al-Badî'* (Ethics)
- *Tanbîh al-Masyi* (Tasawuf and the concept of martabat tujuh)
- *Kifâyat al-Muhtâjin ilâ Masyrah al-Muwahhidin al-Qâilin bi Wahdatil Wujûd* (Wahdatul wujud)
- *Daqâiq al-Hurf* (Tasawuf and theology)
- *Kitâb al-Farâid*
- *Risâlah Adab Murîd akan Syeikh*
- *Risâlah Mukhtâsarah fî Bayâni Syuru al-Syâk wa al-Murîd*
- *Kitâb al-Jawâb al-Munîf*
- *Majmû' al-Masâil* (Fiqh issues)
- *As-Sa'âdatu al-Abadiyah*
- *Kitab al-Mawâizhu al-Badi'iyah* (Ethics)
- *Binâ al-Tajallî* (Tasawuf and a rebuttal of wahdatul wujud)

⁸ Nurul Huda, 'Epistemologi Penafsiran Ayat "Seribu Dinar"(at-Thalaq [65]: 2-3): Studi Komparasi Abdurra'uf as-Singkili Dan M. Quraish Shihab', *Medina-Te: Jurnal Studi Islam*, 15.1 (2019), pp. 39-57.

⁹ Abid Syahni, 'Mufassir Dan Kitab Tafsir Nusantara (TafsirTurjumun Al-Mustafid Karya Abd. Rauf As-Singkilli)', *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, 5.1 (2019), pp. 33-51.

¹⁰ Zaimul Asroor, 'Tarjumân Al-Mustafid: Tafsir Lengkap Pertama Di Nusantara', *Ushuluna: Jurnal Ilmu Ushuluddîn*, 1 (2018), pp. 94-110.



- *Umdatul-Muhtadîn* (Ibadah and wirid)
- *Hidâyatu al-Bâlighah al-Ajmi'ah al-Muhâsannah*
- *Umdatul-Ahkâm* (Islamic law)
- *Sya'i Ma'rifat* (Theology)
- *Tarjumân al-Mustafîd* (Complete Malay Quranic exegesis)

Various sources mention that Abd al-Rauf authored around 36 works, with *Tarjumân al-Mustafîd* being the most monumental. Written in Jawi script and Malay, it remains an influential text in Islamic scholarly traditions in Aceh and the Nusantara.

2. The *Tarjumân al-Mustafîd* Manuscript and Intertextuality Theory in Tafsir

The composition of *Tarjumân al-Mustafîd* by 'Abd al-Rauf began three years after his return from Mecca. This tafsir reflects a response to the cultural and intellectual circumstances during his time¹¹. Although 'Abd al-Rauf did not explicitly state the reasons for writing this tafsir, contextual analysis suggests that it was influenced by his role as a *qadi* in Aceh. His position required him to convey the guidance of the Qur'an in a manner easily understood by the local community, especially in addressing issues surrounding the *wahdat al-wujud* debates between the theological approach of Nuruddin al-Raniri and the mystical interpretations of Hamzah Fansuri and Syamsuddin al-Sumatrani. Writing in Malay, 'Abd al-Rauf aimed to provide practical and accessible explanations of the Qur'anic verses for his community¹².

Islamic scholars generally categorize tafsir methodologies into four types: *tahlîlî* (analytical), *ijmâlî* (concise), *muqâran* (comparative), and *mawḍū'î* (thematic). *Tarjumân al-Mustafîd* adopts the *tahlîlî* method, explaining Qur'anic verses systematically from Surah Al-Fatihah to Surah An-Nas. For instance, when interpreting Surah Al-Fatihah, 'Abd al-Rauf begins by discussing its classification, number of verses, and merits, referencing classical sources like Tafsir al-Baidawi, al-Khazin, al-Jalalayn, *Manafi' al-Qur'an*, and Tsa'labi as-Syafi'i. *Tarjumân al-Mustafîd*, as a comprehensive 30-juz tafsir, serves as a critical reference for subsequent researchers¹³.

Tafsir works are also considered literary texts containing various intertextual references or quotations from earlier works. For example, *Tarjumân al-Mustafîd* is intertextual with previous tafsir works. Tafsir authors

¹¹ Anthony H Johns, 'The Qur'ân in The Malay World: Reflections on 'Abd Al-Ra'ûf of Singkel (1615–1693)', *Journal of Islamic Studies*, 9.2 (1998), pp. 120–45.

¹² Ervan Nurtawab, 'Discourse on Translation in Hermeneutics: Its Application to the Analysis of Abdurra'ûf's *Tarjumân Al-Mustafîd*' (Jakarta: Sekolah Pascasarjana UIN Syarif Hidayatullah, 2007, 2007).

¹³ Islah Gusmian, 'Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika', *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, 1.1 (2015).



inherently engage with earlier works, and intertextuality in tafsir generally manifests in forms such as transformation, modification, expansion, excerpt, and parallelism. The intertextual influence in tafsir aligns with Kristeva's theory (1980). For example, parallel intertextuality can be observed in *Tarjumān al-Mustafīd*'s interpretation of Surah Al-Baqarah. Meanwhile, hapology intertextuality is evident in Tafsir Ibn Kathir, where Ibn Kathir quotes Ibn Jarir's narrations from Ibn Abbas, Abu Malik, and Sa'id bin Jubair regarding Allah's words, demonstrating that these interpretations address contemporaries of Moses (AS). The hapology principle involves omitting certain words in quoted texts from the *hipogram* ¹⁴.

It is important to note that tafsir works do not emerge in isolation but rather as texts embedded with quotations or transformations of other texts. Mikhail Bakhtin's intertextual theory, termed "dialogism," posits that all literary works contain intrinsic elements, such as structural components, and extrinsic elements, like sociocultural influences and the author's life. Applying intertextual theory to compare one literary work with another requires understanding the concept of the *hipogram* (Hutomo, 2019). A *hipogram* refers to narrative elements, whether expressions, sentences, or events, in prior literary texts that serve as references or backdrops for subsequent texts. Julia Kristeva elaborates that texts inherently encompass multiple texts, requiring analysis of intrinsic and extrinsic elements to study their balance in reflecting societal contexts (Gusmian, 2015).

3. Intertextuality in the *Tarjumān al-Mustafīd* Manuscript

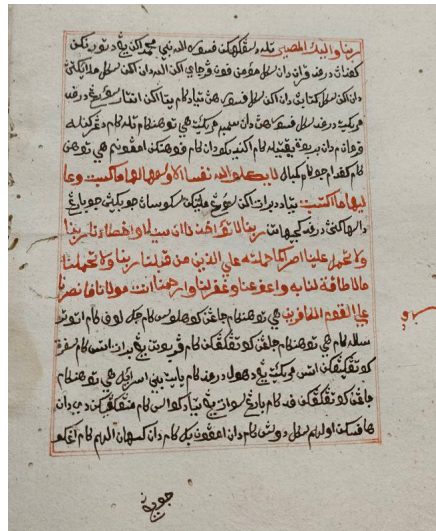
The reference sources of *Tarjumān al-Mustafīd* have been a topic of debate among academics. Snouck Hurgronje, supported by Rinkes and Voorhoeve, argued that this work is a translation of *Anwār al-Tanzīl* by al-Baidawi, based on its title and structure. However, Peter Riddell, Salman Harun, and Azyumardi Azra assert that the tafsir is primarily based on Tafsir al-Jalalayn, with additional references to Tafsir al-Khazin and *Manafi' al-Qur'an*. Azra further links 'Abd al-Rauf's intellectual lineage to Jalal al-Din al-Suyuti through Ahmad al-Qushashi and Ibrahim al-Kurani (Azra, 2013).

The oldest manuscripts of *Tarjumān al-Mustafīd*, preserved in Aceh museums and other locations, indicate that the work was completed around 1675 CE, shortly after 'Abd al-Rauf returned from Arabia. This makes it one of the earliest comprehensive tafsir works in the Malay world. Scholars continue to debate whether *Tarjumān al-Mustafīd* is a translation of earlier

¹⁴ Suripan Sadi Hutomo, *Merambah Matahari, Pengantar Sastra Bandingan* (Universitas Negeri Surabaya, 2019).



tafsir works or an independent text that incorporates intertextual references from previous works ¹⁵.



Source: Manuscript Collection of the Aceh Museum

Final Pages of Surah al-Baqarah from the Turjuman al-Mustafid Manuscript

The author’s approach to understanding the *Tafsir Tarjuman al-Mustafid* involves examining approximately eight original manuscript collections housed at the Aceh Museum. Comprehending a text is inherently connected to references from other works. Intertextuality can be analyzed through internal and external dimensions ¹⁶. The internal dimension involves analysis of different works by the same author. For instance, besides *Tarjuman al-Mustafid*, ‘Abd al-Ra’uf also authored *Mir’at al-Tulāb*, which focuses on jurisprudence. However, this study emphasizes the external dimension, analyzing *Tarjuman al-Mustafid* in relation to works by different authors, such as *Tafsir al-Baidawi*, *al-Khāzin*, *al-Sa’lābi*, and *al-Jalālain* ¹⁷. The influence of intertextual excerpts in *Tafsir Tarjuman al-Mustafid* from *Tafsir al-Baidawi* by ‘Abd al-Ra’uf can be illustrated, for example, in the interpretation of QS. al-Baqarah, verse 50, as follows:

ددلم بيضاوي بهوا فاتحة ايت فناور بكك تيف ٢ فيا كيت

“According to *Baidāwi*, *Al-Fatihah* serves as a cure for every ailment” ¹⁸.

¹⁵ Akbar Umar, Achmad Abubakar, and Muhsin Mahfudz, ‘Aplikasi Metode Komparatif (Analisis Buku Tafsir Nusantara: Analisis Isu-Isu Gender Dalam Al-Misbah Karya M. Quraish Shihab Dan Turjuman Al-Mustafid Karya Abd Al-Rauf Singkel)’, *Al-Tadabbur: Jurnal Ilmu Al-Qur’an Dan Tafsir*, 6.02 (2021), pp. 161–74.

¹⁶ Patricia Maccormack, ‘Julia Kristeva’, in *Film, Theory and Philosophy* (Routledge, 2014), pp. 276–85.

¹⁷ A Mustaqim, ‘Dinamika Sejarah Tafsir Al-Qur’an Studi Madzahibut Tafsir/Aliran-Aliran Dari Periode Klasik, Pertengahan, Hingga Modern-Kontemporer’, 2016.

¹⁸ Turjuman al-Mustafid, ‘Abd Rauf Al-Fansuri’, *Kaherah: Mustafa Al-Babi Al-Halabi*, 1951.



The original text quoted by Abd al-Rauf in *Tarjumān al-Mustafīd* serves as a hypogram text derived from the book *al-Baiḍāwi*, as follows:

والشفاية وشفاء لقوله عليه الصلاة والسلام: هي شفاء من كل داء

“And healing is a remedy, in accordance with the saying of the Prophet (peace be upon him): ‘It is a cure for every disease.’” (*Al-Baiḍāwi and bin ‘Umar, 1998*).

In *Tarjumān al-Mustafīd*, Abd al-Rauf elaborates on the virtue of Surah al-Fatihah as a remedy for every ailment, as mentioned in *al-Baiḍāwi*. This intertextual influence represents an excerptual effect, which refers to the extraction of the essence from a quoted text derived from the hypogram text. The parallel intertextual influence in *Tarjumān al-Mustafīd* from *al-Baiḍāwi* is found in the interpretation of Surah al-Baqarah, verse 49. Regarding the influence of intertextuality in *Tarjumān al-Mustafīd*, the work includes a hypogram text extracted from the book *al-Baiḍāwi*:

وَكَانَ فِرْعَوْنُ مُوسَى مُضْعَبَ بَنِّ رَيَّانَ وَقِيلَ ابْنُهُ وَلِيدٌ مِنْ بَقَايَا عَادٍ. وَفِرْعَوْنُ يُوسُفَ عَلَيْهِ السَّلَامُ رَيَّانٌ.

"The Pharaoh during the time of Prophet Musa (AS) was named Mus'ab bin Rayan, and some say he was his son, Walid, from the remnants of 'Ad. Meanwhile, the Pharaoh during Prophet Yusuf's (AS) time was named Rayan."

As referenced in *al-Baiḍāwi*, ‘Abd al-Rauf employs a parallel intertextual influence, where the quoted text is identical or aligns with the hypogram text. Therefore, it can be concluded that ‘Abd al-Rauf’s interpretation in *Tarjumān al-Mustafīd* represents intertextual tafsir rather than a translation of *al-Baiḍāwi*, as he selectively cites excerpts using both ekserp and parallel approaches¹⁹. Another example of intertextual influence in *Tarjumān al-Mustafīd* can be observed in *al-Khāzin* regarding Surah al-Baqarah, verse 40, as follows:

ترسبت ددالم خازن اتفق سكل أهل التفسير اتس مغاتكن بهوسن بني إسرائيل اى ت پاي ت اتق يعقوب اتق إسحاق اتق إبراهيم رحمة الله.

This involves a parallel intertextual borrowing by ‘Abd al-Rauf from *al-Khāzin*, as evident in the hypogram text:

اتفق المفسرون على أن إسرائيل هو يعقوب بن إسحاق بن إبراهيم صلى الله عليهم وسلم أجمعين.

Here, ‘Abd al-Rauf explains that Bani Israel refers to the descendants of Ya‘qub, son of Ishaq, son of Ibrahim, as mentioned in *al-Khāzin*. In *Tarjumān*

¹⁹ Nāṣir al-Dīn Abu Al-Baiḍāwi and Sa‘īd Abdullāh bin ‘Umar, ‘Anwār Al-Tanzīl Wa Asrār Al-Takwīl’, *Muhammad Abd Al-Raḥman Al-Mara ‘Shali (Ed.)*. Beirut: Dar Iḥyā’ Al-Turath Al-‘Arabi, 1998.



al-Mustafid, the parallel intertextual influence is evident as it retains alignment and consistency with the hypogram text without additions or omissions ²⁰. Expansive intertextual influence can also be seen in *Tarjumān al-Mustafid* when referring to *al-Sa‘labi* in Surah al-Baqarah, verse 84:

ترسبت ددالم تفسیر ثعلبی بهوسن الله سبحانه وتعالى تله مغمبل جنج اتس قوم بنی اسرائیل ددالم توراہ
بہوا جاغن ممبونه ستغه مرکنت ات اکن ستغنہ دان جاغن مغلور اکن ستغه مرکنت اکن ستغنہ
درفد کمفوغن

The hypogram text from *al-Sa‘labi* is as follows:

ولا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ أَيُّ لَا يَخْرُجُ بَعْضُكُمْ بَعْضًا مِنْ دَارِهِ وَلَا تَسُبُّوا مَنْ جَاوَرَكُمْ فَتَلْجُنُوهُمْ
إِلَى الْخُرُوجِ بِسُوءِ جَوَارِكُمْ.

‘Abd al-Rauf interprets that Allah commanded the Bani Israel in the Torah to uphold their brotherhood and avoid internal conflict or oppression, emphasizing the prohibition against expelling one another from their communities. The intertextual influence here is expansive, as ‘Abd al-Rauf develops and elaborates on the original meaning of the hypogram text ²¹. In *Tarjumān al-Mustafid*, parallel intertextuality also appears in references to *Tafsir al-Jalālain* for Surah al-Baqarah, verse 102:

ترسبت ددالم تفسیر جلالین چری درفد ابن عباس بہوا کدوان ایت اورغ ﴿١٠٢﴾ یع ای اکن علم
سحر دان اداله کدوان مفاجر کن سکل مانسی علم سحر دان کات ستغه علماء اداله کدوان ایت
ملاکة تله دتور نکن الله تعالی کدوان ایت سفای مفاجر کن علم سحر ای اکن ای چوپا درفد الله
تعالی بکک سکل مانسی والله أعلم.

The hypogram text from *al-Jalālain* states:

هاروت وماروت بدل او عطف بیان للملکین قال بن عباس هُما ساجرانِ کانا یعلمانِ السحر وقیل
ملکان أنزلا لتعلیمہ ابتلاء من الله للناس.

This describes Harut and Marut as two angels sent to test humanity by teaching the knowledge of magic. The interpretation in *Tarjumān al-Mustafid* aligns seamlessly with *al-Jalālain*, demonstrating parallel intertextuality ²².

²⁰ Ali Mahmud al-Baghdadi, ‘Al-Din. Tt Tafsir Khazn Musamma Lubab l-Ta’ Wil Fi Ma’ Ani Al-Tanzil’, *Beirut: Dar Al-Fikr*.

²¹ A bin I Al-Sa‘labī, ‘Al-Kasyf Wa Al-Bayān ‘An Tafsir Al-Qur’ān’, *Beirut: Dār Ihya’al-Turās Al-‘Arabī*, 2002.

²² Jalal al-Din ‘Abd Al-Suyuti, ‘Al-Rahman.(2018)’, *Asrar Tartib Al-Quran*.

**C. CONCLUSION**

The findings of this study affirm that *Tarjumān al-Mustafīd* by Sheikh ‘Abd al-Ra’uf Ali al-Fanshuri al-Jawi is not a simple translation of classical tafsir texts such as *Anwār al-Tanzīl* by al-Baidāwi or *Tafsir al-Jalālain*. Instead, it represents an original exegetical work that incorporates selective intertextual techniques, including excerpts, parallels, and expansions, particularly from al-Baidāwi, al-Khazin, and al-Ša’labi. Focusing on Surah al-Baqarah, the study reveals that *Tarjumān al-Mustafīd* employs intertextual strategies to synthesize and adapt existing tafsir sources into a coherent and accessible interpretation for the Malay-Nusantara audience. This research highlights the scholarly innovation of ‘Abd al-Ra’uf in creating an exegetical text that bridges classical Islamic scholarship with local cultural and intellectual contexts. Further research into other chapters of the manuscript and comparative studies with additional classical tafsir texts could enrich the understanding of the intertextual dynamics in this monumental work.

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