

Examining the Influence of al-Isrā'īliyyāt on the First Juz of Al-Quran in Tafsīr Tarjumān Al-Mustafīd

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Abstract

This study investigates the influence of al-Isrā'īliyyāt (Jewish and Christian narratives) in Tafsīr Tarjumān al-Mustafīd, focusing on the first juz' of the Quran. Using a genetic approach, it examines how these narratives were transmitted and integrated into Quranic exegesis, analysing their origins and the impact on interpretations. The study highlights the epistemological significance of these traditions within Islamic scholarship and their role in the development of Quranic interpretation, particularly in the Malay world. The findings offer fresh insights into the synthesis of Jewish and Christian traditions in Islamic exegesis in Southeast Asia.

Keywords: al-Isrā'īliyyāt; Tafsīr Tarjumān al-Mustafīd; First Juz of the Quran; Genetic Approach

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1.0 Introduction

During the formative period of Islam's introduction to the Malay world, scholars diligently produced works spanning various Islamic disciplines, including fiqh, aqidah, tafsīr, hadith, akhlak, and muamalat. These scholarly contributions have retained enduring relevance and are cited by contemporary researchers in current academic discourse. This intellectual legacy reflects the profound influence and lasting success of early Muslim scholars, whose works remain integral to informing and shaping scholarly inquiry today. The Quran, the final holy book revealed by Allah to humanity, is not only for ordinary people but for all of humanity, serving as the central reference in Islamic teachings and scholarly works (Zawiah, 2018).

The seventeenth century marked a particularly significant period in the consolidation of Islam in the Aceh region, driven by the establishment of the Aceh Sultanate, also known as Dar al-Salam. This sultanate emerged as a major centre of Islamic scholarship in the Malay world and Southeast Asia (Salleh, 2021). Among the notable scholars of this era was Al-Fansuri, A. R., a distinguished religious figure appointed as Qadi to the Queen of Aceh Dar al-Salam. With strong governmental support, he actively authored scholarly works and propagated Islamic teachings throughout Aceh and its surrounding regions. His extensive expertise in various Islamic disciplines, including fiqh, tasawuf, aqidah, tafsīr, and hadith, culminated in the production of influential writings that continue to hold scholarly significance (Hidayatullah & Elit, 2020).

Among Al-Fansuri's most celebrated contributions is Tafsīr Tarjumān al-Mustafid, widely esteemed within the Malay-speaking communities of Indonesia, Thailand, and Malaysia. As his first major Quranic exegesis, this work covers all thirty juzs of the Qur'an. It is the earliest comprehensive tafsīr produced by a Nusantara scholar in the Malay language. The work has been regarded as a translation and adaptation of Tafsīr al-Baydawi for over three centuries, reflecting its profound influence on the region's exegetical tradition. Beyond serving as a valuable reference for the public, it has long functioned as an essential academic source for Quranic exegesis, particularly within Malaysia's traditional Pondok educational institutions, mosques, and suraus (Chafid, 2023).

A closer examination of Tafsīr Tarjumān al-Mustafid reveals the integration of diverse knowledge sources, including the opinions of the Prophet's companions, discussions on fiqh, historical narratives of earlier communities, references to al-Nasikh and al-Mansukh, virtues of the Qur'an, and the asbab al-nuzul (occasions of revelation). However, Al-Fansuri's presentation of these scientific and historical elements lacks systematic classification, which has led to interpretative challenges among readers and scholars. To address this issue, the present study aims to identify, classify, and analyse the scientific and exegetical content embedded within Tafsīr Tarjumān al-Mustafid, with a particular focus on al-Isrā'īlyāt in the first juz' of the Qur'an.

2.0 Literature Review

Previous studies on Tafsīr Tarjumān al-Mustafid have primarily focused on its historical background, linguistic features, and influence within the Malay intellectual and religious traditions. These studies offer crucial insights into the dissemination of tafsīr and its role in shaping Islamic thought in the Malay Archipelago. One significant area of exploration has been the dissemination and reception of the text, particularly its importance in traditional Islamic education systems. Chafid (2023) examined the role of Tafsīr Tarjumān al-Mustafid as a key reference in Pondok institutions and mosques across the Malay Archipelago. His work highlighted the significance of this tafsīr as an educational resource, shaping the understanding of the Qur'an in the region. Given the prominence of Pondok schools as centres of Islamic learning, Chafid's study highlights the vital role that such texts play in the education of students and scholars alike, as the Qur'an is central to their religious and academic lives (Saged, 2018).

Amin (2025) conducted a comparative analysis by juxtaposing Tarjumān al-Mustafid with several prominent classical Qur'anic commentaries, including al-Jalālain, al-Baiḍāwī, and al-Khāzin. In an earlier study, Riddell (1984) examined the historical reception of Tafsīr Tarjumān al-Mustafid, with particular attention to its relationship with Tafsīr al-Baydāwī. His findings indicated that various editions of Tarjumān al-Mustafid were initially titled al-Tarjamat al-Jāwiyyah li al-Tafsīr al-Musammā Anwār al-Tanzīl wa Asrār al-Ta'wīl li al-Imām al-Qāḍī al-Bayḍāwī, thereby reinforcing the perception that the work functioned as a Malay translation of Tafsīr al-Baydāwī. This established link with al-Baydāwī has long been viewed as pivotal, as it underscores the tafsīr's scholarly and theological relevance in the Malay world. Consequently, Tarjumān al-Mustafid emerged as a key reference for Qur'anic interpretation within the Islamic intellectual tradition of Southeast Asia (Zawiah, 2018).

In more recent research, scholars have delved deeper into the content of Tafsīr Tarjumān al-Mustafid to uncover Al-Fansuri's unique interpretative approach. Hidayatullah and Elit (2020) explored the multidisciplinary nature of Al-Fansuri's approach in his tafsīr. They highlighted that Al-Fansuri integrated a wide range of sources, including narrations from the Prophet's companions, jurisprudential discussions, historical accounts of previous communities, and references to exegetical tools like al-Nasikh and al-Mansukh. These sources enabled Al-Fansuri to offer a nuanced perspective on the Qur'an, although Hidayatullah and Elit noted that these elements were often presented without clear thematic or categorical organisation. This lack of structure in Al-Fansuri's presentation of these sources has led to ambiguities in the interpretation of certain Qur'anic verses, prompting scholars to investigate the implications of such an approach for the overall understanding of the Qur'anic message (Al-Faruqi, 2021). This issue of unstructured presentation has spurred further interest in how these diverse elements contribute to the overall exegetical process in Tafsīr Tarjumān al-Mustafid.

An earlier study by Ahmad (2019) focused on the fourth juz of the Qur'an within Tafsīr Tarjumān al-Mustafid, explicitly addressing the occurrences of al-Nasikh and al-Mansukh. These terms refer to the abrogation and replacement of certain verses in the Qur'an. Ahmad's work contributed to the understanding of how these principles were applied in the tafsīr. Building on this research, the present study shifts focus to the first juz of the Qur'an,

specifically investigating the presence of al-Isrā'īlyyāt, or Jewish and Christian traditions, within the tafsīr. By applying Goldmann's (1967) genetic structuralism approach, the current research aims to refine prior findings and offer new insights into how al-Isrā'īlyyāt influences Al-Fansuri's interpretation of the Qur'anic verses. Goldmann's approach is particularly suitable for understanding the transmission and evolution of these Jewish and Christian traditions within Islamic thought (Goldmann, 1967). This research will also consult other authoritative tafsīr works, such as *Tafsīr al-Khāzin* and *Tafsīr al-Qurtubi*, to enrich its analysis of al-Isrā'īlyyāt within *Tafsīr Tarjumān al-Mustafid*. This comparative approach is expected to yield a deeper understanding of the integration of external traditions into Islamic exegesis and its role in the development of Malay Islamic intellectual heritage (Hidayatullah & Elit, 2020).

This study's Contribution to Quranic studies and the history of Malay Islamic thought lies in refining the understanding of *Tafsīr Tarjumān al-Mustafid* and its sources. By analysing the integration of al-Isrā'īlyyāt, this research enhances the scholarly appreciation of Malay intellectual heritage and contributes to the broader field of Islamic scholarship. The study of the Qur'an remains a central focus in Islamic education, as it is viewed not only as the divine text but also as the book of guidance for human life (Syahida, 2022). Thus, this research not only provides critical insights into the historical development of Islamic exegesis in the Malay Archipelago but also adds to the broader discourse on the dynamic relationship between Islam and other religious traditions in shaping the interpretation of sacred texts.

3.0 Research Objectives

The primary objective of this study is to identify and systematically present data concerning the al-Isrā'īlyyāt embedded within *Tafsīr Tarjumān al-Mustafid*, with a particular focus on the exegesis of the first juz of the Quran.

4.0 Methodology

This study adopts a qualitative, analytical approach to examine the presence and influence of al-Isrā'īlyyāt (Jewish and Christian narratives) in *Tafsīr Tarjumān al-Mustafid*, employing Goldman's (1967) Genetic Approach. The methodology involves three key steps:

- 1) Textual Analysis: This involves identifying, classifying, and interpreting references to al-Isrā'īlyyāt within the tafsīr, with a focus on narratives that have parallels in Jewish and Christian traditions. The study will analyse how these narratives contribute to Al-Fansuri's exegetical approach.
- 2) Comparative Analysis: The study will compare Al-Fansuri's interpretations with those in other classical tafsīr works, such as *Tafsīr al-Khāzin* and *Tafsīr al-Qurtubi*. This comparison will explore the similarities and differences in integrating al-Isrā'īlyyāt and assess the methodological variations in their treatment.
- 3) Contextualization: The research will contextualise the findings within historical, linguistic, and exegetical perspectives, examining the socio-political and cultural backdrop of the

Malay Archipelago in the 17th century. By doing so, the study will gain insight into how these influences shaped Al-Fansuri's use of al-Isrā'īlyyāt in his tafsīr.

Goldman's genetic approach ensures a comprehensive understanding of the textual, historical, and cultural factors influencing the integration of al-Isrā'īlyyāt in Quranic exegesis.

5.0 Findings

The analysis of selected verses from Surah Al-Baqarah reveals a powerful narrative that centres on the story of Prophet Moses (Musa) and the Israelites, with several key moments illustrating divine intervention, human disobedience, repentance, and the fulfilment of God's promises. These events are crucial in understanding the theological and moral lessons conveyed through these stories.

Code S1 highlights the oppressive measures of Pharaoh, who, driven by a prophetic dream foretelling his downfall at the hands of an Israelite boy, orders the killing of all newborn Israelite males. This extreme action demonstrates Pharaoh's fear and arrogance, as he believes he can control his fate by eliminating potential threats to his power. The killing of the newborns represents the cruelty and tyranny of a ruler who refuses to acknowledge the will of God.

Code S2 shifts to divine intervention, where Prophet Moses, acting under God's command, strikes the sea with his staff, parting the waters to allow the Israelites to escape. As Pharaoh and his army pursue them, the sea returns to its original state, drowning Pharaoh and his forces. This miraculous event signifies God's power to deliver His people from oppression and to punish the unjust, reinforcing the theme of divine justice. The drowning of Pharaoh's army emphasises that no one, regardless of their power, can escape God's will.

Code S3 addresses the divine promise made to Moses, in which Allah SWT assures him that he would receive the Torah upon his safe return to Egypt after the death of Pharaoh. This promise underscores the significance of divine guidance and the fulfilment of God's word. Moses' role as a messenger of God becomes more apparent as he is tasked not only with leading his people to freedom but also with guiding them through the teachings of the Torah.

Code S4 deals with the incident of the golden calf, where some of the Israelites worshipped an idol in Moses' absence. In response to this idolatry, God commands the Israelites to carry out mutual executions as a form of atonement. Despite initial resistance, particularly due to familial ties, they ultimately obeyed. This event underscores the importance of obedience to God's commands and the severe consequences of straying from His path.

Code S5 recounts the episode when Moses took seventy representatives of the Israelites to Mount Sinai to seek forgiveness from God. However, their demand to witness God directly resulted in their destruction by a heavenly thunderbolt. This event highlights

the limitations of human understanding and the risks associated with questioning God's will, underscoring the importance of humility in the face of divine authority.

Finally, Code S6 presents the story of the angels Harut and Marut, who were sent to test humanity's obedience by teaching magic. The angels were not sent to spread evil, but to provide a moral trial, testing whether people would follow God's commands. This narrative emphasises the concepts of free will, human responsibility, and the challenges of adhering to divine guidance in the face of temptation.

These findings collectively illustrate the recurring themes of divine intervention, human disobedience, and the fulfilment of God's promises. The story of Moses and the Israelites serves as a profound lesson on the consequences of arrogance, the importance of repentance, and the unwavering justice and mercy of God. Through these key events, the narrative reinforces the central role of faith, obedience, and divine authority in the lives of believers.

6.0 Discussion

The analysis of al-Isrā'īyyāt within the first juz of the Quran, as interpreted in Tafsīr Tarjamān al-Mustafid, utilising a genetic approach, is presented in Table 1 below.

Table 1: Analysis of al-Isrā'īyyāt in the First Juz of the Quran as Interpreted in Tafsīr Tarjamān al-Mustafid

Code	Surah	Interpretation
S1	Al-Baqarah, 02: 49	Pharaoh, troubled by a dream foretelling his downfall, ordered the killing of every male Israelite child. Twelve thousand children died. A plague struck the elders, and Coptic leaders warned Pharaoh of the kingdom's collapse. The Pharaoh alternated between killing and sparing children yearly. Moses was born during the year of the killings.
S2	Al-Baqarah, 02: 50	In the Baidhawi story, Allah SWT commanded Moses to lead the Israelites by night. As they reached the sea, Moses struck it with his staff, parting the waters into twelve dry paths. The Israelites crossed safely while Pharaoh and his people followed. The waters closed in, drowning them as they entered.
S3	Al-Baqarah, 02: 51	The story in Baidhawi begins with the promise that when the Israelites returned to Egypt after Pharaoh's death, Allah Ta'ala promised Moses that He would grant him the Torah on Mount Sinai. Allah also set a time for approximately one month of Dzul-Qa'dah and the ten days of the Hajj month.
S4	Al-Baqarah, 02: 54	The Jewish scholars narrate that some were commanded to kill others who worshipped the calf. Unable to execute the command, a man saw his people and relatives and hesitated. Allah sent a black cloud to obscure their vision, and the killings continued until seventy thousand were killed. Moses and Aaron then prayed, and the cloud was lifted.
S5	Al-Baqarah, 02: 55	The story in Khazin recounts how Allah SWT commanded Moses to lead seventy men to Mount Sinai to seek forgiveness for those who had worshipped the calf. After fasting and purifying themselves, they arrived and requested to hear Allah's words. Moses explained it was not

		possible. A cloud descended upon the mountain, and Moses entered it to converse with Allah. A barrier was placed between Moses and the people, and they heard Allah declare His sovereignty. Despite this, they demanded to see Allah. As a result, a thunderbolt struck them, killing them.
S6	Al-Baqarah, 02: 102	Discussing the story's origins, the devils during Solomon's reign, and the beings Harut and Marut, explore whether they were human or not. According to the Tafsir Tsa'labiy, the devils recorded magic knowledge from Asaf bin Barkhiya, Solomon's minister, and buried it under his prayer place after Solomon's reign ended. When Solomon passed away, the devils revealed this knowledge to the people, who mistakenly attributed Solomon's power to magic. Over time, they abandoned their sacred texts. Later, Prophet Muhammad SAW clarified Solomon's purity through the verse, "And they followed what the devils recited during the reign of Solomon" (Qur'an, 2:102). Harut and Marut, as mentioned in the Tafsir Jalalain, are believed to have been angels sent by Allah Ta'ala to teach magic as a test for humanity. (Source: al-Fansuri, 2014)

Based on the table above, the research findings are presented as follows. Code S1 refers to the background of the revelation of Surah Al-Baqarah, verse 49, which relates to an incident in which Pharaoh experienced a dream interpreted as a forewarning of his and his kingdom's downfall at the hands of a male child from among the Israelites. To prevent this perceived threat, Pharaoh ordered his forces to kill every newborn Israelite male. Code S2 pertains to Surah Al-Baqarah, verse 50, which recounts Allah SWT's command to Prophet Moses to strike the sea with his staff. This act miraculously parted the waters, creating a safe path for the Israelites to cross. Once they had passed, and as Pharaoh and his army pursued them into the midst of the sea, Allah SWT restored the sea to its original state, thereby drowning Pharaoh and his forces while granting deliverance to Moses and his followers.

Code S3 pertains to the verse in which Allah SWT conveyed the promise that the Torah would be bestowed upon Moses following his return to Egypt, after his deliverance from Pharaoh's oppression and the latter's demise in the Red Sea. Code S4 explicates the divine command directed at those who had engaged in the worship of the golden calf: that they should carry out mutual executions as a form of atonement. However, due to the bonds of brotherhood among them, they were reluctant to comply. Consequently, Allah SWT enveloped them in a dense cloud, compelling them to obey the divine decree throughout the day. Code S5 reflects the occasion wherein Allah SWT instructed Moses to bring seventy individuals from among the calf-worshippers to Mount Sinai to seek His forgiveness. Allah SWT cast a cloud upon them upon their arrival and addressed Moses directly.

Nevertheless, when the cloud was lifted and Moses relayed the divine commandments, they rejected his message and audaciously demanded to see God with their own eyes. As a result of this defiance, they were struck dead by a thunderbolt. Lastly, Code S6 relates to the context of the revelation of verse 102 of Surah Al-Baqarah. In this verse, Allah SWT disclosed the narrative of two angels, Harut and Marut, who were sent not to propagate evil

but rather to teach magic as a means of trial and moral discernment for humankind during that period.

As outlined in the table, the analysis of the selected verses from Surah Al-Baqarah reveals a sequence of events centred on the narrative of Prophet Musa (Moses) and the Israelites. Code S1 highlights the oppressive measures enacted by Pharaoh, prompted by a prophetic dream interpreted as foretelling his demise at the hands of an Israelite boy, leading to the systematic killing of newborn males. Code S2 illustrates divine intervention through Moses, who, under God's command, struck the sea with his staff, allowing his people to escape while their pursuers perished in the returning waters. Code S3 addresses the promise of divine legislation, wherein Moses was assured the revelation of the Torah upon his safe return following Pharaoh's destruction. Code S4 sheds light on the communal expiation required of those who had committed idolatry by worshipping the golden calf, a command initially resisted due to kinship ties but ultimately fulfilled under divine compulsion. Code S5 recounts a moment of collective repentance, as Moses brought seventy representatives to Mount Sinai to seek forgiveness; their subsequent disbelief in Moses' testimony and demand to witness the Divine resulted in their death by a heavenly strike. Finally, Code S6 presents a theological trial involving the angels Harut and Marut, who were sent with knowledge of sorcery not for its propagation but as a moral test for humanity during that period.

7.0 Conclusion and Recommendations

This study employed the genetic approach proposed by Goldmann (1967) to explore the presence and influence of al-Isrā'īliyyāt (Jewish traditions) in the first juz' of the Qur'an, as interpreted in the *Tafsīr Tarjumān al-Mustafid* by Al-Fansuri. By utilising this approach, the research successfully uncovered valuable insights into the historical and contextual dimensions of the Qur'anic verses. The method allowed for a deeper examination of the interpretative layers embedded within Al-Fansuri's commentary, revealing significant instances where al-Isrā'īliyyāt were incorporated into the Qur'anic exegesis. These instances demonstrate the fusion of Jewish traditions with Islamic teachings, contributing to the complexity and richness of Qur'anic interpretation in the Malay intellectual tradition.

The study identified six key instances of al-Isrā'īliyyāt within *Tafsīr Tarjumān al-Mustafid*:

- 1) Surah Al-Baqarah (2:49): The narrative of Pharaoh's decree to massacre newborn Israelite males in response to a prophetic dream predicting his downfall, with Moses and Aaron born during separate years of slaughter. This account is rooted in Jewish tradition and highlights the motif of divine protection, as well as the Israelites' struggle.
- 2) Surah Al-Baqarah (2:50): The divine intervention at the Red Sea, where Moses and his followers are saved as Pharaoh's army is drowned. This event, which mirrors the biblical exodus, emphasises God's power to save His people and punish the oppressors.

3) Surah Al-Baqarah (2:51): The promise of the Torah to Moses, which is consistent with Jewish tradition, where Moses is promised the law after his victory over Pharaoh. This narrative underscores the importance of divine guidance following liberation.

4) Surah Al-Baqarah (2:54): The command for those who worshipped the golden calf to execute each other, with a dark cloud overshadowing the scene. This event, often mentioned in Jewish texts, is a reminder of the consequences of idolatry and the necessity of repentance.

5) Surah Al-Baqarah (2:55): The story of seventy men who accompanied Moses to Mount Sinai seeking forgiveness but were struck down after demanding to see Allah. This is another example of divine testing, emphasising the importance of faith and humility.

6) Surah Al-Baqarah (2:102): The story of the angels Harut and Marut, who were sent to teach magic as a trial for humanity. This tale is linked to Jewish folklore and serves as a lesson on temptation, obedience, and the moral consequences of misusing knowledge.

These six instances exemplify the recurring themes of divine intervention, human disobedience, and the importance of repentance, rooted in Jewish traditions and incorporated into Islamic exegesis to offer insights into the moral and theological lessons embedded within the Qur'an. The findings underscore the significance of understanding the historical context of these stories when interpreting Qur'anic verses.

The results of this study affirm the importance of historical context in Qur'anic interpretation. Al-Isrā'īliyyāt often provide additional layers of meaning and depth to certain Qur'anic narratives, but their authenticity and reliability must be carefully assessed. When interpreting the Qur'an, overlooking the historical background of these narratives can lead to misinterpretations or distortions of the original message. As these stories were adapted from Jewish traditions, not all al-Isrā'īliyyāt are directly applicable to Qur'anic interpretation. They must be approached with caution, critically evaluated for their authenticity, and understood in light of Islamic teachings and doctrines.

Based on these findings, the study recommends that contemporary scholars adopt a rigorous and discerning approach when engaging with al-Isrā'īliyyāt in their tafsīr (exegesis). It is crucial to ensure that only authentic and reliable accounts from Jewish traditions inform Qur'anic interpretations. This approach will uphold the methodological integrity of tafsīr, maintaining the authenticity and credibility of Qur'anic exegesis. By critically evaluating the sources and considering their contextual relevance, scholars can safeguard the integrity of the Qur'anic message and prevent any misinterpretation that could affect its true meaning.

Furthermore, the study encourages further research on the role and influence of al-Isrā'īliyyāt in other classical Malay tafsīr texts. Expanding the scope of research to include a broader range of tafsīr works, such as *Tafsīr al-Khāzin* and *Tafsīr al-Qurtubi*, will provide a more comprehensive understanding of how Jewish traditions have been incorporated into the regional exegetical tradition. Such research would offer greater insights into the intellectual exchange between Islamic and Jewish traditions, enhancing the depth of understanding regarding how non-Islamic narratives have influenced Islamic thought.

This extended research will make a significant contribution to the development of Malay intellectual heritage, enriching the scholarly discourse on Qur'anic interpretation within the Southeast Asian context. By examining how various tafsīr scholars have treated al-Isrā'īliyyāt, scholars can trace the evolution of these influences in Islamic scholarship and gain a deeper understanding of the intellectual currents that have shaped the region's interpretation of the Qur'an.

In conclusion, this study underscores the importance of critically examining the incorporation of al-Isrā'īliyyāt in Qur'anic exegesis, particularly in classical Malay tafsīr. By adopting a balanced and scholarly approach, scholars can ensure that the Qur'anic text is interpreted with historical awareness and intellectual integrity. This will safeguard the authenticity of the Qur'anic message and preserve its true meaning for future generations. The careful examination of these Jewish traditions within Qur'anic exegesis presents an opportunity to further enrich the understanding of Islam's engagement with other religious traditions, ensuring a nuanced and holistic interpretation of the sacred text.

This study, therefore, calls for a thoughtful and methodologically sound approach to tafsīr, inviting future scholars to further investigate the intersection of Islamic and Judeo-Christian narratives in the context of Qur'anic interpretation. Such research will continue to build on the rich intellectual legacy of the Malay world, ensuring that future generations inherit a deep and authentic understanding of the Qur'an and its place within the broader religious tradition.

Article Contribution to Related Field of Study

The article makes a significant contribution to the field of Quranic studies and Islamic exegesis by shedding light on the integration of al-Isrā'īliyyāt (Jewish and Christian narratives) within Tafsīr Tarjumān al-Mustafid. It offers a deeper understanding of the intellectual legacy of Islamic scholarship in the Malay world, particularly in the 17th century, by examining the influence of external religious traditions on the interpretation of the Quran. The study employs Goldmann's genetic approach to trace the transmission of these narratives, contributing to a more comprehensive understanding of Quranic interpretation in Southeast Asia. Furthermore, it enriches the discourse on the interplay between Islamic and Judeo-Christian traditions, offering new perspectives for contemporary tafsīr scholars to consider when addressing historical narratives in Quranic exegesis.

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