

Intertextual Reading on *Tafsir Nur Al-Ihsan*: A Study using the Haplology Method

Mohd Sholeh Sheh Yusuff^{1*}, Yusuf Haji-Othman², Mat Rani Abdul Manaf³ and Mohamad Hazli Ismail⁴

^{1, 3, 4} Kulliyah Al-Quran, Kolej Universiti INSANIAH, 09300 Kuala Ketil, Kedah Malaysia

² Kulliyah Muamalat, Kolej Universiti INSANIAH, 09300 Kuala Ketil, Kedah Malaysia

DOI Link: <http://dx.doi.org/10.6007/IJARBSS/v7-i11/3552>

Published Date: 19 November 2017

Abstract

Tafsir Nur al-Ihsan is the second *tafsir* after *Tarjuman al-Mustafid* which was written in the Malay language in the 19th century AD by Syekh Muhammad Sa'id ibn Umar. This study examines the influence of external text sources which exist in the *Tafsir Nur Al-Ihsan* text. Intertextual reading is used in the process of analyzing *Tafsir Nur al-Ihsan* based on haplology method. This study employs library research and field study using subjective approach to examine data descriptively and qualitatively. The finding of this study indicates that there are eleven texts which influence the core text of *Tafsir Nur al-Ihsan*, which 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 of the analysis provides evidence that the text which dominates the text of *Tafsir Nur al-Ihsan* is *Tafsir al-Jamal*.

Keywords: Dialogism, History, *Tafsir Nur al-Ihsan*, Intertextual Reading, Haplology Method.

Introduction

The writings of Islamic works and translations into the Malay language have grown tremendously since the coming of Islam to Nusantara regions (Malaysia, Thailand, Brunei and Indonesia), which have covered various fields and branches of knowledge such as fiqh, aqidah, tafsir, hadith, and Sufism, among others. The writings and translations by previous Islamic scholars have remained as important sources of reference and are still used by contemporary scholars for academic purposes. It shows the success of previous Islamic scholars who produced writings which have not only attracted the interest of the public but also have benefited them. One of the Islamic scholars was Haji Muhammad Sa'id bin Omar Qadi Jitra al-Qadhi who produced a book in the field of Tafsir in the Malay language entitled *Tafsir Nur al-Ihsan*.

Tafsir Nur al-Ihsan has been a reference in understanding Qur'anic verses not only by the public but also contemporary scholars who have used it as a teaching material. This invaluable piece of work has given a contribution to the knowledge of the public at large so much so that scholars are attracted to study and examine this work from various aspects such as history, language, the influence, and stature of the author.

Tafsir Nur al-Ihsan is also one of the books on Tafsir al-Qur'an, which is still being used as a teaching material and reference today especially at Pondok institutions, mosques, and musollas. Pondok institutions such as Pondok Tuan Guru Haji Bakar at Parit Panjang, Baling, Kedah and Pondok Tuan Guru Haji Salleh Musa at Sik, Kedah have been using the book as the teaching material for their weekly teaching. However, there have been criticisms on the content of Tafsir Nur al-Ihsan by certain sections of the public. Some of them opined that this book has its shortcomings because, in the writing of this book, the author does not mention any citation and uses many unjustified opinions in his tafsir (Zaim, 2010), so much so that the public should be careful when reading Tafsir Nur al-Ihsan (Taib, 2003).

Since *Tafsir Nur al-Ihsan* has been used as a teaching material in the *Tafsir al-Qur'an* and a reference by the public at large in understanding verses of *al-Qur'an*, then efforts to refine this piece of work should be made. This study is one of the efforts which attempts to refine sources of reference and interconnections between the original text and other *Tafsir* texts using intertextual reading. This will answer the aforementioned problem statement. The objective of this study is to examine *Tafsir Nur al-Ihsan* in order to examine whether there exist the influence of other texts on the text of *Tafsir Nur al-Ihsan* using intertextual reading. This study focuses on the application of haplogy method on the text of *Tafsir Nur al-Ihsan* as an early effort towards the refinement of the text which contributes to improving the invaluable work. Since the author of *Tafsir Nur al-Ihsan* mentioned that he referred to works in the field of *Tafsir* while in the process of writing (Muhammad Sa'id, 1970), this study focuses only on *Tafsir* works. From the perspective of methodology, this study employs library research and field study using subjective approach to examine data descriptively and qualitatively.

Intertextual Reading Method

The intertextual reading method was originally known as dialogic which was introduced by Bakhtin in the year 1926 because there was voluminous Russian art literature which was difficult to comprehend at that time. As a consequence, this theory was introduced by Bakhtin in order to facilitate readers to understand the difficult literature. This theory considered that all literature which was written was based on dialogues between one text and another. In other words, this theory states that any text is influenced by other texts. This is supported by Harari (1979), who mentioned that "every text, being itself the intertext of another text, belong to the intertextual, which must not be confused with a text's origins".

The basis of this dialogic theory is used to understand Dostoevsky's literature such as *The Gambler*, *The Idiot*, and *The Brother's Karamazov* which were considered as difficult to be understood by the public using theories of literature such as formalism which were dominant during that time (Dostoyevsky, 1967). The Russian formalism approach which was on the rise during that time did not help the public to understand the approach of Dostoevsky's literature. Bakhtin's dialogism emphasized external aspect which influenced reading or how an author approached art literature and in turn would flow naturally into his own literature

writing. However, Bakhtin did not deny the importance of internal elements such as theme, thinking, plot, characters and other elements.

In the theory of dialogism, an author would have a dialogue with the text itself, himself and readers. This would create dialogues between a text and another text and as a consequence, it would trigger changes, conflicts, and expansion in the literature which was being written by the author in terms of theme and problems, plot or characters and characterization. Therefore, the relation between external and internal structures in a literature is important in this approach. According to Schmitz (2007), sentences used by someone in speech or writing interconnects among them and if there is no dependency among them, then any sentence or speech becomes gloomy and inexplicable. Schmitz (2007) mentioned;

“Language always works within certain situations, and utterances produce their significance within this context. The linguistic material alone is not enough to determine whether a word or a sound is enthusiastic, gloomy, ironical, threatening, or deferential; rather, this depends on a number of factors such as intonation, volume, the interlocutor, and prior utterances in the dialogue” (Schmitz, 2007).

This theory was later discussed by Kristeva (1980) in her PhD thesis entitled *La revolution du Langage Poetique* in 1970. However, Kristeva did not name this theory as dialogic, instead, she termed it as intertextuality. Hawthorn (2000) mentioned that every text which was written was influenced by other texts and this influence was discussed in intertextual theory. Therefore, readers should not be confused with the original text which is the hipogram of a given text. Hawthorn (2000) stated that “*Kristeva defines the text as a permutation of texts, an intertext in the space of a given text...*”.

The development of this theory not only have taken place in Europe but also in the whole worldwide. In Southeast Asia, it has been discussed as one of modern literary theory in which one scholar in the field of literature named Sardjono (1986) has developed this theory. He has not only stood on the principles of Kristeva but has also introduced another principle termed as excerpts. This principle applies when a text incarnated in another text in an abstract form. Subsequently, there was the birth of new names in Indonesia such as Teeuw and Umar. Meanwhile, in Malaysia and Singapore, it became known after Abdul Rahman Napiah discussed in several books, particularly in his PhD thesis entitled “*Tuah Jebat in Malay Drama: A Study of Intertextuality*”, in 1989. In this thesis, he not only discussed this theory at length but also applied it to the book entitled *Hikayat Hang Tuah*.

Principles in Intertextual Reading Method

Upon examination of the book entitled *Desire in Language: A Semiotic Approach to Literature and Art* by Kristeva (1980) and *Kakawin Gajah Mada* by Sardjono (1986), there are 10 intertextual principles which have often appeared in literature and manifestation reflected in a person’s style of writing, namely:

i. Transformation.

Transformation refers to a formal or abstract transfer, transformation or conversion of a text to another text (Kristeva, 1980).

Modification principle.

Modification principle occurs when the author makes adjustments, changes or amendments on certain text in a given text. This principle occurs due to the desire of the author to retrieve or replicate a text into another text and adjusts it according to the wants of society, culture, politics and readers' minds (Kristeva, 1980).

Expansion.

Expansion occurs when an author expands or develops a text. For example, a short story is developed by an author until it becomes a complete novel (Kristeva, 1980).

Demitefication.

Demitefication is a contradiction to the meaning of a text which appeared in earlier work. The author questioned the text before making contradiction (Kristeva, 1980).

Haplology.

Haplology occurs when there are omissions upon the presence of texts into other texts. This process occurs during selection and editing process for the purpose of making text adjustments in order to harmonize the work (Kristeva, 1980).

Excerpt.

Excerpt happens when the text is the same as or perhaps similar to some essence, a quote, an episode or aspect of hipogram or its parent TIPA (Sardjono, 1986).

Parallel.

A parallel occurs when there similarities or parallels between a text and other text(s) in terms of theme, idea or form of the text itself. Parallel Principles shows elements of parallelism and alignment of text within a text. However, the author should cite the source of the text so that it is not considered as plagiarism (Kristeva, 1980).

Conversion.

Conversion happens when there is a distortion of TIPA parent or hipogram or contradiction to the taken text. This resistance element is not the same as those in the demitefication principle. In fact, it is not so radical and does not undergo aggressive or drastic changes (Kristeva, 1980).

Existence.

Existence occurs when elements created or organized in a work is distinctly different from its hypogram text. This process occurs when the author conducts a renewal of major works that form the basis of his/her writing (Kristeva, 1980).

Defamiliarization.

Defamiliarization is an extraordinary element in a certain piece of work. It means the effort of an author to bring extraordinary elements by making changes to the text such as changes in terms of meaning or role played by a particular character in the piece of work (Kristeva, 1980).

Each of these principles does not have to appear separately in a certain work, which means that some of them could appear simultaneously. For example, when a particular text goes through a transformation process, it could also pass through modification process, expansion or any other intertextual principles at the same time.

Application of Haplology Method in *Tafsir Nur Al-Ihsan*

Tafsir Nur al-Ihsan is a great piece of work produced by Muhammad Sa'id (1970). He started writing the book in the month of *Zulhijjah*, in the year of 1344 *Hijriah* which is equivalent to January 1925, during the reign of Sultan Abdul Hamid Halim Shah ibn al-Marhum Sultan Ahmad Taj al-Din Mukarram Shah (1881-1943), the 25th Sultan of Kedah. The writing of this book took two years and nine months to be completed. It was completed on Wednesday, 1st day of *Rabiul Akhir* 1346 *Hijriah* which is equivalent to October 1, 1927 (Muhammad Sa'id, 1970).

Tafsir Nur al-Ihsan consists of four volumes and each volume is arranged according to the chapters (*Sura*) in the *Qur'an*. The first volume consists of Chapter (*Sura*) *al-Fatihah* through Chapter (*Sura*) *al-Ma'idah*, the second volume comprises *Sura al-An'am* until *Sura Hud*. The third and fourth volume consists of *Sura al-Kahf* until *Sura al-Zumar*, and *Sura al-Mu'min* until *Sura al-Nas*, respectively. This book of *Tafsir* was widely used not only in Malaysian states such as Kedah, Northern Perak, and Penang but also in the Southern Thailand (Rahman & Razak, 2010). The content of this book is comprehensive and comprises information about *asbab nuzul*, *Hadith Nabawi*, *al-Isra'iliyyat*, *al-Nasikh*, *al-Mansukh* and the advantages (*fadhail*) of certain verses.

Haplology is one of the methods of intertextual principles which is employed for the purpose of identifying sentences which are omitted from the original texts. This method takes place when an author of a particular piece of work transforms a text from a referred text into the current text which he/she is working on by editing and omitting certain sentences in the current text from the referred text. This is because the author is influenced by the materials which were read, and consequently includes some of the materials into his/her own text. However, the author includes only certain information which is deemed necessary into his/her text, while the information which is considered as immaterial is omitted.

This method is beneficial to readers because it is able to give understanding to the readers on how the author makes certain inferences which is perhaps confusing on the surface. This method is able to improve the readers' confidence in the inferences made by the author so much so that it raises the standing of *Tafsir Nur al-Ihsan* to be at par with other recognized work. Using the haplology method, we would be able to understand that when an author transformed a certain text into his/her text, certain changes in terms of omissions of unnecessary sentences from the referred texts.

In addition, by applying the haplology method, some evidence which was dropped from the original text in the text of *Tafsir Nur al-Ihsan* was identified, which in turn enabled us to detect the original source of the text. This can be seen through the writings of Muhammad Sa'id (1970) in the *Tafsir Nur al-Ihsan*, which is stated as follows:

“One day Prophet Soloman removed his ring because he wanted to go to a toilet. He handed over the ring to his wife Aminah. He did the same when making love to his wife. Then came the devil named Marid bin Sakhr al-Amir, who impersonated the Prophet Soloman, to Aminah. The devil asked that she handed over the ring to him, and she obediently did so. The devil wore the ring and he

took over the Government of Prophet Solomon which was surrounded by birds, animals, *jinn* and human beings” (Muhammad Sa’id, 1970).

Whereas the text of *Tafsir al-Jamal* which is the origin of the works transformed narrated the story as follows:

”فأتاها شيطان اسمه صحر المارد بن عمير في صورة سليمان لا تنكر منه شيئاً فقال هات خاتمي يا أمينة فناولته إياه فجعله في يده ثم خرج حتى جلس على سرير سليمان وعكفت عليه الطير والوحش والجن والإنس... قال القاضي عياض وغيره من المحققين لا يصح ما نقله الإخباريون من تشبه الشيطان به وتسلمه على ملكه وتصرفه في أمته بالجور في حكمه وأن الشياطين لا يتسلطون على مثل هذا وقد عصم الله تعالى الأنبياء من مثل هذا... (Al-Jamal t.th, 574-575).

Both texts narrate the story about the Government of Prophet Solomon which was seized by the devil named Sahr al-Marid from among the *jinn* for 40 days. When *Tafsir Nur al-Ihsan* was thoroughly examined, it was found that the interpretation of the authors contradicts the true *Aqidah Islamiyyah* for implying that the devil was able to impersonate the prophets and messengers. However, after the text of *Tafsir al-Jamal*, which is the original text of the relevant stories was referred to, this study finds that Muhammad Sa’id (1970) omitted the elaboration on the invalidity of the story. The reason that *Tafsir al-Jamal* tells the story of the embodiment of Satan as Prophet Solomon is to deny and not to support it. Muhammad Sa’id (1970) purposely omitted the elaboration because the original text was too long and it was also in line with his basic method to make *Tafsir Nur al-Ihsan* as simple and easily understood by the public. Therefore, readers should not be confused by his interpretation (*tafsir*). It appears that through this haplology method, readers could find out the original source of the text concerned which could give them a more solid understanding on the matter. Therefore, the application of haplology method in carrying out this examination is important in order to identify the original source of the texts in *Tafsir Nur al-Ihsan* and find out some information which was omitted by Muhammad Sa’id (1970).

Both texts narrate the story about the Government of Prophet Solomon which was seized by the devil named Sahr al-Marid from among the *jinn* for 40 days. When *Tafsir Nur al-Ihsan* was thoroughly examined, it was found that the interpretation of the authors contradicts the true *Aqidah Islamiyyah* for implying that the devil was able to impersonate the prophets and messengers. However, after the text of *Tafsir al-Jamal*, which is the original text of the relevant stories was referred to, this study finds that Muhammad Sa’id (1970) omitted the elaboration on the invalidity of the story. The reason that *Tafsir al-Jamal* tells the story of the embodiment of Satan as Prophet Solomon is to deny and not to support it. Muhammad Sa’id (1970) purposely omitted the elaboration because the original text was too long and it was also in line with his basic method to make *Tafsir Nur al-Ihsan* as simple and easily understood by the public. Therefore, readers should not be confused by his interpretation (*tafsir*). It appears that through this haplology method, readers could find out the original source of the text concerned which could give them a more solid understanding on the matter. Therefore, the application of haplology method in carrying out this examination is important in order to identify the original source of the texts in *Tafsir Nur al-Ihsan* and find out some information which was omitted by Muhammad Sa’id (1970).

Both texts narrate the story about the Government of Prophet Solomon which was seized by the devil named Sahr al-Marid from among the jinn for 40 days. When *Tafsir Nur al-Ihsan* was thoroughly examined, it was found that the interpretation of the authors contradicts the true *Aqidah Islamiyyah* for implying that the devil was able to impersonate the prophets and messengers. However, after the text of *Tafsir al-Jamal*, which is the original text of the relevant stories was referred to, this study finds that Muhammad Sa'id (1970) omitted the elaboration on the invalidity of the story. The reason that *Tafsir al-Jamal* tells the story of the embodiment of Satan as Prophet Solomon is to deny and not to support it. Muhammad Sa'id (1970) purposely omitted the elaboration because the original text was too long and it was also in line with his basic method to make *Tafsir Nur al-Ihsan* as simple and easily understood by the public. Therefore, readers should not be confused by his interpretation (*tafsir*). It appears that through this haplology method, readers could find out the original source of the text concerned which could give them a more solid understanding on the matter. Therefore, the application of haplology method in carrying out this examination is important in order to identify the original source of the texts in *Tafsir Nur al-Ihsan* and find out some information which was omitted by Muhammad Sa'id.

The Contexts and Occasions of the Revelation of the *Qur'an*

The contexts and occasions of the revelation of the *Qur'an* are important parts of *Tafsir Nur al-Ihsan*. There are 75 discussions by the author on the contexts and occasions of the revelation of the *Qur'an* on the first volume, and the most frequent phrase which was used was "this verse was revealed" which was mentioned as many as 41 times. Twice in the first volume, eight times in the second volume, 11 times on third and 20 times in the fourth volume. For example, when describing the direct revelation of verses of *Sura al-Hajj*;

"This verse was revealed to Arab Bedouins who have emigrated after converted to Islam. When they were healthy, their horses bred, their wives gave birth to sons and owned lots of property, they acknowledged that Islam was the best religion and they remained steadfast in Islam. But, if they were sick or their wives gave birth to daughters or their horses did not breed or they were short of properties, they claimed that there was no benefit of adhering to the Islamic religion. They stayed away from God" (Muhammad Sa'id, 1970).

The text reveals that the 11th verse of *Surah al-Hajj* talks about Arab Bedouins at the time of the Prophet (PBUH) who would only convert to Islam if their life situation was comfortable and did not encounter misfortune. On the other hand, if a misfortune befell them, they would return to their way of straying away from Allah.

In addition, the contexts and occasions of the revelation of the *Qur'an* were discussed 59, 37 and 48 times in the second, third and fourth volumes, respectively, which indicate that it was, discussed the least in the third volume. The phrases which were used only once in the first volume were "was revealed when", "and was revealed", "revealed by" and "the revelation of this verse was because". In the second volume, phrases which were used were "Jibril came down with", "then Allah revealed", "then it was revealed", "this *burdah* was revealed" and "then Allah revealed this verse". While phrase such as "the verse was revealed" was mentioned in the third volume. In the fourth volume, phrases such as "these two verses were revealed", "the revelation was sent", "the revelation of this chapter and the following

chapter”, “the verse was revealed”, and “this verse was revealed on” were mentioned in the fourth volume.

In discussing the contexts and occasions of the revelation of the *Qur'an*, haplology method reveals that Muhammad Sa'id (1970) has used seven works during the process of transforming text. Among the works are *Tafsir al-Jalalyn*, *Tafsir al-Jamal*, *Tafsir al-Baydawi*, *Tafsir al-Khazin*, *Tafsir al-Qurtubi*, *Tafsir al-Razi* and *Tafsir al-Nasafi*.

Hadith Nabawi

With respect to the use of *Hadith*, there are many pieces of *Hadith* being loaded into this work. Mohd Zaim Nazimi in his dissertation “*Kajian Takhrij Hadith Dalam Tafsir Nur al-Ihsan*” mentions that most of the *Hadith*, which are included by the author, do not have a complete *sanad*, and there are even a number of *Hadith* that did not mention any *sanad*. In addition, he did not state the status or valuation of *Hadith* and did not state in detail the sources of *Hadith* (Zaim, 2010). However, the study found that there was also the *Hadith* which mentioned its source such as he says; narrated by Hakim in *Mustadrak* (Muhammad Sa'id, 1970). *Al-Mustadrak Ala al-Sahihyn* is a book of *Hadith* texts authored by Muhammad bin Abd Allah Abu Abd Allah al-Hakim al-Naysaburi (Al-Hakim & 'Abd Allah, 1997).

In using certain *Hadith*, Sheikh Muhammad Sa'id also briefly explains where the *Hadith* come from (*takhrij Hadith*), such as; *narrated by Al-Hakim*, *narrated by al-Shaykhan*, *Shaykhan* narration, in *Hadith* Muslims, in *Hadith* Abi Daud, *narrated by Bukhari* and *Muslim*, *narrated by Imam Ahmad*, *narrated by Bukhari*, *narrated by Muslim*, *Hadith al-Shaykhan*, *narrated by al-Bayhaqi*, *narrated by Abu Nu'aym*, *Hakim said*, *Hakim* narration in *Mustadrak*, *narrated by Ibn Khuzaymah*, *narrated by Hakim*, such as *Shaykhyn Hadith*, as in the *Sahihyn Hadith*, *Bazzar* narration and *Tirmidhi* narration. However, he did not explain the *takhrij* against all *Hadith*.

One of the examples where the author used the *Hadith* in interpreting the *Qur'an* was the assertion that the nonbelievers would receive punishment in the form of contraction of their graves after their deaths, which is mentioned the *Qur'an*, Chapter *Taha*, verse 124;

(فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا) indeed he will have a depressed life. According to Ibn Abbas, life here refers to life in vices and interpreted by hadith (مَعِيشَةٌ ضَنْكًا - آية) with punishment to nonbelievers in their graves (Muhammad Sa'id, 1970).

Besides, when Muhammad Sa'id (1970) tried to support his text by loading certain *Hadith*, he referred to 9 works, namely *Tafsir al-Jalalyn*, *Tafsir al-Jamal*, *Tafsir al-Baydawi*, *Tafsir al-Khazin*, *Tafsir al-Baghawi*, *Tafsir al-Tabari*, *Tafsir al-Qurtubi*, *Tafsir al-Razi*, and *Tafsir Ibn Kathir*. The works could be traced using the haplology method.

The Stories of al-Israiliyyat

Al-Isra'aliyyat means the information cited by the scholars of *tafsir* from the Jewish pastors who had converted to Islam, as is *al-Nasraniyyat* which was obtained from Christian priests. Some friends (*Sahabah*) of the Prophet (PBUH) obtained some of the information associated with the stories of the past, but during the time of the *tabi'in* (the time after *Sahabah*), the adoption of the information was widespread in the books of *tafsir* (al-Dhahabi, 1977). Ibn Khaldun (1958) explained that the sources were mostly coming from Himyar pastors such as

Ka'ab al-Ahbar, Wahab bin Munabbih and 'Abd Allah bin Salam.

Similarly, in the work of *Tafsir Nur al-Ihsan*, this study provides evidence that there exist stories of *al-Isra'iliyyat* mentioned by Muhammad Sa'id (1970) in his work. This study divides the stories into three parts. First, the data about the total number of *Bani Isra'il* who fled their villages because of the cholera attacks which were mentioned to be four thousand or eight thousand or ten thousand or thirty thousand or seventy thousand. By the same manner, the age of Noah when sent as the Messenger was mentioned to be 40 years or 50 years or 100 years or 250 years. Second, certain names, who were resurrected by Jesus to prove his prophecy, were mentioned as 'Azir, Ibn al-'Ajuz, and Ibnat al-'Ashir. Similarly, the full name of Queen Balqis was mentioned as Balqis bint Sharahil and his mother named Rihanah bint al-Sakin, one of the kings from among *jinn*. The third is the story of past generations before the prophecy of Prophet Muhammad (PBUH) such as the story of the Prophet Moses when fighting against the witch of Pharaoh, where Moses' stick transformed into a snake with yellow color mixed with gray. The transformation of the snake shocked the Pharaoh resulting in him suffering serious diarrhea (Muhammad Sa'id, 1970).

However, there were a few weaknesses concerning the stories of *al-Isra'aliyyat* which were mentioned by the author. This is due to the fact that the author narrated the story about the Satan who disguised as Prophet Solomon and later seized his government for 40 days and also the story of the devil which entered the body of a snake. The snake sneaked into heaven with the aim of seducing Adam and Eve to eat the *khuldi* fruit. Islamic scholars have come into agreement that the stories are contrary to Islamic faith and are regarded as fairy tales. However, upon examining the original text, this study finds that the author of the *Tafsir Nur al-Ihsan* actually and purposely omitted two important statements from the original text which he referred. *Tafsir al-Jamal*, which is the original work which was referred to in the first story, pointed out that the story contradicted the true faith (*aqidah Islamiyyah*) because Islamic scholars have agreed that the devil is totally unable to incarnate the prophets (Al-Jamal, n.d.), but Muhammad Sa'id (1970) omitted the statement. While the second story, al-Khazin (1979) commented that the story was a famous Arab fairy tale during the age of *jahiliya*.

Through the haplogy method, this study identifies that Muhammad Sa'id (1970) often referred to *Tafsir al-Jamal* while narrating the stories of *al-Isra'iliyyat*. However, there are also other works used as side references i.e. *Tafsir al-Jalalyn*, *Tafsir al-Baydawi*, *Tafsir al-Khazin*, *Tafsir al-Baghawi*, *Tafsir al-Qurtubi* and *Tafsir al-Tha'labi*.

The Abrogating and Abrogated Verses in the *Qur'an* (*Nasikh* and *Mansukh*)

Abd al-Karim Zaydan (1996) defines *al-Nasikh* as new laws which come to abrogate existing laws, while *al-Mansukh* is defined as laws which have been abrogated. According to Nur al-Din Atar (1996), Islamic scholars divide *al-Nasikh* and *al-Mansukh* into five categories, namely, the laws which are replaced but the verses are retained, the verses about certain laws are abrogated with other verses, the verses of the *Qur'an* are abrogated with *Hadith* of the Prophet (PBUH), verses which are abrogated along with the corresponding laws, and verses which are abrogated but the laws remain effective.

In the *Tafsir Nur al-Ihsan*, when the author discusses the verses which have to do with *al-Nasikh* and *al-Mansukh*, he would state the status of the verses whether they are *al-Nasikh*

or *al-Mansukh*. There are 28 occasions where the author deliberates on this issue: 12 occasions in the first volume, 4 occasions in the second volume, 2 occasions in the third volume and 10 occasions in the fourth volume. The author uses 14 expressions to signal that verses are *al-Nasikh* or *al-Mansukh* namely; “this is an abrogated law”, “because of abrogation”, “this is an abrogated verse”, “that was abrogated with the verse”, “therefore it was abrogated”, “this is abrogated”, “this is prior to the order to go to war”, “this is an abrogating verse”, “abrogated”, “this law abrogates the previous law”, “then abrogated with”, “then it was abrogated with”, “then it was abrogated”, “so it was abrogated with”, and “so the law was abrogated”. For example, the author mentions the law which states that Muslims should not fight against the non-believers who do not fight against Muslims which has been abrogated by the verse which orders Muslims to go to war:

“they shall refrain from going to war with you, so do not fight against them by conquering or killing, and this verse was abrogated by the verse which obligates to go to war” (Muhammad Sa'id, 1970).

Based on the haplology method, this study finds that when the abrogating and abrogated verses (*al-Nasikh and al-Mansukh*) were discussed, the author only used *Tafsir al-Jalalyn* and *Tafsir al-Jamal* as his source of reference.

The Text about Advantages (*Fadhilat*)

The text about *fadhilat* in the *Tafsir Nur al-Ihsan* is divided into three parts, namely the advantages (*fadhilat*) of the chapter (*Sura*), the advantages (*fadhilat*) of the verses, and the advantages (*fadhilat*) of other than *Sura* and verses. In the discussion of the advantages (*fadhilat*) of the *Sura*, the author started with expressions such as “Ali said”, “*fa'idah*”, “the Prophet (PBUH) said” and “narrated by Abu Nuaym”. With respect to the *fadhilat* of verses, the author started with phrases such as “in the *hadith*”, “the Prophet (PBUH) said”, “Ali r.a said”, and “some jurists said”. On the other hand, the advantages (*fadhilat*) of other than *surah* and verses, the author used expressions “such as”, “some jurists said”, “*khasiat*”, and “Ikrimah said”. This study is of the opinion that the advantages (*fadhilat*) loaded by Muhammad Sa'id (1970) was one of the ways used to attract the interest of the community to read and refer to *Tafsir Nur al-Ihsan*. This is because Al-Latif (1989) explained that it was the natural habit of human to be interested in something which had certain advantages.

The application of the haplology method on the text of *fadhilat* contained in the *Tafsir Nur al-Ihsan* pointed out that Muhammad Sa'id (1970) used four works when describing the *fadhilat*, which are *Tafsir al-Jamal*, *Tafsir al-Baydawi*, *Tafsir al-Qurtubi* and *Tafsir al-Razi*.

The Works which have influenced the Content of *Tafsir Nur al-Ihsan*

Table 1:

The List of Works which Influence the Contents of the Tafsir Nur Al-Ihsan Using Haplology Method

No.	Works	Contexts and Occasions of the Revelation of the Qur'an	Hadith	Stories of al-Israiliyyat	The Abrogating and Abrogated	Fadhilat	Total
1	<i>Tafsir al-Jalalyn</i>	3	12	2	3	-	20
2	<i>Tafsir al-Jamal</i>	36	5	70	3	5	119
3	<i>Tafsir al-Baydawi</i>	5	3	4	-	1	13
4	<i>Tafsir al-Khazin</i>	19	6	19	-	-	44
5	<i>Tafsir al-Baghawi</i>	-	7	2	-	-	9
6	<i>Tafsir al-Tabari</i>	-	4	-	-	-	4
7	<i>Tafsir al-Qurtubi</i>	7	8	3	-	1	19
8	<i>Tafsir al-Razi</i>	3	4	-	-	1	8
9	<i>Tafsir al-Nasafi</i>	1	-	-	-	-	1
10	<i>Tafsir Ibn Kathir</i>	-	7	-	-	-	7
11	<i>Tafsir al-Tha'labi</i>	-	-	3	-	-	3
		74	56	103	6	8	247

Table 1 explains the data which were analyzed based on the method of haplology. This study finds that the *Tafsir Nur al-Ihsan* was influenced by *Tafsir al-Jalalyn* 20 times (8%), *Tafsir al-Jamal* 119 times (48%), *Tafsir al-Baydawi* 13 times (5.2%), *Tafsir al-Khazin* 44 times (18%), *Tafsir al-Baghawi* 9 times (3.6%), *Tafsir al-Tabari* 4 times (1.6%), *Tafsir al-Qurtubi* 19 times (7.6%), *Tafsir al-Razi* 8 times (3.2%), *Tafsir al-Nasafi* 1 time (0.4%), *Tafsir Ibn Kathir* 7 times (3%), and *Tafsir al-Tha'labi* 3 times (1.2%). Therefore, the text which has the most influence on *Tafsir Nur al-Ihsan* using haplology method is *Tafsir al-Jamal*.

Conclusion

Based on this study, it could be concluded that intertextual approach has its own method. This method combines processing, construction, and digestion of the two aspects which are internal and external aspects of the construction of a piece of work. The internal aspect is observed when the authors set the style of interpretation (*tafsir*) according to their own aspirations, while the external aspect is when there exist the external works which affect the written text. *Tafsir Nur al-Ihsan* is a *tafsir* which was written by Muhammad Sa'id (1970). This work has received widespread acceptance not only in Malaysia but also in Egypt and Thailand on par with other contemporary *tafsir*. What is interesting about this work is its brief presentation style even understandable by the laymen and is also loaded with various knowledge. His easy style meets the needs of all levels of society and is suitable for use by modern civil society such as Malaysia.

Muhammad Sa'id (1970) referred to 11 venerated works which 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 the *Tafsir al-Tha'labi* in debating 74 contexts and occasions of the revelation of the *Qur'an*, 56 *Hadith* of the Prophet, 103 stories of *al-Isra'iliyyat*, six abrogating and abrogated verses and eight advantages (*fadhilat*) which are very interesting for the people to learn and live by. Through this study, the sources of references for all referred texts and the information which was omitted from the original text are identified. Therefore, this study provides evidence that Muhammad Sa'id (1970) neither use unsupported facts nor use his own opinion in producing the literature entitled *Tafsir Nur al-Ihsan*.

In conclusion, this study provides evidence that the main reference of *Tafsir Nur al-Ihsan* is *Tafsir al-Jamal* based on the percentage of frequency that Muhammad Sa'id (1970) referred to it more than any other works. While the *Tafsir al-Jalalyn*, *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* were the side works which were used by the author as references.

Corresponding Author

Mohd Sholeh Sheh Yusuff,
Kulliyah Al-Quran,
Kolej Universiti INSANIAH,
09300 Kuala Ketil, Kedah.
Email: mohdsoleh@insaniah.edu.my

References

- Abdullah, W. N. W. (2008). *Tafsir Tarjuman al-Mustafid: Kajian Intertekstual* (Unpublished Doctoral Dissertation). Universiti Malaya.
- 'Atar, N. A. (1996). *'Ulum al-Qur'an al-Karim*. Dimashq: Dar al-Hubl.
- Al-Khazin (1979). *Tafsir al-Khazin*. Beirut: Dar al-Fikr.
- Al-Jamal & 'Umar, A. S. (n.d.). *Tafsir al-Jamal*. Kaherah: 'Isa al-Babi al-Halabi.
- Al-Hakim & 'Abd Allah, M. (1997). *Al-Mustadrak 'Ala al-Sahihyn*. Al-Qahirah: Dar al-Haramayn li al-Taba'ah wa al-Nashr wa al-Tawzi'.
- Al-Latif, A. (1989). *Al-Barahin al-Islamiyyah fi Radd al-Shubhat al-Farisiyyah*. Bahrain: Maktabat al-Hidayah.
- Dostoyevsky, F. (1967). *The Idiot*: Transl. with an Introd. by David Magarshack. Penguin Books.
- Hawthorn, J. (1992). *A Concise Glossary of Contemporary Literary Theory*. Edward Arnold, London.
- Harari, J. V. (1980). *Textual Strategies: Perspectives in Post-Structuralist Criticism*. 699. Routledge. New York. Cornell University Press.
- Kristeva, J. (1980). *Desire in Language: A Semiotic Approach to Literature and Art*. Oxford. Basil Blackwell.
- Khaldun, I. (1958). *Muqaddimah Ibn Khaldun*. Beirut: Dar Sadir.
- Rahman, A. & Razak, A. (2010) *Mengenal Tuan Haji Saajid Mufti Ulama Tersohor di Alam Melayu* in Makalah Seminar Ulama Melayu, Shah Alam. 23.

- Schmitz, T. A. (2007). *Modern Literary Theory and Ancient Texts an Introduction*. Victoria. Blackwell Publishing.
- Sardjono, P. (1986). *Kakawin Gajah Mada*. Bandung: Binacipta.
- Sa'id, M. (1970). *Tafsir Nur al-Ihsan*. Fatani. Matba'ah Bin Halabi.
- Taib, M. I. M. (2003). *Israiliyyat Dalam Tafsir: Kajian Terhadap Kitab Nur al-Ihsan, Karya Haji Muhammad Muhammad Sa'id bin 'Umar* (unpublished Master Thesis). Universiti Malaya.
- Zaydan, A. A. K. (1993). *Al-Wajiz fi Usul al-Fiqh*. Dar al-Tawziwa-al-Nashr al-Islamiyah.
- Zaim, M. N. (2010). *Kajian Takhrij Hadith Dalam Tafsir Nur Al-Ihsan* (Unpublished Master disertation). Universiti Sains Malaysia.