Tafsir Nur Al-Ihsan by Syeikh Muhammad Sa'id: An Intertextual Reading

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Abstract

Tafsir Nur al-Ihsan is the second interpretation of al-Mustafid Tarjuman written in the Malay language in the 19th century AD by Sheikh Muhammad Sa'id ibn Umar. The main objective of this research was to detect and show the influence of the external text source within the text Tafsir Nur al-Ihsan. The process of analyzing the Tafsir Nur al-Ihsan would use intertextual reading established by Mikhail Bakhtin and has developed solutions and analyzed by Julia Krestiva. From a methodological point of inquiry, the study of literature and well-shaped field studies that use subjective approaches to see descriptive data and qualitative. The study found that there are eleven works that have influenced the interpretation of the essence of Tafsir Nur al-Ihsan, they are Tafsir al-Jalalyn, Tafsir al-Jamal, Tafsir al-Baydawi, Tafsir al-Khazin, Tafsir al-Baghawi, Tafsir al-Tabari, Tafsir al-Qurtubi, Tafsir al-Razi, Tafsir al-Nasafi, Tafsir Ibn Kathir, and Tafsir al-Tha'labi. The finding analysis also shows that Tafsir Nur al-Ihsan is mostly influenced by Tafsir al-Jalalyn, while the most frequent application of the intertextual reading method is parallel.

Keyword: dialogisme; history; *Tafsir Nur al-Ihsan;* intertextual reading; intertextual principle

Introduction

Tafsir Nur al-Ihsan is the second Malay interpretation work that has been produced after *Tarjuman al-Mustafid*. *Tafsir Nur al-Ihsan* authored with Kedah Malay dialects, while *Tarjuman al-Mustafid* authored by Sheikh Abdul Rauf bin Ali al-Fansuri al-Singkeli with Banda Aceh, Indonesia dialects [1]. *Tafsir Nur al-Ihsan* a reference in understanding the Qur'anic verses only not by the public, but also the scholars while using it as a teaching. This high-value work that has contributed to the community knowledge led scholars interested in studying and examining the various aspects of the work such as history, language, influence and stature author.

As one of the qadhi at Jitra in Kedah, Shaykh Muhammad Sa'id is definitely make *Tafsir Nur al-Ihsan* as one of his documented. All the knowledge, experience, and passion went into this work when it is being produced. In addition, the *Tafsir Nur al-Ihsan* also be recording the events that have happened along the way the author began while studying in Kedah knowledge from his father and with his teachers at Patani until his return from Mecca Al-Mukarramah. For example, the author has recorded travel distances between *Asfan* and Mecca as far as 77 kilometers [2] and 29 kilometers between Mecca and *Hunayn* [3]. Remarks such as these have been recorded by Shaykh Muhammad Sa'id in his *Tafsir Nur al-Ihsan*.

Sheikh Muhammad Sa'id compiling the *Tafsir Nur al-Ihsan* to helps the communities, especially communities of Kedah in understanding the Qur'anic verses . Before *Tafsir Nur al-Ihsan* produced, an individual had to learn Arabic or refer to certain parson to understand the contents of the Quran. But after the work was produced, it facilitates community especially the local community in understanding the Qur'anic verses as well as broaden their understanding of the sciences of the Quran while highlighting the true teachings of Islam.

Tafsir Nur al-Ihsan completed written by Sheikh Muhammad Sa'id at of four Rabiulakhir 1346H equivalent first october 1927M. This book first written in the month of Muharram 1344H corresponding January 1925M [4]. Hamza Muhammad explained that *Tafsir Nur al-Ihsan* is one of the premier works ever produced in Southeast Asia [5]. *Tafsir Nur al-Ihsan* is a misinterpretation of the Quran which is still used as teaching materials and reference until now mainly in educational institutions hut, in the mosques and suraus in Malaysia. Even so, there is a lot of criticism for the content *Tafsir Nur al-Ihsan* in the community. Some people considered detrimental to the readers of this paper writing as there are *al-Israiliyyat* sources that damage the human mind. Hadith contained in it is also not specified chains and no evaluation status, because the author use unfounded opinion in his interpretation [6]. For example, a Scientific Training titled "Israiliyyat Dalam Tafsir: Kajian Terhadap Kitab Nur al-Ihsan, Karya Haji Muhammad Sa'id bin 'Umar" by Muhammad Ismi stressed that it is necessary to be careful when reading the *Tafsir Nur al-Ihsan* [7], whereas according to initial survey showed that the interpretation of *Tafsir Nur al-Ihsan* is actually influenced by many other distinguished jurists interpreted as *Tafsir al-Jamal* [8], *Tafsir al-Nasafi* [9]*, Tafsir al-Tabari* [10] and *Tafsir Ibn Kathir* [11] who really gives a lot of interest to readers. *Tafsir Nur al-Ihsan* used as a reference for the community in understanding the Qur'anic verses, if the criticisms are left without purification efforts resulting work *Tafsir Nur al-Ihsan* further considered useful by some and pose a danger to reader.

Moreover, Sheikh Muhammad Sa'id is one of Malaysia's Muslim scholars who made great contributions to the nation, particularly in the area of interpretation of the Qur'an. Even so, there is no complete research ever conducted on the biography and stature associated with it. This problem needs to be presented and In addition, when *Tafsir Nur al-Ihsan* examined in the preface, Sheikh Muhammad Sa'id stated that he used *Tafsir al-Jalalyn*, *Tafsir al-Baydawi* and *Tafsir al-Jamal* as a guide and reference in producing works. He also said there are some other works that serves as a guide but did not specify what is meant works. Through preliminary studies can detect texts from *Tafsir al-Nasafi* and *Tafsir al-Khazin* [12] which also affect the text of *Tafsir Nur al-Ihsan* although the author did not state the works to be reference.

Because, *Tafsir Nur al-Ihsan* is still used as teaching material in the interpretation of the Qur'an and the community in understanding the reference Qur'anic verses, then attempt purification of this work should be carried out. One of these efforts is through the study of nature intertextual reading the text and drawings will unlock the interpenetration of the original text with the text of the interpretation of the works of other. This research will answer the problems above. This is the objective of the review of the interpretation of the *Tafsir Nur al-Ihsan* to prove whether there is influence other text to text *Tafsir Nur al-Ihsan* through reading intertextual method. By applying the intertextual reading method, this study only not focused to *Tafsir Nur al-Ihsan* directly, but also study the text of *Tafsir al-Jalalyn*, *Tafsir al-Baydawi* and *Tafsir al-Jamal* to identify and locate the texts affect writing *Tafsir Nur al-Ihsan*. After the statement of the problem that has been solved state researchers, it is hoped this study will resolve doubts against the interests of society *Tafsir Nur al-Ihsan* and continue to generally accepted knowledge and values are comparable with other books of the tafsir *al-Muktabar*.

The Objectives of the Study

A. To research the intertextual reading as an approach to identify the source of a text.

B. Reviewing stature of Sheikh Muhammad Sa'id and his methodology *Tafsir Nur al-Ihsan*.

C. Identify external text and the interpretation of texts affecting *Tafsir Nur al-Ihsan*.

Literature Review

Studies on *Tafsir Nur al-Ihsan* by using intertextual reading method in particular is not implemented. Although this study is the subject of interest to the community to refer and utilize *Tafsir Nur al-Ihsan*, but it is less highlighted, compared to studies focusing on criticism. In this section, the study will show that researches have been done about the work of *Tafsir Nur al-Ihsan* of accounting theory, methodology and findings of a previous research. This study critically reviewed some of the material found in connection with *Tafsir Nur al-Ihsan* and intertextual reading method that can be used as the basis for further research exploration. One a thesis entitled *Tafsir Tarjuman al-Mustafid*: *Kajian Intertekstualiti* (2008), submitted by Wan Nasyrudin Wan Abdullah to meet the requirements for the Doctor Of Philosophy Degree In Usuluddin, University of Malaya can be used as a previous study for this research. This thesis concludes that *Tarjuman al-Mustafid* the first commentary written in the Malay language in the 17th century AD by Sheikh Abdul Rauf Ali al-Fansuri al-Singkeli.

This study revealed the influence of other text sources in *Tarjuman al-Mustafid.* Intertextual reading method used to detect the influence of other texts in *Tarjuman al-Mustafid.* Research has found that there is some influence text *tafsir* in *Tarjuman Mustafid* of *Tafsir al-Jalalyn*, *Tafsir al-Baydawi*, T*afsir al-Khazin*, *Tafsir al-Tabari*, *Tafsir al-Baghawi*, *Tafsir al-Tha'labi*, and *Manafi al-Quran*. However, the text of *Tafsir al-Jalalyn* dominated the *Tarjuman al-Mustafid*. Thesis that has been produced is indeed account for aspects of intertextual reading method. But it applies in other work of *Tarjuman al-Mustafid* by Abdul Rauf Sheikh Ali al-Fansuri al-Singkeli.

In 2003, a research on the *Tafsir Nur al-Ihsan* was done by Muhammad Ismi bin Mat Taib titled *Israiliyyat Dalam Tafsir: Kajian Terhadap Kitab Nur al-Ihsan, Karya Haji Muhammad Sa'id bin 'Umar* at University of Malaya. This research focused specifically on *al-Israiliyyat* resources contained in the *Tafsir Nur al-Ihsan.* Results of the research have found that there are many stories of *al-Israiliyyat* whether with Islam or not is contained in the *Tafsir Nur al-Ihsan.* According to Muhammad Ismi, Sheikh Muhammad Sa'id was also caught up transferring the *al-Israiliyyat* stories because he was referring to earlier books that are not free from these elements. Therefore need to be careful when reading. Although this research study content of *Tafsir Nur al-Ihsan*, but it only touches *al-Israiliyyat* debates and not to other influences. Hence, this study also broad leaves a void to be explored by further studies, particularly through reading intertextual method.

A master dissertation of Islamic Studies by Muhammad Hamza titled *Metodologi Muhammad Sa'id bin Umar Dalam Tafsir al-Qur'an: Suatu Kajian Terhadap Tafsir Nur al-Ihsan,* Years 2005 in the University of Malaya debate about the biography of Sheikh Muhammad Sa'id began childhood, include birth, family and contribute to his death. This study explains that *Tafsir Nur al-Ihsan* is a combination of the work of several venerated as *Tafsir al-Jalalyn*, *Tafsir al-Baydawi* and *Tafsir al-Jamal*. It is also a form of work-plated translation of Arabic works into Malay. This study certainly there are elements intertextual reading method in identifying the source of the work, but only few has debated. The dissertation thus not match this ongoing research, but leaving a wide vacancy to be explored by further studies, particularly through reading intertextual method. After that, Nurzatil Ismah binti Azizan, in 2008 has produced a research to fulfill the purposes of obtaining The Master of Islamic Studies at the Academy of Islamic Studies,Universiti Of Malaya, Kuala Lumpur entitled *Tafsir Nur Al-Ihsan oleh Muhammad Sa'id bin Umar dan Tafsir Al-Qur'an al-Hakim oleh Mustafa Abdul Rahman: Kajian Perbandingan Metodologi Penafsiran.*

This research reveals a brief background of Sheikh Muhammad Sa'id include birth, family, marriage, contributed to his death, as well as the background of Sheikh Abdul Rahman Mustafa also discussed. Even so, this research focuses on comparative methodology by restructuring the work of both authors and have found that *Tafsir Nur al-Ihsan* similar way *Tafsir al-Jalalyn* compilation of brief but packed with a variety of information, while the *Tafsir al-Quran al-Hakim* are more likely to *Tafsir al-Baghawi*. Hence, this study also broad leaves a void to be explored by further studies because there are many aspects that have yet to be touched, especially through reading intertextual method. A master dissertation of Islamic Studies entitled *Konsep al-Khizy dan Cara Menghadapinya Menurut al-Qur'an dan al-Sunnah* produced by Mohd Sholeh Sheh Yusuff to complete the requirements to obtain The Master of Islamic Studies, National University of Malaysia, in 2010. This study describes the meaning of *al-Khizy* contained in the Quran from a broader perspective. *Al-Khizy* purporting to floods, storms, earthquakes and the like are often thought of as a natural disaster. However, generally this incident is due to acts of Allah SWT sentenced the men himself. This research is intended to explain the meaning of *al-Khizy* according to the Qur'an and the Sunnah and the factors why it happened In addition, it also presents the attitudes and appropriate action to be taken by men especially those who believe in the face of any kind of *al-Khizy*. This study certainly there are elements intertextual reading methods in describing the concept of *al-Khizy*. But it does not involve the overall aspects related to reading intertextual method.

After that, a master dissertation of Islamic Studies titled *Kajian Takhrij Hadith Dalam Tafsir Nur al-Ihsan* produced by Mohd Nazimi Zaim bin Ismail, 2010 at University Science of Malaysia to focus on and discuss the *al-Hadith* of the Prophet Muhammad p.b.u.h contained in *Tafsir Nur al-Ihsan* on volumes one and two. The findings concluded that Sheikh Muhammad Sa'id ibn Umar was a great traits that dominate the various branches of knowledge. The results showed that the *al-Hadith* that are evaluated as *Sahih* is 52%, *Daif* 36% and *Maudu'* 6%. Although there are a number of principles of intertextual reading method in the dissertation, but the only relevant hadith discussed. Hence, this study also broad leaves a void to be explored by further studies, particularly through reading intertextual method.

In 1991, a dissertation titled *Sumbangan Tuan Haji Muhammad Sa'id bin Umar Kepada Ilmu Tafsir al-Qur'an*: *Tumpuan Kepada Kitab Nur al-Ihsan* was implemented by Najihah binti Mat Yusof at the University of Malaya in Kuala Lumpur. This study focuses specifically on the history of writing *Tafsir Nur Al-Ihsan*, the introduction and author bios, and thought the author in his commentary. Although there are elements intertextual reading method in this dissertation, but only in connection with Sheikh Muhammad Sa'id stature highlighted. Hence, this study also broad leaves a void to be explored by further studies, in particular through intertextual reading method.

An article written in the *Journal of Social Development* entitled "Israilliyyat Dalam Kitab Tafsir Melayu "*Tafsir Nur al-Ihsan*": Satu analisis", by Mazlan Ibrahim, in 2001. The author analyze the stories of *al-Israiliyyat* contained in *Tafsir Nur al-Ihsan*. According to him, the element of *al-Israiliyyat* detected mainly in descriptions portray the stories of the Prophets and Messengers. This article finds that there are elements entry example *al-Israiliyyat* stories in verse 13, 18 of Surah al-Kahf and verse 37, 44 of Surat Hud which tells the story of Noah a.s. The article also states that there have been various measures for the improvement of the *Tafsir Nur al-Ihsan*, especially in the form of stories of *al-Israilliyyat*. Even so, this article is more likely to influence only *al-Israiliyyat*. Therefore, this study leaves a vast emptiness to be explored by further studies, particularly through reading intertextual method.

The research by Fadlan Mohd Othman and Mohd Fadhil Mohd Faudzi, in 2003 in the form of working papers presented on 2 November 2009 at the Hotel Residence, UNITEN Bangi. Fadlan Mohd Othman and Mohd Fadhil Mohd Faudzi doing research on "Aplikasi Ilmu Takhrij Dalam Kitab Tafsir Melayu: Tinjauan Awal Terhadap Surah Al-Baqarah, Kitab Tafsir Nur Al-Ihsan Oleh Al-Sheikh Muhammad Sa'id Bin 'Umar", giving special attention to the application of *Takhrij al-Ahadith* knowledge in the Malay interpretation works. This preliminary study is done on the Surah al-Baqarah in *Tafsir Nur al-Ihsan* shows usage status of *al-Hadith* referred to in the work. The research found a number of *al-Hadith* contained therein no status assessment using either Arabic or Malay pronouncement. According to the researchers, overall, the level of applications *Takhrij al-Ahadith* in *Tafsir Nur al-Ihsan* must be improved to strengthen Malay heritage interpretation scripture. Even so, this study only focused on the study of *al-Hadith*. Hence, this study also broad leaves a void to be explored by further studies, particularly through reading intertextual method .

Based on a survey and analysis done on *Tafsir Nur al-Ihsan* and intertextual reading method, indirectly each study using the intertextual reading method in the field of tafsir or Hadith. However, that studies were conducted did not touch the aspects that should be covered by a comprehensive intertextual reading method. In intertextual reading method, the internal and external aspects must be consolidated so that the result is a comprehensive research. Therefore, this study aims to fill the void space available so that the knowledge in *Tafsir Nur al-Ihsan* be purified and comparable to the books of another tafsir *al-muktabar*.

Research Methodology

Literature Research Method: This method is applied when researcher look for information related to the topic of study in several libraries such as Library Hamzah Sendut, University Science of Malaysia (USM), Library University of Malaya (UM), Tun Sri Lanang Library, National University of Malaysia (UKM), Library of Malay Studies (UM), and Public Library the State of Kedah. The data obtained in particular in connection with the intextual concept, *Tafsir Nur al-Ihsan* and the author who has direct relevance to the study or not obtained by means of books, theses, journals, pamphlets or magazines available in the library.

Interviews Method: To complete the information required in this research, interviews were conducted. Some interviews were done to obtain information related to the personality and background of Sheikh Muhammad Sa'id. Researchers interviewed the authoritative in explaining and discussing about this research. This method is applied directly to obtain data and information from informants selected. In this research, researchers interviewed next of kin Sheikh Muhammad Sa'id, Haji Abdul Razak bin Haji Othman and Najihah Haji Abdul Razak who was the grandson and great-grandson of the author to obtain resources as well as other individuals who have information about.

Application of Intertextual Theory: This research will apply the intertextual reading method. Initially intertextual were envisioned by Michael Bakhtin as a specific method used to understand literary works are elusive. Intertextual initially known as dialogic means all the works based on the dialogue between the text with other texts.

The purpose of this theory with simple language is a text that can not be influenced by other texts [13]. According to Moi, the dialogue between the text means the influx of external elements in a work. Therefore, each work produced is a combination of text dialogue with each other [14]. It turns dialogic by Mikhail Bakhtin theory can help to understand literary works hard. According to Kristeva, intertextual have seen some of the principles in the literature that reflected in the way one's writing. The principles are intended is transformation: the transfer of the transformation or conversion of a text to other texts, modification: adaptation, changes or amendments to a text in a text, expansion: extension of a text, demitefication: which happened opposition to the text of a work that existed earlier, haplology: the text abortion occurs when the presence of the texts that are absorbed into a different text, excerp: the text used is similar or perhaps the same as the essence of the text referred, parallel: that happen similarities or parallels between a text with other text, conversion: a place of resistance or rejection of the statement adopted text, existention: the elements created or organized in a different paper with hipogram text and defamiliration: the extraordinary elements that occur in the text of a work [15].

For example, the application of parallel on *Tafsir Nur al-Ihsan* text has demonstrated similarities between the text of the paper with the other texts that can be seen through the writings Sheikh Muhammad Sa'id in his *Tafsir Nur al-Ihsan*;

> "Dan turun tatkala ta'ana cerca Yahudi pada nasakh kiblat atau pada sembahyang sunat atas kenderaan pada musafir di mana mengadap ia [16]".

While the text of the *Tafsir al-Jalalyn* which is in turn transformed the original work;

وَ نَزَالَ يَهُوَّنَا فلْيَعَنَيِّخ الْ'قِبْلَة أَوْ في صَلاَ َ ة الذَّافِلَة عَلَى الرَّاحِلَة في السَّفَر حَيْثُمَ اوَّجَّهُت[17] .

Both the text explains the reduction in the 115th verse of Surah al-Baqarah the Jewish tirades against Muslims because changing the direction of the Qiblah from Masjid al-Aqsa Mosque and the prayers on the vehicle that allows the face to anywhere. They claim that Muslims manipulated by Prophet Muhammad as a matter of course ease the most important thing in religion. Despite this claim they are actually just common sense based solely. Allah SWT answer their charges with the explanation that all directions either east or west belongs to Him and Muslims should take to wherever appropriate command. Through this parallel method, the reader is able to detect the relationship between the two texts.

Each of these principles is not necessarily present in each work separately, but it can also be present together. For example, when a text work experience transformation process, then it may also have the modification, expansion or whatever intertextual principles at the same time. Adoption of intertextual reading method introduced by Michael Bakhtin's and its principles will be applied in conducting this study was to detect the external influences that affected the production of the text in *Tafsir Nur al-Ihsan*. In this way, attention can be given fully to all aspects embodied in the *Tafsir Nur al-Ihsan* which has been designed by the author. In addition to a better understanding of this work, this method can also be accepted as a new method of conducting a study on non-literary works include books of tafsir of the Qur'an.

Intertextual Reading Analysis In Tafsir Nur Al-Ihsan

In this section, the research makes a complete analysis of the findings that were obtained in the form of a table to identify the work and principles of the intertextual reading method with the most dominant of the *Tafsir Nur al-Ihsan* as follows;

The table above explains the data has been analyzed and found that the text *Tafsir al-Jalalyn* influence the text of *Tafsir Nur al-Ihsan* as often as 192 times ie 36.92%, 172 times ie 33.07% of *Tafsir al-Jamal,* 31 times ie 5.96% of *Tafsir al-Baydawi,* 60 times ie 5.96% of *Tafsir al-Khazin,* 12 times ie 2:30% of *Tafsir al-Baghawi,* four times ie 0.77% of *Tafsir al-Tabari,* 25 times ie 4.80% of *Tafsir al-Qurtubi,* 10 times ie 1.92% of *Tafsir al-Razi,* three times ie 0.57% of *Tafsir al-Nasafi,* eight times ie from 1.59% of *Tafsir Ibn Kathir* and three times ie 0.57% of *Tafsir al-Tha'labi.*

Table 1: Works that affect the essence of the text Tafsir Nur al-Ihsan

No	Title	Sbb. Nuzul	Hadith	Israiliyat	Nasikh Mansukh	Fadhilat	Total.
01	Tafsir al-Jalalyn	100	42	25	24	1	**192**
02	Tafsir al-Jamal	49	8	106	3	6	**172**
03	Tafsir al-Baydawi	13	5	11	0	2	**31**
04	Tafsir al-Khazin	25	7	26	1	1	**60**
05	Tafsir al-Baghawi	0	8	4	0	0	**12**
06	Tafsir al-Tabari	0	4	0	0	0	**4**
07	Tafsir al-Qurtubi	7	12	4	0	2	**25**
08	Tafsir al-Razi	5	4	0	0	1	**10**
09	Tafsir al-Nasafi	1	2	0	0	0	**3**
10	Tafsir Ibn Kathir	0	8	0	0	0	**8**
11	Tafsir al-Tha'labi	0	0	3	0	0	**3**
	Jumlah	**200**	**100**	**179**	**28**	**13**	**520**

Table 2: Intertextual principles that apply in the Tafsir Nur al-Ihsan

No	Matter	Parallel	Excerp	Haplology	Ekspantion	Conversion
01	Sabab Nuzul	125	75	73	46	4
02	al-Hadith	61	38	56	16	3
03	al-Isra'iliyyat	54	125	103	36	10
04	Nasikh Mansukh	13	15	6	4	0
05	Virtues of Text	8	5	8	2	0
	Total	**261**	**258**	**246**	**104**	**17**

Refer to table 2 above explains that there are five principles that apply intertextual reading methods include parallel as often as 261 times ie 29.45%, 258 times ie 29.11% of excerp, 246 times ie 27.76% of haplology, 104 times ie 11.73% of expansion and 17 times ie 1.91% of conversion.

Conclusion

The article concludes that the *Tafsir Nur al-Ihsan* by Sheikh Muhammad Sa'id essay that complements the 30 constituents of the Qur'an in four volumes is a work written in Kedah Malay dialect, using the Jawi script and highlights the nature of the *al-Tarjamah al-Tafsiriyyah*. The main debate in this paper is about *sabab nuzul, al-Hadith al-Nabawi, Al-Isra'iliyyat, al-Nasikh al-Mansukh*, and *al-Fada'il* (the virtues of Qur'anic verses). In addition, there is also a debate about Arab poetry, *Qawa'id Arabiyyah* and qiraat even once touched by the author in addition to using language that is easily understood by community. In the meantime, he also has to apply six interpretation methods include *al-Tafsir bi al-Ma'thur*, *al-Tafsir bi al-Ra'y*, *al-Tafsir al-Mawdu'i*, *al-Tafsir al-Sufi*, *al-Tafsir al-Fiqhi* and *al-Tafsir al-Ilmi*.

Intertextual reading method has revealed the internal and external influences that affect all text in the *Tafsir Nur al-Ihsan*. Internal influence can be seen in the following form;

First, interpretation made by Sheikh Muhammad Sa'id was impressed with his background and ideology which that he is a *qadhi* and also a practitioner *tariqah al-Naqshabandi al-Ahmadi*. For this reason, the author have applied the method of *al-Tafsir al-Fiqhi* and *al-Tafsir al-Sufi* in his work.

Second, aspects of language and structure of the text wrapping. The language used is the Kedah Malay dialect mixed with Arabic. Although the term is sometimes used in contrast to the modern Malay language, but it is the term used at the time of Sheikh Muhammad Sa'id.

Third, Sheikh Muhammad Sa'id form the distinctive style of writing. He began each volume of *Tafsir Nur al-Ihsan* with *Bismillah*, the praises are due to Allah Almighty, and to bless the Prophet Muhammad, in addition to the status of a chapter introducing either *Makki* or *Madani* before starting construction.

He also included the reason of *sabab nuzul, Hadith Nabawi, Al-Isra'iliyyat, al-Nasikh* and *al-Mansukh* and *al-Fada'il* in the right place and he's consistent with the way till the end of chapter.

Fourth*, Tafsir Nur al-Ihsan* authored with concise was correct the original goal of Sheikh Muhammad Sa'id to give reading and reference for the general public who are largely does not know Arabic. *Tafsir Nur al-Ihsan* was in *al-Ijmali* shaped, it does not tend to any sector school of thought indicates membership Sheikh Muhammad Sa'id. Although he is known as *al-Naqshabandi* practitioner and a *qadhi*, but *Tafsir Nur al-Ihsan* is not used as a place to submit its stake. Thus, this work has attracted the attention of all walks of life to learn and read.

Fifth*,* Although Sheikh Muhammad Sa'id referring to major works such as *Tafsir al-Jamal* and *Tafsir al-Khazin* interpretation explaining at length, but he remained with the methodology of which has been to transform the important contents only on his work.

Furthermore, the approach of how intertextual reading stating that the texts created by others. Instead, through the analysis that has been done shows that external influences can be seen in the following form;

First*,* text influences. There are 11 works that have influenced the *Tafsir Nur al-Ihsan* ie *Tafsir al-Jalalyn, Tafsir al-Jamal, Tafsir al-Baydawi, Tafsir al-Khazin, Tafsir al-Baghawi, Tafsir al-Tabari, Tafsir al-Qurtubi, Tafsir al-Razi, Tafsir al-Nasafi, Tafsir Ibn Kathir* and *Tafsir al-Tha'labi.* Even so, *Tafsir al-Jalalyn* is most dominant. Even if the author does not state the source of reference in the text, but it does not prove that it is simply based on the idea of the author, it is a work in line with the works of jurists. Sheikh Muhammad Sa'id membership in various fields such as *al-Hadith*, *fiqh*, faith and *Tasawwuf* enables him to treat *Tafsir Nur al-Ihsan* so well. At first glance it is a book of interpretation hundred percent, but when examined turns out that it is a *al-Tarjamah al-Tafsiriyyah*.

Second*,* socio-cultural. The main job of society especially in Jitra Kedah is plant rice activities. This being the case it has affected the interpretation of *Tafsir Nur al-Ihsan* in which the author often using words related to employment such as harvesting and field when interpreting the Qur'anic verses. In addition, his work as a *qadhi* who become expert in *fiqh* issues has made him also highlighted his role in his work.

Third*,* education influence. The use of the Arabic word in every text of the paper shows that the author was impressed with the education in which he traveled studied in Mecca Al-Mukarramah in quite some time. In addition, the passive sentence structure used in writing has been impressed with his education at the huts institutions which many of them using passive old Jawi scripture sentence structure as well as a hut institutions grew rapidly in time. In the meantime, the author also highlight the *Tafsir al-Sufi* method because he was influenced by the flow of *al-Naqshabandi al-Ahmadi* guided by Sheikh Wan Sulayman, Syeikh al-Islam Kedah.

In assessing the adequacy of knowledge Sheikh Muhammad Sa'id aspect, *Tafsir Nur al-Ihsan* has demonstrated extensive knowledge exposure levels because it contains the *sabab nuzul*, *al-Hadith* of the Prophet Muhammad, *al-Isra'iliyyat*, *al-Nasikh* and *al-Mansukh*, and *al-Fada'il*, taken from different sources. Evaluate the efficiency of reference should also evident where the author makes the *Tafsir al-Jalalyn* as most work-related data collected of *sabab nuzul*, *Tafsir al-Jamal* about *al-Isra'iliyyat,* even though *Tafsir al-Khazin* and *Tafsir al-Tabari* and *Tafsir Ibn Kathir* as reference some of the *al-Hadith*. Although some *al-Isra'iliyyat* much disputed by scholars, but at least it shows the creativity of the author in writing.

The conclusion was *Tafsir al-Jalalyn* is the main source of *Tafsir Nur al-Ihsan* due to the frequency reference to *Tafsir al-Jalalyn* over another works. While *Tafsir al-Jamal, Tafsir al-Baydawi, Tafsir al-Khazin, Tafsir al-Baghawi, Tafsir al-Tabari, Tafsir al-Qurtubi, Tafsir al-Razi, Tafsir al-Nasafi, Tafsir Ibn Kathir,* and *Tafsir al-Tha'labi* are the hipogram text. Meanwhile, the most dominant application of intertextual reading method is parallel and the little is conversion.

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