



ISBN 978-602-74135-3-5

BOOK 1

PROCEEDING

THE FIRST INTERNATIONAL
CONFERENCE ON EDUCATION

ICONLEE 2016



Bandar Lampung, November 12 - 13, 2016

<http://ic.ummetro.ac.id>
Lampung, Indonesia

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Analysis of Originality First Tafsir in Nusantara (Studies of *Turjuman Al-Mustafid* of 'Abd Al-Ra'uf Singkel)

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Abstract

Turjuman al-Mustafid 'considered' as the first tafsir book written in full 30 Juzz in the Malay Nusantara. Researchers who have conducted a study of this book gives a different opinion about the source of the writing of the book. This article is an attempt to trace back the originality of *Kitab Turjuman al-Mustafid* and determining the position of 'Abd al-Ra'uf Singkel and Daud al-Rumi in the writing of the book of *al-Mustafid Turjuman*. Step of this research consists of two parts. First, compare the information from Daud al-Rumi in the colophon of the book with the systematic and method of exegesis. Second, conduct a study on the status of women in the book of *al-Mustafid Turjuman* with comparative method, ie comparison with the book of *al-Baidhawi* and *al-Jalalayn* is alleged to be a referral source of this tafsir. After the assessment, the authors concluded that *al-Mustafid Turjuman*'s book is the work of adaptation (*tarjamah tafsiriyah*) 'Abd al-Ra'uf of *Tafsir al-Jalalayn*, while other parts are contain of benefit and narration/*Qisshah* as an addition of David al-Rumi

Keywords: 'Abd al-Ra'uf, Daud al-Rumi, *Tafsir Turjuman al-Mustafid*, *Tafsir Jalalain*, *Tafsir al-Baidhawi*

1. INTRODUCTION

Tafsir of Nusantara's history began in the 16th century with the discovery of manuscript tafsir of Surah al-Kahf in Aceh.^[i] A century later appeared complete Tafsir of 30 chapters authored by Abd al-Ra'uf Singkel by the name *Turjuman al-Mustafid*.^[ii] Tafsir is believed to be the first Tafsir in Malay language written in Arabic-Malay (pegon) complete 30 chapters. This work attracted much attention among researchers, both from Nusantara, as well as from the West, including from the orientalist. As Snouck, D.A. Rinkes, P. Voorhoeve, Riddle, and others. These researchers give different conclusions about the referral source *Tafsir Turjuman al-Mustafid*. Snouck stated that this tafsir was a translation of *Tafsir Baidhawi*.^[iii] Peter Riddell, followed by Martin Van Bruenesen states that the book is a translation of a book from *Tafsir Jalalain* accompanied by additional of several books of other Tafsir.^[iv] Another orientalist conclude that this work is the work that is drawn from a wide variety of Tafsir Arabic books. Various different opinion is certainly motivated by different viewpoints. However, that does not mean there is no better conclusion than what already exists, so the opportunity to rediscover a more appropriate conclusion or at least closer, still very open to reveal the originality of *Tafsir Turjuman al-Mustafid*.

Authors interested in doing an internal critique of *Turjuman al-Mustafid* books, with due regard to the colophon and writing style of the book. This is based on the discovery of the colophon which contains an explanation of the status of the book wrote by his student, Daud al-Rumi. Thus, it will be tracked as far as the role and involvement of Daud al-Rumi in writing this work. Then, the external criticism also elaborate to see the influence of social conditions from author of the book to his interpretation, using basic assumption of pre-understanding theory by Hans Gadamer in hermeneutics.^[v] Therefore, the authors want to elaborate (1) Who was the author of *Turjuman al-Mustafid*? (2) What is the position of David al-Rumi in writing of the book of *Turjuman al-Mustafid*? (3) how the interpretation of 'Abd al-Ra'uf Singkel regarding women position in society?

2. RESEARCH METHODOLOGY

This study used a comparative method between *Tafsir Turjuman al-Mustafid* with some tafsir regarded as a source of its writing. Moreover, the authors also uses historical method to see if the interpretation of the book of *Turjuman* by 'Abd al-Ra'uf Singkel influenced by the social conditions in the time when Aceh was led by a *sulthanah* for four decades.^[vi] The technique done by elaborate some related references, both primary (*Tafsir*

3. SETTING SOCIAL-INTELECTUAL OF 'ABD AL-RA'UF SINGKEL

'Abd al-Ra'uf bin' Ali al-Jawi al-Fanshuri al-Sinkili, renowned Nusantara scholars from Fansur, born about 1615 M / 1024 H.^[vii] 'Abd al-Ra'uf went to Mecca around the year 1643 (1064 H^[viii] / around 28 years), when the sultanate of Aceh led by Sultanah Safiyatuddin.^[ix] 'Abd al-Ra'uf studying for more than 16^[x] or 19^[xi]

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years in a variety of places, from Dhuha (Doha), Yemen, Jeddah, Makkah and Madinah. [xii] 'Abd al-Ra'uf has 17 teachers and met with 25 and 15 Sufi clerics. The most influential teacher was Ahmad al-Qusyasyi (d.1661 M/ 1082 H) and Ibrahim al-Kurani,[xiii] the two main teachers' of Abd al-Ra'uf has *Isnad tafsir Jalalain* until Imam Jalaluddin al-Mahalli and Jalaluddin al-Suyuti.[xiv]

'Abd al-Ra'uf back to Nusantara around 1661 AD.[xv] At that time, the reins of leadership in the hands of the sultanate of Aceh Sultanah Safiyat al-Din who succeeded her husband Iskandar Thani. She ruled from 1641 until 1675. Later, replaced by Sultanah Nur al-A'lam Naqiyat al-Din (1675-1678). Then, replaced by Zakiyyat al-Din (1678 - 1688), and the Sultanah Kamalat al-Din (1688 - 1699) which derived from his throne after coming delegation from Makkah to the Aceh Palace which explains that a woman is not allowed to become the leader of an empire. [xvi]

'Abd al-Ra'uf taught at Kuala Sungai, Banda Aceh until his death in 1693 M/ 1105 H and was buried there. In addition to teaching, he was also appointed as *mufti Kesultanh Aceh*. [xvii] If the terms of his return to Aceh until his death at the age of about 78 years, then in terms of government policy, 'Abd al-Ra'uf become a mufti for four Sulatanah Sultanate of Aceh. During his career in Aceh, 'Abd al-Ra'uf has written 21 books. 1 Tafsir, 3 works on the hadith, 3 works in the field of jurisprudence/ *Fiqh*, and the rest of *Tasawuf* or *Tarekat*. Tafsir that mentioned was *Turjuman al-Mustafid*. According to the dissertation Peter Riddell this work is a translation of a book of Tafsir Jalalain.[xviii]

Some students who had studied to Syaikh 'Abd al-Ra'uf was Tuanku Ulakan from West Sumatra,' Abd al-Muhyi 'from West Java,' Abdul Malik ibn 'Abdullah, and the student who most merit in writing of *Turjuman* (Baba Daud al-Jawi al-Fanshuri bin Ismail bin Agha Agha Mustafa bin Ali al-Rumi).[xix]

4. GLANCE OF TAFSIR TURJUMAN AL-MUSTAFID

To view the work of Nusantara scholars from Aceh, the author makes the *Mushaf Al-Quran al-Karim* accompanied by Hamisy Tafsir *Turjuman al-Mustafid* by Ahmadabad Printing, Mumbai 1370 H/ 1951AD as a guidance and the main reference. The book consists of 612 pages divided into two parts, the first part consists of Surah al-Fatiyah to Surah al-Isra 'while the second part consists of Surah al-Isra' to Surah al-Nas. [xx] On the front cover of the book bylined namely: 'Abd al-Rauf bin' Ali al-Fansyuri al-Jawi. However, when we read by the end of the book, it will be found a very important statement presented by David al-Rumi as student of Abd al-Ra'uf, as seen clearly in the following sentence:

...وَيَزِيدُ عَلَيْهِ أَصْغَرُ تَلَامِيذِهِ وَأَحْقَرُ خَادِمَهِ بَابُ دَاؤِدِ الْجَاوِي ابْنُ أَغَا عَلَى الرُّومِيِّ غَفَرَ اللَّهُ لَهُمْ قَصْصَهُ الْمَأْخُوذُ أَكْثَرُهَا مِنَ الْخَازِنِ وَبَعْضُ رَوَايَتِهِ فِي الْقُرْآنِ بِأَمْرِهِ دَانُ مُنْبَاهِي اتَّسَّتْ أَوْلَيَهِ سَكِينَ 2 مَرِيَدَثُ دَانُ سَهِينَ 2 خَادِمَتْ أَيْتُ يَائِنَتْ دَاؤِدِ جَاوِي انْقَ اسْمَاعِيلَ انْقَ أَغَا مَصْطَفِيَ انْقَ أَغَا عَلَى الرُّومِيِّ دَامَفُونَ اللَّهُ تَعَالَى جَوَ كَيْرَاثُ سَكَلِينَ مَرِيَكِيَتْ اكْنَ قَصْهَنَ بَغَ دَامِبَلَ كَيْبِاَكِنَثُ دَرَدَ خَازِنَ دَانُ سَنْفَةَ رَوَايَتِهِ فَدَ خَلَافَ قَرَأَةَ دَغَنَ سَوْرَهَنَثُ (وَاللَّهُ الْحَمْدُ وَالْمَنَةُ وَصَلَى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدَ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ) دَانُ بَكَ اللَّهُ تَعَالَى جَوَ سَكَلَ فَوْجَ دَانُ نَكَرَهَا دَانُ رَحْمَةَ اللَّهِ دَانُ سَجَهَرَاتَ اتَّسَ فَغَهُولَ كَيْتَ نَبِيِّ مُحَمَّدَ دَانُ اتَّسَ سَكَلَ كَلُورَكَاتَ دَانُ سَكَلَ صَحَابَتِهِ سَكَلِينَ آمِينَ.

This final note gives some very important information, including:

First, this book is not only written by 'Abd al-Rauf, but also by his student David al-Rumi by the direction or dictation of Abd al-Ra'uf. This conclusion certainly with reason;

- (1) Explanation that, this work is translated by 'Abd al-Ra'uf accompanied by a picture of how great he is, shows that of David al-Rumi as student wrote a final note, a side of *tawaddhu'* for Rumi himself and give very high respect for 'Abd al-Ra'uf.
- (2) Consistency capitalization at the end of the word, not the letter ي, at the end of this note and also on the content of the book, indicating that the author of the content part and endnotes of this paper is the same person.[xxi]
- (3) Consistency use number 2 to indicate repeated letters also contained in the contents of the book and the final note book
- (4) This was strengthened by the information conveyed by Azyumardi Azra[xxii] that writing ability of Malay 'Abd al-Ra'uf al-Sinkili not as good as Arabic language.

The author concludes that this work was the intellectual thought 'Abd al-Ra'uf Singkel which is written by his student David al-Rumi. Daud al-Rumi does not directly explain the source of the referenced 'Abd al-Ra'uf. However, he explained that there were several additions which he Dab at the behest of his teacher, that is on the stories mostly taken from the *Tafsir al-Khazin* and also *ikhtilaf qiraat*. By doing so, I will explore the source of *Tafsir Turjuman* by compare inter textual and exclude additional form of stories and qiraat difference, because both of these are in addition to al-Rumi David behest of his teacher. But there is no explanation of what it was doing, in front of 'Abd al-Ra'uf or after' Abd al-Ra'uf died. So then, *Tafsir al-Mustafid turjuman* prepared based on the notion of 'Abd al-Ra'uf al-Sinkili to "throw" the story as well as existing *ikhtilaf qiraat*.

Systematic of the book is written in full thirty chapters, a little introduction about the surah and its advantage, interpret globally, to include an additional form of *qisshah* referred to the *Tafsir al-Khazin* and *Tafsir*

al-Baidhawi, featuring ikhtilaf of three *qari' qiraah* (marked with the word *faidah* bounded by parentheses) as well as in some parts also shown *qisshah* containing *sabab al-Nuzul*. As the author mentioned that variety *qiraat* and stories which contained in this work is an addition of David's al-Rumi.

5. SOURCES AND CONTENT OF TARJUMAN AL-MUSTAFID

Azyumardi Azra^[xxiii] explained that, among Orientalists disagree about the source of this Tafsir. Snouck said that this Tafsir is a rough translation of the book al-Baidhawi. Snouck student, Rinkes as well as other Dutch scholars, namely Voorhoeve stated that the book is a translation of Tafsir al-Baidhawi and partly from Tafsir al-Jalalayn. Riddell stated that this book is a direct translation of Tafsir al-Jalalayn and additional information taken from other books. ^[xxiv] Various opinions have showed that researchers still disagree about the source of Tafsir Turjuman.

6. TURJUMAN AL-MUSTAFID'S REFERENCES

Turjuman al-Mustafid often 'accused of as a Malay translation of the book by Anwar al-Tanzil wa Asrar al-Ta'wil works of Priest Nasiruddin al-Baidhawi^[xxv] who died in 685 H.^[xxvi] The accusation is with some reasons, there are at least three reasons can deliver a researcher who does not recite in detail to assert that Turjuman is a translation from Baidhawi.

- (1) On the cover of the book is written *Turjuman al-Mustafid wa huwa al-Tarjamatu al-Jawiyah li Tafsir al-Musamma Anwar al-Tanzil wa Asrar al-Ta'wil*.
- (2) At the end of *Turjuman*, occur an introduction from editors which explaining that the book is a translation of the book *al-Baidhawi*. The proofreaders teams are Ahmad al-Faththani, Daud al-Faththani, and Idris Kelantani.
- (3) Lots of number of inter-textual references to this work, in the form of benefit/ *fadhilah surah* description and explanation.

Although this opinion is strong enough relied upon, however, if we read carefully, there are many differences between the book of Turjuman with al-Baidhawi even from the first page. Having regard to the pattern of the same work, but with a different way of citation book. As alluded to that, inter textual book of al-Baidhawi as an addition from David al-Rumi. The second book was referenced in Turjuman is the book of al-Ta'wil Lubab fi Ma'ani Alauddin al-Tanzil work of Abu al-Hasan Ali bin Muhammad bin Ibrahim bin 'Umar ibn Khalil al-Bagdadi al-Shafi'i al-Shufi. ^[xxvii] He died in the year 741 H. ^[xxviii] This Tafsir known as the Tafsir al-Khazin. ^[xxix] Daud al-Rumi explained that many additional *qisshah* (story) which he took from *tafsir al-Khazin*.

Other book was referenced in Turjuman is *Ma'alim al-Tanzil fi Tafsir al-Quran* by Abu Muhammad al-Husain ibn Mas'ud ibn Muhammad ibn Farra 'al-Baghawi al-Shafi'i (d510H).^[xxx] This book is famous as the Tafsir al-Baghawi. The author found, only one time mention of Tafsir al-Baghawi as a reference. This book can be found in the introduction surah al-Fatiyah and surah al-Nur. In addition, there are several books that are also mentioned in al-Tsa'labi Turjuman, and Nihayah. ^[xxxi] It is interesting to be disclosed that, the books that mention as a reference of 'Abd al-Ra'uf, but according to the analysis of the author its not. Some of the book is the material referred to by David al-Rumi in providing additional and or explanation of the work of his lecturer. Indication that shows it is any mention to every book as the source inter textual separated from the discussion or verses tafsir with the words *faidah* or *qisshah*. This differs from the interpretation of verses unsourced, on the other hand more references in accordance with this tafsir is *Tafsir Jalalain*.

Jalalain only once mentioned in Turjuman, ^[xxxii] but if examined closely, will find similarities between the two Tafsir books. The similarity is evident in many ways:

- (1) The existence of common *Sabab al-Nuzul* between Turjuman al-Mustafid on page 84 with Jalalain on page 106. Although there are similarities between the two, was not mentioned direct reference to Jalalain.
- (2) Similarity of explanation *Nasikh-Mansukh*, in the book Turjuman page 30 with Jalalain on page 39. These two parts are not mentioned in the verse, but in the middle of the verse.
- (3) If the hypothesis of the authors on the use of inter textual references, written by David al-Rumi to be believed, then the tafsir by 'Abd al-Ra'uf very similar to Jalalain. But the study of language (nahwu) which contained in Jalalain discarded or not translated.
- (4) Abd al-Ra'uf been studied to al-Qusyasyi and Ibrahim al-Kurani which has Isnad that up to the author of Jalalain.

Thus Turjuman al-Mustafid book is a translation of 'Abd al-Ra'uf, once selected and discarded parts that are not in accordance with the condition of the people of Aceh at the time. Portions were dumped by 'Abd al-Ra'uf

is that many discussions nahwu included in Jalalain. Here are some examples of interpretation Abd al-Ra'uf Singkel about the position of women and compare it with the book of al-Baidhawi and al-Jalalayn.

7. EXPLANATION ABOUT FIRST SURAH AND ITS FADHILAH

Before explaining about the interpretation of a Surah, previously Daud al-Rumi add a brief introduction about the Surah. For example, when explaining Surah al-Fatihah, he will first explain in malay “*surat al-Fatihah terdiri dari tujuh ayat, yang dibangaskan ia kepada Makkah yakni yang turun di Makkah maka tersebut di dalam Baidhawi bahwa fatihah itu penawar bagi tiap-tiap penyakit dan seterusnya ...*”^[xxxiii] Daud al-Rumi quote Baidhawi and Manafi'ul Quran in Surah al-Fatihah (1) to al-Nur (24), while Surah al-Furqan (25) to Surah al-Nas (114) cited only Baidhawi him self. There is an exception to the Surah al-Ra'd (13) its only mentioned Baidhawi. The other exception is the Surah Yasin (36) which quote *Tafsir Baidhawi and al-Khazin by Rumi*.

8. FAIDAH AND QISSAH

In addition to providing a brief overview about Surah, Daud al-Rumi also add this work by using two keywords, namely *faidah* and *Qisshah*. Both are marked by brackets. Faidah function in this book is an explanation about *Ikhtilaf Qiraat*.^[xxxiv] Differences or similarities on *mufassir*^[xxxv] opinion and discussion on *nasikh and mansukh*.^[xxxvi] The function of Qisshah in this book is to explain the reports relating to verses or sabab al-Nuzul. Excerpts of the story referred to a lot of interpretation of al-Khazin, “*tersebut di dalam Khazin*”,^[xxxvii] partly citing Baidhawi, as well as al-Baghawi. There are also some reports mentioned without explaining the reference.

If the word *faidah* and *qisshah* placed at the end of a verse, it was the addition from Daud al-Rumi which referred from various books of Tafsir in Arabic Languange. If *faidah* or *qisshah* located in the middle section (before the end of the verse), then it is a direct interpretation of 'Abd al-Ra'uf Singkel to *Tafsir Jalalain*.^[xxxviii] Similarly, an explanation of *nasikh and mansukh* located in the middle of the verse is a translation from *Tafsir Jalalain*^[xxxix]

9. IKHTILAF QIRAAT

On the second page of the *Tafsir Turjuman* there is the explanation given by David al-Rumi about *qira'at sab'ah*:

(Faidah) *Pada menyatakan ikhtilaf antara segala Qari' yang tiga pada membaca maliki maka Abu 'Amr dan Nafi' ittifaq keduanya atas membaca maliki dengan tiada alif dan Hafsh dengan alif maka adalah maknanya tatkala dibaca dengan alif Tuhan yang mempunyai segala pekerjaan hari kiamat (bermula) jikalau tersebut pada yang lagi akan datang bacaan al-Duri maka yaitu baca murid Nafi' dan Abu 'Amr karena segala imam Qari' yang masyhur itu tujuh jua, maka tiap-tiap seorang dari pada mereka itu dua murid yang masyhur (pertama) dari pada yang tujuh itu Nafi' namanya maka muridnya yang masyhur Qalun dan Warsy (kedua) Ibn Katsir namanya maka muridnya Bazzi dan Qunbul (ketiga) Abu 'Amr namanya muridnya Duri dan Susi (keempat) Abu 'Amir namanya maka muridnya Hisyam dan Ibn Zakwan (kelima) 'Ashim namanya maka muridnya Abu Bakr dan Hafsh (ke-enam) Hamzah namanya maka muridnya Khalaf dan Khalad (ketujuh) Kisai namanya maka muridnya Abu Harits dan Duri maka dinamai Duri ini Duuri Kisa'i dan yang dahulu itu Duuri Abu 'Amr, Wallahu A'lam.*^[xl]

In the next section, an explanation about the seven priests *Qiraat* no longer found because its only shown the difference between *Qiraat* and three *Qari* ^[xli] namely: Abu 'Amr ^[xlii] (a history of al-Duuri),^[xliii] Nafi' (Qalun history),^[xliii] and the history of Hafsh^[xlv] from priest 'Ashim.^[xlii] It could be, the reason to mention of two names of priests *Qiraat* because the general public more familiar with the name of the priests (Abu 'Amr and Nafi') rather then the narrator (Qalun and al-Duuri), while Rawi Hafsh more famous than priests Ashim. In the next section the authors will describe some examples of interpretations of 'Abd al-Ra'uf, especially in issue of women's status, because during his career in Aceh under the leadership of four Sultanah. The aim was to determine the effect on the socio-historical the author towards the contents of his book.

10. STATUS OF WOMEN ACCORDING TO 'ABD AL-RA'UF SINGKEL

To see a thought or understanding of 'Abd al-Ra'uf Singkel to the position and status of women, the authors conducted an analysis of some of the book of al-Mustafid Turjuman, by collecting some Qur'anic verses related to the position and status of women, such as Qs, al-Nisa'4: 1, 32, 34, 124, and Qs, al-Nahl / 16: 97. In addition to presenting the thematic logic, the authors also presented a comparison of the sources of interpretation from *Tafsir Baidhawi* and *Tafsir Jalalain*, to see whether the interpretation of 'Abd al-Ra'uf to various verses were his own *ijtihad*/ effors or adaptations from Arabic languanre books.

Qs, al-Nisa'4: 1.

'Abd al-Ra'uf Singkel interpret first verse of surah al-Nisa' as follows :

Hai Ahli Makkah! Ketakuti oleh kamu syiksa Tuhan kamu yang menjadikan kamu daripada diri seorang yaitu Adam dan yang menjadikan dari padanya isterinya jua dan yang mencerai-ceraikan daripada keduanya segala laki-laki dan segala perempuan yang amat banyak. Dan ketakuti oleh kamu akan Allah ta'ala yang berpinta-pintaan yang antara kamu dengan menyebut-nyebut namaNya itu dan ketakuti oleh kamu daripada memutuskan segala arham itu. Bahwasanya Allah ta'ala adalah ia atas kamu memeliharaan bagi segala amal kamu dibalas kamu dengannya.^{xlvi}

In this verse, Abd al-Ra'uf Singkel states that Eve was created from Adam. There is no further explanation of how the process of creation and the material which was used as the substance of creation. In comparison with other manuscripts that became the source of the writing of this book, the author displays tafsir al-Baidhawi and al-Jalalayn of this verse. (Surah al-Nisa: 1) According to Baidhawi,^{xlviii} call (nida: Ya ayyuha al-Nas) generally accepted to every child of Prophet Adam. People are summoned to fear Allah who has created Adam, and his wife created from his rib cage. Baidhawi also explained 'irab side of sentences that are *mahdzuf*. In addition, the Priest al-Baidhawi also explain how to read Priest Ashim, Hamza, and Kisai to word *tasa'aluna* which originally was *tatasa'aluna*. This explanation is an end with a history:

وعنه عليه الصلاة والسلام «الرحم معلقة بالعرش تقول لا من وصلني وصله الله ومن قطعني قطعه الله

in contrast to the Imam al-Baidhawi, Jalaluddin al-Mahalli using *ijmali* method of interpreting this verse; (*Wahai manusia*) yaitu penduduk Makkah (*Takutlah pada Tuhanmu*) yaitu pada *adzabNya dengan cara mentaatiNya* (yang telah menciptakan kamu dari jiwa yang satu) Adam (dan telah menciptakan darinya pasangannya) Hawwa dengan madd dari tulang rusuk Adam bagian kiri (dan memperkembang-biakkan) mencerai-beraikan, menyebarkan (dari keduanya) dari Adam dan Hawwa (laki-laki dan perempuan yang banyak) banyak. (Dan bertakwalah kepada Allah Swt yang dengan Nya kalian saling meminta satu sama lain) pada kata tersebut terdapat *idgham huruf ta* asalnya kepada huruf sin yang dibaca dengan *takhif* dengan cara membuangnya yaitu *tatasa'aluna...*^l

In the above verse, visible differences in interpretation between the three scholars. 'Abd al-Ra'uf interpret this verse in brief, at first glance looks like a translation of a *Tafsir Jalalain*, but there are some details that are not written down. Eg. The substance of the creation of Adam, the explanation 'irab or nahwu against *tasa'aluna* word. Explanation of how to read qiraat priest Ashim, Hamzah, and Kisai also not mentioned. In addition, 'Abd al-Rauf al-Singkili also not quote hadith presented by priest al-Baidhawi.

In this section it appears some parts of *Tafsir Jalalain* not quoted by 'Abd al-Ra'uf that explanation 'irab and Eve creation from Adam's rib. In addition, 'Abd al-Ra'uf quated the entire description contained in Jalalain.

Qs, al-Nisa'4: 32

"Dan jangan kamu cita-citakan barang yang telah nugerahakan Allah ta'ala dengan dia akan setengah kamu atas setengah kamu daripada fiyah dunia atau agama, supaya jangan yang demikian itu membawa kepada berangkai-dengki antara kamu. Bagi segala laki-laki itu suatu padala daripada yang telah dikerjakan mereka itu daripada perang dan lainnya dan bagi segala perempuan itu suatu pahala daripada yang telah dikerjakan mereka itu pada perbuatan baqti suami dan memelihara akan faraj dari pada haram".

(Kisah) Bahwa adalah turun ayat ini tatkala dikata oleh salmah: *Hai kiranya kami jadi laki-laki maka perang kami dan adalah bagi kamu seperti yang bagi laki-laki daripada pahala. Dan* (فهينك) *oleh kamu kepada Allah Ta'ala daripada nugerahnya barang yang berkehendak kamu kepadanya niscaya dinugerahi akan kami bahwasanya Allah ta'ala adalah ia akan tiap-tiap suatu yang amat tahu.*^{li}

According to al-Baidhawi, *tamanni* which prohibited in this verse is wishful thinking on worldly matters. Therefore, every man and woman to get something from the results of their efforts are earnest/ of his hard work each (*Iktasaba*). Al-Baidhawi also explain another interpretation of this verse, that men and women would take part each in inheritance issues.^{lii} Al-Baidhawi also cite a history of *sabab al-Nuzul* this verse, namely;

روي (أن أم سلمة قالت: يا رسول الله يغزو الرجال ولا نغزو وإنما لنا نصف الميراث ليتنا كنا رجالا) فنزلت.

While al-Mahalli interpret this verse, that banned *tamanni* it in terms of temporal and religious issues, because of the nature of *tamanni* this will lead to envy and jealousy. For men there is reward for the war/ jihad that they have done, while for women there is reward for their obedience to her husband and their devotion in maintaining gender. This clause has been dropped because of Ummu Salamah said: "If we women will jihad and get a reward like that earned the men". Al-Mahalli added *was'alu* readings could use *hamzah* or not.^{liv}

In this verse again seen closeness between tafsir *Turjuman al-Mustafid* with *Tafsir Jalalain*. However, 'Abd al-Ra'uf did not include discussion of *nahwu* in his tafsir. Their quotations *sabab al-Nuzul* in mid of verse without mentioning the source of his tafsir increasingly provide an explanation that *Turjuman* is a translation from *Jalalain*-adjusted by their translators. Regarding the position and the work of women, according to 'Abd al-

Ra'uf is her service to her husband and her obedience in keeping *faraj*. While a man rewarded for jihad, or go to war. If viewed through the perspective of gender and feminism, then the work done by women at the domestic space while the work of a man is in the public domain. [^{lv}]

Qs, al-Nisa' /4: 34

Bermula segala laki-laki itu dikeraskan mereka itu atas segala perempuan dengan sebab dilebihkan segala laki-laki itu atas segala perempuan dengan ilmu dan akal dan wilayah dan dengan sabab dibanyakkan mereka itu atas mereka itu daripada segala (ارت / arti - urat) mereka itu.

Maka segala perempuan yang shalih itu berbuat bakti mereka itu atas segala suami mereka itu lagi memelihara mereka itu bagi segala faraj mereka itu pada ketika gaib segala suami mereka itu dengan sebab dipelihara akan Allah ta'ala mereka itu.

Dan segala perempuan yang kamu ketakuti akan durhaka mereka itu bagi kamu maka pertakuti oleh kamu mereka itu akan Allah Ta'ala dan hilang / halang (هبلغ) oleh kamu mereka itu daripada segala ketiduran dan pukul oleh kamu mereka itu dengan pukul yang tiada memberi cidera apabila tiada mereka itu kembali kepada thaat dengan hilang/halang itu.

Maka jika thaat mereka itu akan kamu pada barang yang kamu kehendaki daripada mereka itu maka jangan dituntut atas mereka itu jalan kepada memukul pada hal kamu aninya. Bahwasanya Allah Ta'ala adalah ia yang amat tinggi lagi yang besar maka ketakutilah oleh kamu akan Dia. [^{lvii}]

In the above verse, the author gives emphasis to the three Arabic-language vocabulary, especially in the word *wilayah*. The author has not been able to find reasons for the use of this word in the Arabic language of the 17th century in Nusantara. It may be that these words have been widely recognized in the community or sultanate family of Aceh, or it is no intention of the author of its own so it does not translate the word into the Malay language.

According to al-Baidhawi, superiority of male over female is perfectly reasonable, good learning (*husn al-tadbiir*), increasing strength in the work and obedience, therefore they devoted to occupy the prophetic leadership (*imamah*), the region, and establish the entire sharia law, recognition in court, obligation on Friday and jihad, as well as over the amount of inheritance. [^{lviii}] The advantages of a man over a woman according to al-Mahalli are in the matter of science, reason, and other regions. As for the wife who *nusyudz* then let advised to fear Allah, separate bunk and hit with a punch that does not hurt if it does not return obedient after marital separation. [^{lvii}]

In this section can be understood that the man has some advantages, namely in terms of science, reason, and region. Moreover, against a wife who *nusyudz* there are three steps that must be done is to advise, separate beds (not separated house or separate rooms), and hit with punches that do not injure.

From this, it appears that 'Abd al-Ra'uf not translate word *wilayah* into Malay. There is some analysis that can be applied to see this fact. First, it could be said the word *wilayah* has been widespread in the community so that the empire has become a loan word Malay. Second, this word deliberately not translated as prudence 'Abd al-Ra'uf, because if the word can be translated happen havoc in communities about Sultanah leadership. This fact strengthens the hypothesis that the beginning writer *Tafsir Turjuman al-Mustafid* is a translation of *Tafsir Jalalain* which has been adapted by 'Abd al-Ra'uf Singkel with the Acehnese social conditions of the time.

Qs, al-Nisa' /4 : 124

Dan barang siapa yang mengerjakan suatu dari pada segala amal yang shalih dari pada segala laki-laki atau perempuan, padahal ia mukmin, maka mereka itulah yang masuk ke dalam syurga dan tiada dianiyai mereka itu dengan sekira-kira lubang biji jarum juga pun. (Faidah) Pada menyatakan Ikhtilaf antara segala Qari' yang tiga pada membaca "yadkhuluna" maka Nafi' dan Hafsh ittifaq keduanya atas membaca dia dengan fathah ya-nya serta dhummah kha-nya dan Abu 'Amr membaca dia dengan dhummah ya-nya serta fathah kha-nya adalah maknanya tatkala itu yang dimasukkan mereka itu ke dalam syurga.

Al-Baidhawi interprets the verse as follows:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ بَعْضُهَا أَوْ شَيْئًا مِنْهَا فَإِنْ كُلَّ أَحَدٍ لَا يُتَمَكَّنُ مِنْ كُلِّهَا وَلِيُسْ وَمَنْ لِلْبَيْانِ أَوْ مِنْ . مِنْ ذَكْرٍ أَوْ أُنْثَى فِي مَوْضِعِ الْحَالِ مِنَ الْمُسْتَكِنِ فِي يَعْمَلْ مَكْلُفًا بِهَا . الصَّالِحَاتِ أَيْ كَائِنَةٌ مِنْ ذَكْرٍ أَوْ أُنْثَى وَمِنْ لِلْأَبْتِداءِ . وَهُوَ مُؤْمِنٌ حَالَ شَرْطَ اقْتَرَانِ الْعَمَلِ بِهَا فِي اسْتِدْعَاءِ الْثَّوَابِ الْمَذَكُورِ وَتَنْبِيهِا عَلَى أَنَّهُ لَا اعْتِدَادَ بِهِ دُونَهُ فِيهِ . فَأَوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُطْلَمُونَ نَقِيرًا بِنَقْصِ شَيْءٍ مِنَ الْثَّوَابِ وَإِذَا لَمْ يَنْقُصْ ثَوَابَ الْمَطْبِعِ وَلِنَذْلِكَ اقْتَصَرَ عَلَى ذَكْرِهِ . لَأَنَّ الْجَازِي أَرْحَمُ الرَّاهِمِينَ . فَبِالْخَدْرِي أَنَّ لَا يَزَادُ عَقَابُ الْعَاصِي عَقِيبَ الْثَّوَابِ . وَقَرَأَ أَبْنُ كَثِيرٍ وَأَبُو عَمْرُو وَأَبُو بَكْرٍ يَدْخُلُونَ الْجَنَّةَ هُنَّا وَفِي «غَافِر» وَ «مَرِيج» بِضْمِ الْيَاءِ وَفَتْحِ الْخَاءِ وَالْبَاقُونَ بِفَتْحِ الْيَاءِ وَضْمِ الْخَاءِ . [^{lix}]

While priest al-Mahalli explain this verse as following :

{وَمَنْ يَعْمَلْ} شَيْئًا {مِّنَ الصَّالِحَاتِ مِنْ ذَكَرْ أَوْ أُنْثَى وَهُوَ مُؤْمِنْ فَأُولَئِكَ يَدْخُلُونَ} بِالْبَنَاءِ لِلْمَفْعُولِ وَالْفَاعِلِ {الْجَنَّةَ وَلَا يُظْلَمُونَ تَقْيِيرًا} قَدْرَ نَفْرَةِ
النَّوَافِذِ^[lx]

Tafsir described by 'Abd Ra'uf closer to interpretation of al-Mahalli. However, their "faidah" which specifically separated by parentheses explaining how to read *lafadz Yadkhuluna* difference is not exist in Jalalain. Information on this case is contained in al-Baidhawi, but different from three Qari mentioned. In Turjuman mentioned that Qari are Nafi', Hafsh and Abu Amr. While Qari mentioned in al-Baidhawi are Ibn 'Amr, Abu Bakr, and Ibn Kathir.

Qs, al-Nahl/18: 97

Barangsiapa yang mengerjakan amal yang shalih daripada laki-laki atau perempuan padahal ia percaya akan Allah ta'ala, maka lagi akan kami hidupkan akan dia dengan hidup yang baik, yaitu hidup di dalam syurga dan lagi kami balas akan mereka itu dengan yang terbaik daripada segala amal mereka itu.^[xi]

According to al-Baidhawi, a good deeds and religious whether male or female, will be given a good life in the world. There is another opinion which states that life will be in the Hereafter. However, this opinion poorly supported by al-Baidhawi so he just put it out as additional information with *shighat qitila*.^[xii]

Meanwhile, according to al-Suyuti, the interpretation of this verse is as follows:^[xiii]

{مِنْ عَمَلِ صَالِحًا مِنْ ذَكَرْ أَوْ أُنْثَى وَهُوَ مُؤْمِنْ فَلَئِنْجِيَّنَهُ حَيَاةً طَيِّبَةً} قَبِيلَ هِيَ حَيَاةُ
الْجَنَّةَ وَقَبِيلَ فِي الدُّنْيَا بِالْقَنَاعَةِ أَوْ الرِّزْقِ الْخَالِلِ {وَلَنْجِزِينَهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا
كَانُوا يَعْمَلُونَ}

In this verse and the previous verse, 'Abd Ra'uf revealed that every man who is faithful, both men and women and do good deeds, then they will get a reply in the form of a good life in the hereafter. In this section there is any modifications made by 'Abd al-Ra'uf, do not translate other opinions about the good life which is life in the world with enough flavor or with *halal rizki*. If concluded, the 'Abd al-Ra'uf looked at the status of women as follows: Eve was created from Adam, Women have a duty to obey her husband or that are in the domestic space, while a man or husband has several advantages, namely science, reason, and region, A woman who nusyudz be faced with three ways, namely, (1) advised, (2) is separated from his bed, and (3) was hit with punches that do not injure. 'Abd al-Ra'uf also considers that a man and woman have the same potential to earn a good livelihood in the Hereafter.

11. ORIGINALITY OF TAFSIR TURJUMAN AL-MUSTAFID

From the examples above, it appears that 'Abd al-Ra'uf aplenty refer to Tafsir Jalalain, after selecting the parts that do not conform to the local community, such as the discussion of grammar or *nahwu*. This work can not be considered as translation (*tarjamah lafdziyyah*) in general, because there remains the creative interpretation of 'Abd al-Ra'uf Singkel. On the contrary, this work also can not be considered as an original work by the thought of 'Abd al-Ra'uf, because most of it is the assessment contained in the Tafsir Jalalain. Thus, this work is an adaptation *tarjemah tafsiriyyah* Jalalain. This means that 'Abd al-Ra'uf not fully translate, but selecting a few parts that deserves to be presented to the people of Aceh at the time. As for aplenty of additional aplenty mentioned in this book is a great addition Daud al-Rumi as a student and also the "katib"/ scribes of Tafsir Turjuman. According to the authors, the differences in Tafsir 'Abd al-Ra'uf and Daud al-Rumi lies on the mention of the source text. If sources or references mentioned, then it is an addition from David al-Rumi.

12. CONCLUSION

Tafsir Turjuman al-Mustafid is handwritten work by David al-Rumi by the Tafsir Abd al-Ra'uf al-Sinkili towards Tafsir Jalalain which has been adapted to the social conditions in which they both lived. Daud al-Rumi explains that, he was at the behest of his teacher, has made several additions, in the form of the difference *qiraat* and stories associated with the referral intertextual which many taken from al-Khazin. There are no discussions related to the social conditions in this book, especially in matters of women's leadership. Because as long as the book was arranged, 'Abd al-Ra'uf under the leadership of *sultanah*. Assuming that the pre-understanding initiated by Gadamer, it can be said that this book is not an original work of 'Abd al-Ra'uf but as *tarjamah tafsiriyyah* of Tafsir Jalalain by adding a few parts and discard the other parts which are not required by the people of Aceh at the time.

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