

Sayyid Muhammad Rasyid Rida's Influence on Tafsir Studies in Malaysia

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Abstract: *Tafsir al-Manar*, written by Shaykh Muhammad 'Abduh and Sayyid Muhammad Rasyid Rida, is one of the most significant Islah-oriented Tafsir books influencing Tafsir movement in Malaysia. In order to analyze this subject matter in detail, this paper will explore the extent of Sayyid Muhammad Rasyid Rida's influence specifically in the field of Tafsir in Malaysia by focusing the discussion on Tafsir studies in religious schools, translation activities of Tafsir manuscripts as well as *Tafsir al-Manar* as the primary source of reference for local Tafsir scholars.

Key words: Tafsir Studies % Reformist % Modernist % Manuscript % Islamic revivalism % Islah % Tajdid

INTRODUCTION

In the early 20th century, the trend of Tafsir studies in Malaysia was heavily influenced by the Islamic reformation in Egypt which was initiated by Shaykh Muhammad 'Abduh and was later on expanded by his disciples such as Sayyid Muhammad Rasyid Rida and Shaykh Mustafa al-Maraghi. Several reformation activities conducted by them had inspired 'Islah-oriented' local scholars, whom most of them were graduates of al-Azhar university to reform, specifically in the field of Tafsir studies in Malaysia, as previously it was seen as not developing due to the tendency of 'pondok'-educated scholars to merely read the Tafsir to local people without relating it to their everyday problems and needs. Hence, local muslim scholars such as Shaykh Tahir Jalaluddin, Syed Shaykh al-Hadi and other similarly-oriented scholars took the first step when they implemented several aspect of the Islamic reformation onto Tafsir studies as had been done by Egyptian reformists. Thus, this paper aims to discuss the extent of the influence of Sayyid Muhammad Rasyid Rida in the field of Tafsir in Malaysia by focusing the discussion on Tafsir studies in religious schools,

translation activities of Tafsir manuscripts as well as Islah-oriented Tafsir as the source of reference for local scholars in the discipline.

Influence of Islamic Reformation in Tafsir Studies:

The history of Islamic studies in Malaysia in general and tafsir studies in particular can be described as being contemporary and is influenced by several contemporaneous issues and phenomena related to it. For an example, among the agendas of Islamic reformation introduced by Shaykh Muhammad 'Abduh and continued by Sayyid Muhammad Rasyid Rida in Egypt was the educational reformation of al-Azhar. It had inspired Malaysian students graduating from Middle Eastern universities to also do a reformation on the Islamic education system after they returned to their respective countries. Previously, conservative muslim scholars dominated the traditional educational system which stresses on religious knowledge only such as Tafsir by making *turath* (heritage) books as the learning materials. Some of the classical Tafsir books that were taught to students were *Tafsir al-Jalalayn* [1], *al-Nasafi*, *Ibn Kathir*, *al-Baidawi* [2] and others.

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Nevertheless, after the establishment of religious schools in Malaysia, Tafsir subjects were taught in a much established manner; that is by making these Islah-oriented Tafsir manuscripts as the textbooks and references. Tafsir studies continued to develop as local Muslim scholars began publishing articles that were related to the tafsir in Islah magazines such as *al-Imam* and others. It was further developed with the emergence of tafsir manuscripts translated by local and regional Muslim scholars. In fact, the translated works were seen as a stepping stone and motivator for local Muslim scholars to produce their own original Tafsir works by making Islah-oriented Tafsir manuscripts as references such as *Tafsir al-Manar*. The discussion on this matter will be analyzed and refined through subtopics that touch on Tafsir studies in religious schools, translation activities of Tafsir manuscripts and *Tafsir al-Manar* which is regarded as a source for reference for local Muslim scholars.

Tafsir Studies in Religious Schools: Local Muslim scholars, specifically those who graduated from Mecca, were teaching in pondoks and mosques using classic Tafsir books and the most prominent at that time was *Tafsir al-Jalalayn*. The scholars would explain the contents of the book and then concentrate on the recitation and grammar without paying much attention on political, economic and social problems [1]. This is caused by their own sense of low self-esteem which made them feel that they were not qualified to write their own Tafsir book and also because they did not have the right critical attitude [3]. In addition to that, they were also worried that they would be accused of as the new generation scholars and anti-Pondok education system.

However, after the emergence of religious schools that was established by Islah scholars who were influenced by the Islamic reformation ideology in Egypt, the situation soon started to change. This happened when several improvements were made on the local Islamic education system, while the curriculum of Islamic studies was further established by integrating between religious and secular knowledge [4]. The science of Tafsir was made an important subject and Islah-oriented Tafsir manuscripts were turned into textbooks for this subject. This can be seen when *Tafsir al-Maraghi* [5] was taught to students of level VII, VIII, IX at Islamic schools in Kelantan [1]. This happened in the early 1960s when Majlis Ugama Islam Kelantan (Islamic Council of Kelantan) issued a syllabus for Islamic education for schools that were under its management. This was then followed by national schools all over Kelantan [1].

Apart from that, *Tafsir al-Maraghi* was also made a textbook for tafsir subject in Maahad II Ihyia Assyarif Gunung Semanggol [6] and in other religious schools. The usage of *Tafsir al-Maraghi* indirectly caused the thoughts and agendas of Islamic reformation that was advocated by Sayyid Muhammad Rasyid Rida to be diffused to these students and then on by the local muslim community. This was due to the fact that Shaykh al-Maraghi and Sayyid Muhammad Rasyid Rida were both classmates and disciples of Shaykh Muhammad 'Abduh [5]. In fact while Shaykh al-Maraghi was the Shaykh of al-Azhar (Director of al-Azhar), he helped a lot in defending the ideas and thoughts of Islamic reformation of Sayyid Muhammad Rasyid Rida which at that time were opposed by conservative al-Azhar scholar.

Nevertheless, it was not easy to find direct evidences of the influence of Sayyid Muhammad Rasyid Rida on tafsir studies in religious schools in Malaysia considering that *Tafsir al-manar* was not made the textbook for this subject in those schools and it was also not taught to students in Pondok schools at that time. Even so, in reality, *Tafsir al-Manar* was read by local muslim scholars especially young muslim scholar (*Kaum Muda*) who were swayed by ideas of an Islamic revival which many of it could be found in this book.

This statement showed that the influence of these figures onto tafsir studies in Malaysia could not be denied, bearing in mind that their works especially *Tafsir al-manar* was proven to be a must reading material by local Islah scholars. Moreover, other similarly-oriented books such as *Tafsir al-Maraghi* were turned into textbooks for the subject of Tafsir in religious schools at that time. This indirectly spread the ideas of Tajdid and Islah that were propagated by those scholars.

Translation Activities of Tafsir Manuscripts: Other than *pondok* institutions and schools, tafsir studies in Malaysia were also expanded through translation activities of Arabic language tafsir manuscripts from the Middle East to Malay language. Initially, classic Tafsir books were the ones translated but later on, books produced by reformists such as Shaykh Muhammad 'Abduh, Sayyid Muhammad Rasyid Rida and others, were also translated. This happened when local muslim scholars became influenced by the Islamic reformation trend either through direct learning from those scholars or by reading works produced by them.

The earliest translated tafsir book to be published was *Tafsir al-Baydawi* written by 'Abd Allah bin Umar bin Muhammad al-Shiradhi al-Baydawi. It was finished by Abdul rauf bin Ali al-Fansuri al-jawi and was edited by

three other scholars; al-Syeikh Ahmad al-Fatani, al-Syeikh Idris al-Kalantani and al-Syeikh Daud al-Fatani [7]. According to the latest edition of the book published by Pustaka Nasional Singapura in 1956, the translation was re-checked by al-Syeikh Muhammad Idris Abdul Rauf al-Marbawi. This book had also been regarded as the primary source of reference in the field of Tafsir since a long time by muslims in Malaysia especially for those learning in *pondoks*.

The status of *Tarjuman al-Mustafid* was examined by several researchers and they differed among themselves in regard to it. Peter. G. Riddel in his study concluded that *Tarjuman al-Mustafid* was the translation of *Tafsir al-Jalalyn* [8]. Meanwhile Snouck Hurgronje, Rinkes and Vorhoeve contended that *Tarjuman al-Mustafid* was actually the translation of *Tafsir al-Baydawi* [9] and that it corresponded with the statement of the editor of the book itself. Nonetheless their claim was protested at by several other researchers such as Antony H. Johns, based on the reason that there were obvious discrepancies between *Tarjuman al-Mustafid* and *Tafsir al-Baydawi* [10]. These discrepancies were regarded by Wahab Md. Salleh as clear evidence that *Tarjuman al-Mustafid* was an original work [11].

Apart from that, *Tafsir al-Khazin* had also been translated by local scholars and it was regarded as one of the earliest Tafsir books which were translated into Malay language. The translation was done by a team of translators led by Haji Mohd Yusof Haji Ahmad or better known as Tok Kenali in the year 1929M, due to rising awareness among the Malay Kelantanese authorities about the importance of the interpretation of al-Qur'an. This is in order to meet the needs of the local community towards the knowledge of Quranic Tafsir. For this purposes, Tuan Guru Haji Mohd Yusof Haji Ahmad was given the trust to lead the team in translating *Tafsir al-Khazin*. [12] This fact could be seen in Abdullah al-Qari Haji Salleh's statement [13] as in the following:

"The translation process which was led by Tok Kenali moved smoothly and enthusiastically. Within fourteen months and a half, they managed to complete the translation all the way till juz *La Yuhibbullah* (part 907), that is three quarter of the first volume. Although this translation effort was seriously conducted, however there were certain parties at the Majlis Agama Islam Kelantan (Islamic Council of Kelantan) who felt displeased with those persistent efforts, so the council conducted an inquiry into the weaknesses of this process and reported it to the Sultan. All these issues affected Tok Kenali as well as the other translators. Finally these efforts came to a stop halfway and could not be published on time".

Afterwards, classic Tafsir books were no longer translated into Malay language, though translation activities continued to persist on a small scale and were carried out by local reformists who would translate certain chapters (surahs) and would then publish it in local Islah magazines that provided a special column for Quranic tafsir such as in the following magazines: *Al-Imam*, *Ikhwan*, *Qalam* and *Pengasoh*. The first series of Quranic Tafsir was published in *Al-Imam* magazine No. 3, Vol. 3, 29th of August 1908 which published the translation of *Tafsir al-Manar* and began with the interpretation of surah al-Fatihah [14]. Meanwhile *Al-Ikhwan* magazine also began to publish the Tafsir of juz 'Amma by Shaykh Muhammad 'Abduh in series [15]. *Qalam* magazine also kept to this approach by making available a column dedicated to Tafsir so as to make easy for the Muslim ummah to understand the contents of the Quran.

Islah-oriented Tafsir manuscripts continued to receive attention and were being translated to Malay language such as *Tafsir Juz Amma* and *Tafsir al-Fatihah*; both were the works of Shaykh Muhammad 'Abduh and were translated by Syed Shaykh al-Hadi [16]. While *Tafsir al-Maraghi* by Shaykh Mustafa al-Maraghi was translated to Indonesian-Malay language by M. Thalib. Only much later on in the year 2001, it was republished in Malaysia using the Malaysian style of Malay language. These translated manuscripts can be commonly found among the local Muslim people.

The translation of *Tafsir al-Fatihah* by Syed Syaikh al-Hadi was published in the year 1928 and was 127 pages long [16]. It contained important interpretation and analysis of Surah al-Fatihah and was presented in a rational, logical and catchy manner of writing that ignored the conventional style so that it would be easily understood by the general public [16] For that purpose, the editor also included in several local issues happening among the Malay people at that time such as the misuse of Quranic verses for healing purposes by making it a talisman to ward off Djinnns and evil spirits. In fact, the issue of cheering and applauding when listening to the melodious recitation of Quranic verses was also presented in this translation book. This issue was given attention as the mentioned actions above were seen to be among the factors that distance Muslims from understanding the contents of al-Qur'an [16].

The effort carried out by Syed Syaikh al-Hadi in translating Islah manuscripts was praised by Talib Samat. According to his observations, the emergence of Tafsir in the midst of the Malay society, which at that time was suffering from inner crisis due to the western local domination, had actually awakened both their souls and

minds to the true teachings of Islam. In fact, the publication of this book also succeeded in opening the eyes and hearts of the Muslim ummah towards the greatness of Allah s.w.t in this world [15]. All these issues being discussed indirectly awakened the Malay people to realize the lack of improvement that was burdening them and thus instilled the quality of bravery in the souls of the Muslim people to release themselves from this backwardness resulting from colonialism. This is the agenda that was advocated by Sayyid Muhammad Rasyid Rida who commented a lot on those issues especially in *Tafsir al-Manar* and other works.

The translation of Tafsir manuscripts especially those written by Sayyid Muhammad Rasyid Rida and other similarly-oriented scholars were seen to have an impact on the course of Tafsir studies in Malaysia. Though in the form of a translation, these translated manuscripts were still very beneficial as it provided a wider opportunity for the local people, especially those who were not fluent in Arabic language to interact with the Tafsir of the Quran as well as to understand its translated contents, parallel with contemporary needs.

***Tafsir al-Manar* as a Source of Reference for Local Scholars:** Traditions refer to early Tafsir manuscripts such as those written by Ibn Kathir, al-Syawkani and even Sayyid Muhammad Rasyid Rida [17] was emulated by local scholars especially Middle Eastern graduates who got influenced by the Islamic reformation trend. These local scholars made *Tafsir al-Manar* and other tafsir works of similar orientation as a reference and guidance in understanding and interpreting Quranic verses. In fact, ideas of Islamic reformation found in these Tafsir books and manuscripts were exploited and expanded on by local scholars either through their writings or speeches. [18]

The above statement can be proven when local Tafsir scholars such as Mustafa Abdul Rahman Mahmud, through his book *Tafsir al-Quran al-Hakim* [19], made *Tafsir al-Manar* and *Tafsir al-Maraghi* as the source of reference whether directly or indirectly.

For example the commentary of verse 65, surah al-baqarah in this book is directly referring to *Tafsir al-Manar*. It narrates a story about the consequences that had befallen the arrogant people of Israel who violated Allah's order. And due to that, their characteristics, soul and attitudes were changed to that akin of a monkey. However, those changes did not involve physical changes and appearances of that group of people [19, 20].

Apart from that, there are some other evidences which show that Mustafa Abdul Rahman Mahmud had thoughts that paralleled those of Egyptian reformists.

For example, he did not attempt to interpret Qur'anic verses which are related to the substance and nature of Allah s.w.t nor did he try to liken them to anything, for example, the tafsir of verse 180 surah al-A'raf. This verse stresses that true believers are requested to ignore the scorns of those who went astray from the truth; those people who when mentioned Allah's names, they change, contradict, interpret, associate, disbelieve, add, decrease and other actions that deny the perfection of Allah's names [19,21].

While in regard to the situation of people who hear the recitation of Al-Quran as stated in Surah Al-A'raf:204, basing his opinion on the opinion of Hassan al-Basri, Mustafa Abdul Rahman said that when the Quran is recited, whether in prayer or out of prayer, it is compulsory for others to be silent and listen to this recitation [21]. His opinion did not differ much from that of the author of *Tafsir al-Manar*. Furthermore, he also referred to *Tafsir al-Maraghi* [22] and others of similar direction.

The examples of some Quranic Tafsir quoted above were taken from *Tafsir al-Qur'an al-Hakim* and it clearly reflects similarities between the ideology of *Tafsir al-Manar* and that of *Tafsir al-Qur'an al-Hakim* which was written by Mustafa Abdul Rahman. The similarities are, among other reasons, due to that *Tasir al-Manar* was made a reference material by the author either directly or otherwise.[23] What's more *Tafsir al-Maraghi* which is of the same orientation as *Tasir al-Manar* was pervasively used as a reference and this directly shaped the interpretation delivered by Mustafa Abdul Rahman in his Tafsir book.

Several other discoveries also proved that Mustafa Abdul Rahman was swayed by the ideology of *Tafsir al-Manar*. This is hardly surprising, considering the educational background of Mustafa Abdul Rahman, as he himself was an ex-student of Maahad Il Ihya Assyarif which was known as an Islah-oriented school.[6] Mustafa Abdul Rahman was also a disciple of Abu Bakar Al-Baqir, the founder of Hizbul Muslimin, who was also very much influenced by the thinking of reformists from the Middle East. [24] These circumstances caused the author of *Tafsir al-Quran al-Hakim* to receive outside influence namely from Shaykh Muhammad Abduh and Sayyid Muhammad Rasyid Rida through *Tafsir al-Manar* and other works widespread in the Malay region at that time. All these factors could have an impact on Mustafa Abdul Rahman's thinking, so much that several of his analyses and interpretations were seen to have similar characteristics with *Tafsir al-Manar*.

The same situation applies to Haji Yusuf Rawa as seen in his work, *Tafsir al-Rawi* [25] which was first published in the year 1950.[26] It seemed to refer to *Tafsir Juzu 'Amma* written by Shaykh Muhammad 'Abduh, *Tafsir al-Maraghi* juz 30 by Shaykh Mustafa al-Maraghi, *Tafsir al-Syawkani* by Imam al-Syawkani and other similarly-oriented Tafsir books.[25] All these books were of the same orientation as *Tafsir al-Manar*.

In addition to that, another book titled '*Tafsir Pimpinan al-Rahman*' written by Sheikh Abdullah Basmeih which was edited by the former Mufti of Kelantan Mohd Noor Hj. Ibrahim, also listed *Tafsir al-Manar* and *Tafsir al-Maraghi* as sources of reference [27]. Furthermore the usage of *Tafsir al-Manar* and other similarly-oriented Tafsirs as the reference materials directly shaped the course and style of *Tafsir Pimpinan al-Rahman* to a certain extent. Moreover it is noteworthy that the trend of Islah experienced growth among the local Muslim people through this particular Tafsir manuscript considering that it received very promising support from the Muslim society in Malaysia.

The Islamic reformation trend as found in *Tafsir al-Manar* did not only affect the pattern of Tafsir studies in Malaysia, but also in Indonesia. In fact the influence of *Tafsir al-Manar* in Indonesia seemed to be more prominent than in Malaysia. The prove is that, during 1914, *Tafsir al-Manar* started to be taught in Madrasah Sumatra al-Thawalib for students in level VI and VII [28], however, such phenomenon did not occur in Malaysia. Hence, the usage of this Tafsir work would definitely contribute to the entry of Islamic reformation ideas into the region.

Afterwards, the emergence of several other Mufassirs during late 1920s in Indonesia further animated the dissemination of Islamic reformation ideas to the Muslim people there. For example, A. Hassan appeared with his work called *al-Furqan fi Tafsir al-Qur'an* or *al-Furqan Tafsir al-Quran* [29] in the year 1928 and *Tafsir al-Furqan* or *al-Hidayah Tafsir Juz 'Amma* in 1933 that was once published in *al-Fatwa* magazine and was later made into a book. And then in 1957, *Risalah al-Fatihah*, another book by A.Hassan was printed.[30]

In more ways than one, he was seen to have been influenced by the ideology of *Tafsir al-Manar*, for example in explaining the issue of *al-nasikh* (abrogater) and *al-mansukh* (abrogated) that can be found in verses 106 surah al-Baqarah, like Shaykh Muhammad Abduh [20], he denied the abrogation of Quranic verses, instead he interpreted the abrogation of the verse as the abrogation of a miracle for another [31].

Either in *Tafsir al-Furqan* or *al-Hidayah Tafsir Juz 'Amma*, A. Hassan did not interpret the inner meaning of verses related to substance (zat) and nature (Sifat) of Allah found in the holy al-Qur'an, instead he interpreted the words according to the apparent meaning of the verse. This approach was used when he interpreted verse 5, surah al-Ikhlash [32,20] And in the sentence *Yad Allah* in verse 64 surah al-Ma'idah [31, 20] and other verses related to this issue were not interpreted either. In regard to the status of people who commit a major sin for practicing usury, based on verse 275 of surah al-baqarah A.Hassan concluded that they will be thrown into the hellfire and remain in it forever as stated clearly in the holy al-Quran [29,20]. All these views mentioned above obviously appeared to be similar with the interpretation in *Tafsir al-Manar*.

The emergence of several Islah-oriented scholars continued to make an impact on the direction of Tafsir studies in Indonesia, for instance Abdul Karim Amrullah through his book of Tafsir of Juz 'Amma titled *Al-Burhan* which was published in 1930s. This book also refers to the opinions of Egyptian reformists such as Shaykh Muhammad 'Abduh, Sayyid Muhammad Rasyid Rida And Shaykh Tantawi Jawhari [33].

Then there was also the combination of H.A Halim Hassan (1901-1969), H.Zainal Ariffin Abbas (1912-1977) and Abdur Rahim Haitami (1910-1948) with their manuscript called *Tafsir al-Qur'anul Karim* [34] which was first published in Indonesia in 1936 and later in 1969 for the Malaysian edition. This Tafsir manuscript was seen to have been much influenced by *Tafsir al-Manar* [35] and the ideology of other reformists-scholars. The most obvious piece of evidence is when the authors of *Tafsir al-Qur'anul Karim* stated in the introduction part that they had made *Tafsir al-Manar* as one of their references [35]. Therefore due to this, many of Shaykh Muhammad Abduh's and Sayyid Muhammad Rasyid Rida's viewpoints were included in this Tafsir, for example in explaining verses 164 [35], 174 [35], 214 [35] from surah al-Baqarah and other surahs, the author quoted a lot from *Tafsir al-Manar*. This situation reflects the influence of this tafsir book on Indonesian scholars particularly and on the muslim people in general.

Similarly, *Tafsir al-Azhar* [36], written by Hamka during the 1980s, continued to have an effect on the world of Quranic interpretation in Indonesia and Malaysia as this book was considered to have been much influenced by the concept of *Tafsir al-Manar* as had been stressed by the author himself and explained lengthily by Peter Ridell [37]. This statement was made by taking into

account several main factors, which are: in the introduction section, Hamka himself emphasized that the primary source used in interpreting the Quranic verses was *Tafsir al-Manar* [38]. As a result, many comments and interpretations that were put forth paralleled the ideology of Islamic reformation. This condition was also due to his personal background; he was the main and biggest supporter of the *Islah* trend in Indonesia. Another factor was the realistic approach used by him in interpreting a particular verse based on contemporaneous situations and which was modified to meet the needs of all levels of the Muslim society [38]. This shows that Islamic revivalism provides an added value depending on how we approach this matter [39, 40]. This particular approach was clearly akin to what had been done by the author of *Tafsir al-Manar*.

In addition to that, the influence of *Tafsir al-Manar* in *Tafsir al-Azhar* can be seen when Hamka did not include a lot of controversial *mazhab* (sect) issues unlike other interpreters [38]. This tolerant approach in practicing *mazhab* also appeared to correspond with the thinking of Shaykh Muhammad 'Abduh and Sayyid Muhammad Rida who clearly rejected fanatical attitude in practicing one's *mazhab*.

The previous statement clearly showed that *Islah*-oriented Tafsir from Egypt had gained a place among the local Muslim community, be it in Malaysia or in Indonesia. Furthermore *Tafsir al-Manar* can be described as the drive and agent of reformation among the local scholars to the extent that they were able to come forward with their own original Tafsir manuscripts by making *Tafsir al-Manar* and other Tafsir books as the sources of reference. Thereof emerged several local and regional personalities who were deemed to be experts in the religious field especially in Tafsir studies such as Shaykh Tahir Jalaluddin, Syed Syekh al-Hadi, Mustafa Abdul Rahman Mahmud, Hj. Yusuf Rawa, A.Hassan, Hamka, Jamain Abdul Murad and others who were also regarded as the main supporters of the *Islah* struggle in giving the right understanding of Quranic teachings to the Muslim people.

CONCLUSION

Highly intellectual Egyptian reformists such as Shaykh Muhammad 'Abduh and his disciples who were very knowledgeable, especially in the field of Quranic Tafsir have attracted the attention of the Muslim people in this region to deepen their knowledge about religion. Many *Islah*-oriented works such as *Tafsir al-Manar*,

Tafsir al-Maraghi and others received promising support from the Muslim society, thus resulting in the transmission of ideas from those well-known individuals to the local people.

In the field of Tafsir, the influence of Sayyid Muhammad Rasyid Rida quickly penetrated the local community after the spread of *al-Manar* magazine, *Tafsir al-Manar*, *Tafsir al-Maraghi* and other similarly-oriented works of Tafsir. These manuscripts containing interesting discussions, *Tajdid*-oriented interpretations of the Quran which touched on contemporary issues faced by the Muslim people, received heavy attention. In fact, Sayyid Muhammad Rasyid Rida's interpretations of the Quran in *al-Manar* were translated to the Malay language and included in local *Islah* magazines. Meanwhile at school level, *Tafsir al-Maraghi* was once made the textbook and was taught for Tafsir subject at that level.

In addition to that, translation activities of Egyptian reformists' books were conducted by local scholars such as Sayyid Shaykh al-Hadi and others who clearly made an impression on the scenario of Tafsir studies in Malaysia. What's more, several local Tafsir scholars emerged afterwards with their own original books, but still making *Tafsir al-Manar* as one of their reference. This plainly shows the heavy influence of Egyptian reformists specifically on Tafsir studies in Malaysia.

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