

A Narrative Analysis of Syeikh Muhammad Said Umar, The Author of *Tafsir Nur Al-Ihsan*

Mohd Sholeh bin Sheh Yusuff, Yusuf Haji-Othman, Mat Rani
Abdul Manaf

Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS)

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i1/20614>

DOI:10.6007/IJARBSS/v14-i1/20614

Published Date: 14 January 2024

Abstract

Islamic scholars in the archipelago, especially Malaysia, Indonesia, and Southern Thailand have been active in producing works in various fields of Islamic studies. These areas such as fiqh, akidah, tasawuf, hadith and tafsir al-Quran. One of the works written in the field of interpretation of the Quran is Tafsir Nur al-Ihsan produced by Syeikh Muhammad Sa'id Umar. This work in the field of Quranic interpretation is a reading material as well as a reference to the public in understanding the contents of the Quran. However, the background and background of Syeikh Muhammad Sa'id Umar was not fully disclosed by the previous researchers. Only a small part of his background was discussed. The community only studies and references Tafsir Nur al-Ihsan without knowing the author of the work. Therefore, this study was carried out to study and reveal the background of Sheikh Muhammad Sa'id Umar covering birth, study, and contribution until his death. In conducting this research, researchers apply the method of historiography studies and library studies to analyze and expose the matter. It is hoped that after the study is completed, it will provide new knowledge to the community about Syeikh Muhammad Sa'id Umar, author of Tafsir Nur al-Ihsan.

Keywords: Syeikh Muhammad Sa'id Umar, Author of Tafsir Nur al-Ihsan, Figure, Study, Contribution

Background

Kedah is a state that has had many scholars for a long time, apart from Kelantan and Terengganu. Between 1850-1935, there were more than 60 scholars in Kedah. Apart from the locals, many of the scholars are from other states in the Malay world, especially Patani, Aceh, Palembang, and Banjar (Shamsudin, 1995). Among the scholars are Syeikh Abdul Jalil bin Abdul Wahab of Palembang who was appointed as the Mufti of Kedah in the early 18th century and his son, Wan Abdul Qadir who was appointed to replace his father (Abdul Rahman, 1997) and Tuan Haji Muhammad Taib Mas'udi al-Banjari who was appointed mufti during the reign of Sultan Ahmad Tajuddin Shah (Yusoff, 1995). The state of Kedah became the focal point and migration of scholars as the Sultan-Sultan of Kedah appreciated the services of the scholars and allowed them to convey the Islamic da'wah to the community

(Ishak, 1981).

The word scholars mean people who are knowledgeable whether it is religious knowledge such as fiqh, hadith, tafsir, tauhid, Arabic grammar, balaghah, mathematics, science, medicine, engineering, and politics. *The House Dictionary* (2010: 1759) defines scholars as people who specialize in the knowledge of Islam. According to this sense when an individual can master one or more fields of knowledge, then he can be considered as a scholar in his field. Scholars are those who have authority and authority in knowledge that enables them to interpret the Quran and the Hadith of Nabawi with accurately interpretation as well as being able to make determinations in the event of disagreements based on any scientifically selected references.

The history of the beginning of Islam in the State of Kedah is closely related to the development of the educational institutions of the huts and the emergence of Kedah scholars. According to Hassan (1968), the community in Kedah learned and accepted Islam from Syekh Abdullah al-Qaumiri who was a scholar from Yemen who came to Malaya to spread Islam in 531 Hijrah equivalent to 1136 AD. The growth of the cottage institution is related to the emergence of scholars. The hut existed in the efforts of the people to meet the need for religious education among the villagers and it existed at the time when the British colonialists came to Malaya (Muhamud, 2009). According to Ishak (1995), the cottage institution received an encouraging response from the Malay community, especially before the Second World War. Pondok education is the oldest form of education in the Malay world and is considered formal as it is the only form of Islamic higher education in traditional times, which plays an important role in addition to informal education in suraus and mosques (Abdullah, 1976). It is from the education system that the Islamic leaders who are religious figures and religious scholars have contributed greatly to the development of Islam and the Muslim community as a whole.

Scholars who spread Islam in Kedah use several forms of da'wah to attract the public to learn the knowledge of Islam. For example, Tuan Guru Haji Mahmud Nasri used the crossing method as a pulling force in which he placed the condition for the community to attend religious studies presented by him before being allowed to learn the knowledge of the martial arts (Ishak, 2009). Meanwhile, Tuan Hussain Mohd Nasir al-Mas'udi used a different method because he gave freedom to anyone to learn knowledge from him with the spirit and determination he had (Saleh, 1996), besides Tuan Guru Haji Wan Sulaiman Wan Siddiq who was with the Kedah government until he was appointed *as Shaykh al-Islam* Kedah (Daud, 1991).

Background of Sheikh Muhammad Sa'id

A scholar usually comes from a descendant of the scholars. Similarly, there are usually events that show the position of a scholar whether in childhood, adulthood, and old age. The hereditary genealogy, artifacts that are family symbols, and works are often carefully stored because they become a symbol of pride. In addition, the local community also plays a role in safeguarding this precious treasure. Word-of-mouth stories about a scholar are often passed down from one generation to another until it is neatly engraved in the memory of a society. This also happened to Sheikh Muhammad Sa'id. Information about it is not only found in the works of the researchers but it is also passed down word of mouth among the local community in the district of his birth. Similarly, some of the artifacts that once belonged to him were

kept neatly as evidence of his position.

Full Name of Author *Tafsir Nur al-Ihsan*

The full name of the author of *Tafsir Nur al-Ihsan* is Muhammad Sa'id bin Umar Khatib bin Aminuddin bin Abdul Karim (Zaim, 2010). After the author finished composing the work, he named himself *Sa'id bin Umar al-Qadahi baladan al-Shafie madhhaban, al-Naqshabandi al-Ahmadi tariqatan al-Qadi Shar'yyan* (Umar, 1970). The introduction explains that the author is a son of Kedah Darul Aman, the sect of Imam al-Syafie, a practitioner of *al-Naqshabandi al-Ahmadi*, and a religious officer in the Jitra district of Kedah.

He was given several titles during his life and the most famous title was Haji Sa'id Mufti (Rahman, 2010). This title was given after he was appointed as the Mufti of Jitra District in addition to earning the title of Royal Teacher for serving as a teacher who taught the Royal Family of Kedah (Zaim, 2010). In addition, Lebai Sa'id was also his title given by the community due to his diligence and determination in pursuing knowledge. Locals call him by various titles. Among them, scholars, tok lebai, writers, and teachers of the interpretation of the Quran and the right call for him is the teacher of tafsir because it refers to the great contribution that has been made with the existence of *Tafsir Nur al-Ihsan*. The work, written in Malay, has spread widely to parts of the world such as Thailand and Egypt as well as being used as a reference in understanding the verses of the Quran until now (Zain, 2007).

Birth and the Process of Growing Up

Syeikh Muhammad Sa'id was born in 1275 Hijrah equivalent to 1854 AD in Kampong Kuar, Jerlun, Kedah (Rahman, 2010). However, Wan Mohd Shaghir Wan Abdullah who is one of the many people who has mastered the history of past scholars, especially the scholars of the archipelago (Karamah, 2010) doubts the date of birth. He attributed his doubts to the testimony of Syeikh Muhammad Sa'id himself in *Khatimah Tafsir Nur al-Ihsan* where the author mentioned that Syeikh Wan Sulaiman, Syeikh al-Islam Kedah is his teacher, whereas according to Wan Mohd Shaghir, Syeikh Wan Sulaiman was born in 1291 Hijrah equivalent to 1872 AD. This means that the scholar is younger than Sheikh Muhammad Sa'id for about 20 years (Abdullah, 2004).

However, the author confirms the date of birth because he thinks that Syeikh al-Islam Kedah is indeed one of the teachers of Syeikh Muhammad Sa'id in terms of the leadership of tarekat al-Naqshabandi al-Ahmadi who is guided by him based on the author's phrase "*Syeikh al-Waqt wa al-Tariqah Murshidi wa Ustadhi*" (Umar, 1970). After all, it is not a mistake if a teacher is younger than his student (Al-Salabi, 2005). Syeikh Muhammad Sa'id is the first of two siblings. His brother was named Haji Ismail. Syeikh Muhammad Sa'id's father was nicknamed Umar Khatib because of his skill and skill in giving speeches and delivering speeches in public (Rahman, 2010).

Life and Family

Syeikh Muhammad Sa'id had 17 children through his marriage to three wives. His first wife, Fatimah, whom he married when he settled and taught at a cottage institution in Changkat, Krian District, Perak. As a result of the marriage, Syeikh Muhammad Sa'id was blessed with three children, Haji Mahmud, Haji Muhammad and Haji Ahmad. However, his first wife died at a young age. After that, Syeikh Muhammad Sa'id married Hajjah Rahmah, his second wife from Mertajam Island. Syeikh Muhammad Sa'id is blessed with four children as a result of a life partnership with Hajjah Rahmah, namely Abdul Hamid, Haji Omar, Sofiah and Fatimah. When Syeikh Muhammad Sa'id moved to Kampung Kedah, a district bordering Perak and Penang, he married Hajjah Hamidah, his third wife, and had 10 children, namely Haji Mustaffa, Haji

Kassim, Cik Hassan, Haji Mohd Akib, Haji Hussain, Hajjah Asma, Hajjah Mariam, Siti Hajar, Haji Mansor and Haji Nasir. After a while, his third wife, Hajjah Hamidah, died in Jitra, Kedah (Othman, 2012).

The descendants of Sheikh Muhammad Sa'id are made up of all his dead children, all of whom remain only one son-in-law grandson, and great-grandson. The last surviving son-in-law of Syeikh Muhammad Sa'id was Che Tom binti Haji Ismail who lived in Kampong Titi Gajah, Kedah. The second son-in-law of Syeikh Muhammad Sa'id is Hajjah Rabiah who lives in Kg. Wadil Hana, Ampang Jajar Kedah is rumored to be alive until this study is carried out. Haji Nasir, the son of Sheikh Muhammad Sa'id of his third wife, was the last to die (Othman, 2012).

Education

Syeikh Muhammad Sa'id has gone through a multi-level educational process. In this regard, education in terms of language means the matter of educating i.e. training or teaching (Hall Dictionary, 2010: 350). According to the *Grand Dictionary of the Indonesian Language*, it is the process of changing the attitude and conduct of a person or group of people to degrade people through teaching and training efforts (Great Dictionary of the Indonesian Language, 2001: 232). According to Nazier (2000), education is divided into two parts, namely formal and informal education. Formal education is a process of gaining knowledge and skills through systematic methods, changing over time, and following the times. While informal education means the process of interaction and observation of a person with the family or local community.

This situation also occurs in Syeikh Muhammad Sa'id who goes through two methods of education which are formal and informal education. His formal education was with Tok Bendang Daya Pertama, Tok Bendang Daya Kedua, and Tok Wan Din as well as his teachers in Mecca *al-Mukarramah*. His informal education took place alongside his father, Umar al-Khatib, and when he interacted with and observed the attitude and behavior of his teachers in the community. The educational process passed by Syeikh Muhammad Sa'id is divided into two phases, namely while in Kedah and after leaving the state of his birth.

The current phase is in the state of Kedah

Zaim (2010) explained that many sources state that Syeikh Muhammad Sa'id has traveled to several places to claim knowledge. Nevertheless, he began to get an early education especially the Quranic studies in his own father's hands where this educational atmosphere took place not only indoors, but also outdoors. His father, Haji Umar bin Aminuddin, was a knowledgeable man, known as al-Khatib, who is adept at speaking because he has a passion for giving speeches and delivering sermons in public.

During his lifetime, that was the work done as a contribution to society in upholding the Islamic Shari'a. His father was a person who was very inclined towards raising his children in the Muslim environment and giving them religious guidance until the guidance had a clear effect on the personality of Syeikh Muhammad Sa'id. He also has the same qualities as his father's qualities, which are very inclined towards religion and doing what his father has done such as giving lectures and speeches.

Phases After Exiting Kedah

According to Razak (2010) who is the grandson of Sheikh Muhammad Sa'id, his grandfather studied in Patani province, Thailand, and Mecca *al-Mukarramah*. While in Patani, Abdullah (2004) stated that Syeikh Muhammad Sa'id had studied at Pondok Bendang Daya. He had the opportunity to study religion from Syeikh Haji Wan Mustafa al-Fatani, the founder of the hut better known as Tok Bendang Daya Pertama.

After that, Syeikh Muhammad Sa'id continued his studies with Syeikh ① Abd al-Qadir bin Mustafa al-Fatani who is known as Tok Bendang Daya Dua. In addition to his two teachers, Syeikh Muhammad Sa'id also studied from Tok Wan Din or his real name Syeikh Wan Muhammad Zayn al-Abidin ① al-Fatani.

After a while of studying in Patani, Syeikh Muhammad Sa'id continued his studies in Makkah al-Mukarramah and while residing there, he owned a plot of land near the al-Haram Mosque but then the land was purchased by the government of Saudi Arabia at an expensive price (Hj. Othman, 2012). The author did not find concrete and complete information about the year and his teachers in Mecca al-Mukarramah. However, the author assumes that the teachers of Syeikh Muhammad Sa'id are the same as Tuan Guru Haji Ismail bin Mustafa al-Fatani, Tuan Guru Haji Muhammad Husayn ① bin Abd al-Latif al-Fatani and Datuk Abdullah Musa such as Syeikh Wan Ali Kutan al-Kalantani ①, Syeikh Abd al-Qadir bin Abd al-Rahman al-Fatani, Syeikh Muhammad bin Ismail al-Fatani, Syeikh Ahmad al-Fatani, Syeikh Muhammad bin Sulayman Hasb Allah al-Makki ①, Sayyid Ahmad bin Zaini Dahlan, and Syeikh Abu Bakr Shata, according to Wan Muhd's statement. Shaghir (2004) that the three scholars were involved with Syeikh Muhammad Sa'id when he was in the process of studying knowledge. This statement is also strengthened by the information stated that Syeikh Muhammad bin Sulayman Hasb Allah al-Makki and Sayyid Ahmad bin Zaini Dahlan are in line with one of Syeikh Muhammad Sa'id's teachers, Syeikh Wan Muhammad Zayn ① al-Abidin al-Fatani who is better known as Tok Wan Din (Shaghir, 2005).

In addition, Syeikh Umar Sembawa, Syeikh Nawawi Bintan, Syeikh Ahmad Lingga, Haji Muhammad Soleh Kelantan, Haji Ahmad Haji Yunus, Syed Zainuddin Sembawa, Syeikh Muhammad Amin Ridwan, Syeikh Hasan al-Sa ① idi and Tuan Syeikh Muhammad Khayat are also his teachers based on statements made by Tajuddin (1993) & Shamsudin (1996) that the scholar was a contemporary of Sheikh Muhammad bin Sulayman Hasb Allah al-Makki. After Syeikh Muhammad Sa'id returned from Mecca and settled in Kedah, Syeikh Wan Sulaiman who is Syeikh al-Islam Kedah Darul Aman was his teacher who became the tutor of the tarekat *al-Naqshabandi al-Ahmadi*. This statement is strengthened based on the confession of Syeikh Muhammad Sa'id himself in the Khatimah *Tafsir Nur al-Ihsan section*.

Madhhab and Tarekat

Syeikh Muhammad Sa'id has been known as a scholar who adheres to the beliefs of *Ahl al-Sunnah wa al-Jama ① ah*. This statement can be proved by the interpretation made by him. Al-Isfirayini (1983) explained that the understanding of *Ahl al-Sunnah wa al-Jama ① ah* refers to those who receive all the sahih Hadiths of the Prophet PBUH narrated by the companions and accept the opinions of those who are based on the Prophet PBUH which are the companions *and tabi ① in* and those who follow him, compared to *al-Khawarij, al-Rawafid, al-Qadariyyah* and *al-Mu ① tazilah* who did not receive the whole from those sources. Al-San ① ani (1994) asserts that beliefs other than *Ahl al-Sunnah wa al-Jama ① ah* are misguided and will be admitted to hell if they adhere to it. Therefore, Syeikh Muhammad Sa'id in interpreting the verses of the Quran refers to those sources that are loaded into his work. Meanwhile, the author has stated in the *khatimah* section of the work that he is a sect of Imam al-Syafie and adheres to the flow of tarekat *al-Naqshabandi al-Ahmadi* according to the leadership of his murshid teacher, Syeikh al-Islam Kedah, Syeikh Wan Sulaiman Bin Wan Siddiq (Umar, 1970).

Wan Shamsudin (1996) explained that the tarekat flow guided by Syeikh Wan Sulaiman Bin Wan Siddiq is one of the branches of *al-Naqshabandi* which is *al-Mujaddidiyyah*. Tarekat *al-Naqshabandi* refers to *al-Shaykh al-Arif bi Allah al-Shaykh* Khawajuh Baha' al-Din al-Naqshabandi ①al-Sharif Muhammad bin Muhammad bin Muhammad al-Bukhari (791 hijrah). He learned the knowledge of obsession from al-Sayyid Amir Kalal and received spiritual training from al-Shaykh ①Abd al-Khaliq al-Fajdawani. This stream was founded by al-Shaykh Khawajuh Baha' al-Din as a way to approach and nurture the nature of piety towards Allah SWT. After that, the flow is divided into several branches of flow such as *al-Mujaddidiyyah*, *al-Dayubandiyyah*, *al-Tablighiyyah*, and *al-Fanjafiriyyah*. Tarekat *al-Naqshabandi al-Mujaddidiyyah* as explained by Syeikh Muhammad Sa'id was pioneered by al-Shaykh Ahmad al-Sarhandi (Zadah, 1975).

In addition, the author's tendency towards madhhab Imam al-Syafie can be found in his interpretation pattern which explains most of the problems of fiqah. However, he also briefly commented on the opinions of other imams such as Imam Maliki, Hanafi, and Hanbali. He also interprets verses that touch on the themes of worship and rulings with the approaches found in the Fiqhi interpretation.

Contributions of Syeikh Muhammad Sa'id

The post-learning period of Sheikh Muhammad Sa'id in Mecca was the most brilliant era of his life. It was at this time that he began to make his history as a Malay scholar who contributed great service to religion, and race. He returned to his homeland to pour out the knowledge he had learned.

Syeikh Muhammad Sa'id as an Educator

His first service was to establish a cottage institution in Kampung Changkat, Krian, Perak, and as the main instructor there. Kampung Changkat Keledang better known as Kampung Changkat is a Malay village that is neighbouring the Chinese community. The entrance to Changkat is via Pekan Nibong Tebal or Simpang Empat Jawi junction. The average community in this village and surrounding villages such as Kampung Sungai Acheh and Kampung Kedah are Patani Malays who migrated there as a result of the war between the Malays and Siamese before 1839 (MAJMAK, 2010).

After that, in 1892, Syeikh Muhammad Sa'id moved to Kampung Sungai Acheh and moved to Kampung Kedah in the Parit Buntar district of Perak. The migration carried out by him was solely aimed at pouring knowledge into the community who needed it at that time. The villagers named the village Kampung Kedah in memory of the service contributed by Syeikh Muhammad Sa'id who is a scholar from Kedah. In addition, Najihah (1991) stated that his migration to Kampung Kedah was also due to the increasingly unsafe environment due to the Siamese attack on the state of Kedah.

Syeikh Muhammad Sa'id is a Paddy Entrepreneur

Paddy farming has become a part of the living features of a large number of the residents of Kedah. Paddy farming is a major enterprise and a hereditary occupation dating back several times. As an effort to live in the community, there are several expressions or terms in the field of scholarship that have become an interesting cultural feature. The month of Piama is a seasonal term that is a measure of the farmers in carrying out their activities. In Kedah, there

are two seasons, which are the rainy season and drought. The farmers in the state divide the seasons into smaller parts called Pima (Asmad, 1987).

Ahmat (2008) explained that Kedah is also known as the "State of Jelapang Padi". This title follows that Kedah is the largest rice producer in Malaysia. It is the main source of income for the people and the State of Kedah. That is what Sheikh Muhammad Sa'id did. He as a native of Kedah also strives for paddy cultivation as a source of income as well as helping to boost the economy of Kedah through its revenue. Abdul Razak (2010) who is the grandson of Syeikh Muhammad Sa'id explained that his grandfather used to work in the fields during his lifetime, as well as Zaim (2010) who stated that he was a capable person in the field activities.

Syeikh Muhammad Sa'id as a Government Officer

Zaim (2010) said that while Syeikh Muhammad Sa'id was doing his farming activities in Kampung Kedah, Perak, a representative from Tungku Mahmud came to see him to invite him back to Kedah. Tungku Mahmud was the 26th Sultan of Kedah, Sultan Abdul Hamid Halim Shah (Adil, 1980). Tungku Mahmud thinks that because Syeikh Muhammad Sa'id is a native of Kedah, he should be serving in the state of his birth rather than in any other state. At that time, Syeikh Muhammad Sa'id settled down and poured his knowledge in Kampung Kedah, Perak and it was on the jumps that he decided to return to Kedah.

Upon his arrival, Tungku Mahmud presented him with a piece of land located in Kancut, in Alor Setar District, beginning the new life of Syeikh Muhammad Sa'id with his family in Kedah Darul Aman. After that, Syeikh Muhammad Sa'id was assigned by Tengku Mahmud to become a Royal Teacher where his role was to teach religious knowledge to the Sultan of Kedah, Sultan Abdul Hamid Halim Shah (1881-1943), and other children of the Royal Family of Kedah (MAJMAK, 2010). The field of knowledge that is preferred by Syeikh Muhammad Sa'id as his teaching material is the interpretation of the Quran (Abdul Razak, 2010). In addition to being a Royal teacher, he was also appointed as Kadi who is also called Mufti in the Jitra District of Kedah now better known as the district religious officer in charge of managing Islamic religious affairs there. Syeikh Muhammad Sa'id held the position until 1932 until his death.

Production of Works

Based on the information obtained, only two works produced by Syeikh Muhammad Sa'id are known, namely *Fatawa al-Qadh fi Ahkam al-Nikah* and *Tafsir Nur al-Ihsan* (Abdul Razak, 2010). Syeikh Muhammad Sa'id completed *Fatawa al-Qadh fi Ahkam al-Nikah* in 1902 at the age of 48. At that time, he was a Kadi in the Jitra district and after 23 years of production, in 1925, *Tafsir Nur al-Ihsan* was first authored. The author found that at that time he was quite 71 years old. However, this phenomenon is not possible given that al-Suyuti (1919) who cited the word *Ikrimah* has debated that a person who knows and is proficient in the Quran will not suffer from senile disease and even his mind will grow smarter as he ages, this is what happened to Syeikh Muhammad Sa'id.

The work of *Fatawa al-Qadh fi Ahkam al-Nikah* discusses the question of rulings on the issue of marriage, divorce, and reference. However, this work was initially distributed to all mosque imams as a reference but ended up only being in the possession of the Kedah Darul Aman State Government (Muhammad, 2005). According to Shaghir (2004), in *Fatawa al-Qadh fi Ahkam al-Nikah*, the author uses the name Muhammad Sa'id bin Umar Khatib. This title

debates fatwas issued by the Kedah Government on the ruling of marriage and marriage. The author completed it on Thursday, 25 Syaaban 1320H corresponding to 27 November 1902M in Kedah Darul Aman, and the content of this work speaks of various aspects of the family institution. According to him, in 1320 Hijrah, the author received a decree from the Sultan of Kedah, Sultan Abdul Hamid Halim Syah ibn al-Marhum Sultan Ahmad Tajuddin Mukrim Syah for him to complete this work.

At the end of his essay, it was stated that he had finished debating the summary on the problems of fiqh including the ruling of marriage, talaq, reference, diyat, hudud, and *qada'*, on Thursday, 25 Syaaban, the year 1320 Hijrah. After that, the author sent the work to Tuan Haji Ahmad Hakim bin Tuan Haji Muhammad Zain, Tuan Haji Idris bin Tuan Jamal, and Tuan Haji Muhammad Amin bin Tuan Ismail asking them to change it. This work was printed at the printing of the Kedah Darul Aman Government in Alor Setar on 07 Syaaban 1348 Hijrah.

The Death of Sheikh Muhammad Sa'id

After the age of Syeikh Muhammad Sa'id reached 75 years old and at the time he was still in the post of Kadi Daerah Jitra, he suffered from a hamstring disease. According to the doctor who treated him, the disease should be operated on immediately and after the surgery was performed on him, in a state of illness, he was taken back to Hajjah Rahmah's house, his second wife in Jitra Kedah. He was there for a few days. After that, he was taken back to his third wife's house, Hajjah Hamidah in Kanchut, Alor Setar Kedah (Razak, 2010).

Syeikh Muhammad Sa'id endured the disease for three years and after his condition became ill, while in the house on 22nd Zulkaedah 1350 Hijrah corresponding to 9 March 1932 AD, on Wednesday, Syeikh Muhammad Sa'id died aged 78 and was buried at the Alor Merah Mosque, Alor Setar Kedah (Razak, 2010). It was evident that his death was a great loss that was the pride of the people and the Kedah State Government as he was the only scholar who made a great contribution to the field of Quranic interpretation in Kedah at that time which was difficult to find other existences like him in the Malay region.

References

- Rahman, A. (1997). *Pemikiran Islam di Malaysia: Sejarah dan Aliran*. Jakarta: Gema Insani Press.
- Rahman, A. R. (2010). "Mengenal Tuan Haji Saaid Mufti Ulama Tersohor di Alam Melayu", dalam Seminar Ulama Melayu. Shah Alam: Dewan Seminar, Masjid Sultan Abdul Aziz Shah.
- Abdullah, N. (1976). *Maahad il Ihya Assyariff, Gunung Semanggol (1934-1959)*. Bangi: Universiti Kebangsaan Malaysia.
- Abdullah, W. M. S. (2004, 13 Dis). "Muhammad Sa'id Umar Kedah - Pengarang Tafsir Nur al-Ihsan". *Utusan Melayu*.
- Adil, H. B. (1980). *Sejarah Kedah*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Ahmat, M. (2008). *Kenali Negeri Kita Kedah Darul Aman*. Shah Alam: Karisma Publications Sdn. Bhd.
- Al-Isfirayini, T. M. (1983). *Al-Tabsir fi al-Din wa Tamyiz al-Firqat al-Najiyah 'an al-Firqat al-Halikin*. Beirut: 'Alim al-Kutub.
- Al-San'ani, M. I. (1994). *Iftiraq al-Ummah ila Nayf wa Sab'in Firqah*. Al-Riyad: Dar al-'Asimah.
- Al-Suyuti & al-Mahalli, J. D. (1919). *Tafsir al-Jalalyn*. Dimashq: Dar al-'Ulum al-Insaniyyah.

- Asmad. (1987). Kedah. Melaka: Associated Educational Distributor (M) Sdn. Bhd.
- Daud, C. I. (1991). Pak Wan Sulaiman (1874-1935) Syeikhul-Islam Kedah Darul Aman, dalam Majalah Pengasuh. Kota Bharu: Majlis Agama Islam Kelantan (Mei 1991).
- Othman, A. R, Interview. July 07, 2012.
- Hassan, M. (1968). Al-Tarikh Salasilah Negeri Kedah. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Ishak, A. (1995). Pendidikan Islam dan Pengaruhnya di Malaysia. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Ishak, M. R. (1981). Peranan Ulama Dalam Masyarakat di Kedah Dengan Diberi Penekanan Kepada Tuan Hussein bin Muhammad Nasir al-Mas'udi Dan Haji Wan Sulaiman Wan Sidek. Kertas kerja yang dibentangkan pada Konvensyen Sejarah Negeri Kedah Darul Aman 1. Wisma Negeri, Alor Setar pada 28 November-1 Disember.
- Kamus Besar Bahasa Indonesia. (1988). Jakarta: Departemen Pendidikan dan Kebudayaan Republik Indonesia.
- Dewan, K. (2010). Ed. Ke-4. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Karamah, W. J. (2010). "Al-Ustaz Wan Shaghir Abdullah Al-Fatani Sebagai Tokoh Pengumpul & Pengkaji Sejarah Ulama Dunia Melayu: Usaha dan Jasa Beliau." Kertas kerja Seminar Bicara Ulama Alam Melayu: Menyingkap Wasilah Perjuangan. Shah Alam: Masjid Sultan Abdul Aziz Shah, 23 Mei 2010.
- MAJMAK, Majma' Bubaya dan Warisan Jawi. (2010). "Pengkisahan Tuan Hj Zain B. Abdul Rahman: Guru Hikam yang tersendiri". Kertas kerja Seminar Bicara Ulama Melayu: Menyingkap Wasilah Perjuangan. Shah Alam: Dewan Seminar, Masjid Sultan Abdul Aziz Shah, 23 Mei.
- Zain, M. F. (2007). Islam Di Tanah Melayu Abad ke-19. Shah Alam: Karisma Publications Sdn. Bhd.
- Ishak, M. M. M. (2009). Amalan Kerohanian dan Kebatinan Dalam Seni Bela Diri Orang Melayu. Kajian Terhadap Kefahaman dan Amalan Dalam Pertubuhan Gerak Seni Silat Abjad (Asli) Jabat Kilat Malaysia. Kuala Lumpur: Universiti Malaya.
- Muhammad, H. (2005). "Metodologi Muhammad Sa'id Umar Dalam Tafsir Al-Qur'an: Suatu Kajian Terhadap Tafsir Nur al-Ihsan". Disertasi sarjana yang tidak terbit. Universiti Malaya.
- Muhamud, I. (2009). Pemuda Tauhid. Sungai Petani: Akademi Pengajian Dakwah & Insan.
- Najihah, H. M. Y. (1991). Sumbangan Tuan Haji Muhammad Sa'id bin Umar Kepada Ilmu Tafsir al-Qur'an: Tumpuan Khas Kepada Kitab Tafsir Nur Al-Ihsan. Disertasi Sarjana Pengajian Islam. Universiti Malaya.
- Nazier, N. M. (2000). Peluang Pendidikan Tinggi (IPTA & IPTS) Selepas SPM, SPMV, STPM. Kuala Lumpur: Lambaian Ringgit Corporation Sdn. Bhd.
- Saleh, I. (1996). Tuan Hussain Kedah (1863-1936). Dlm. Biografi Ulama Kedah Darul Aman. Jil. 1. Alor Setar: Lembaga Muzium Negeri Kedah Darul Aman.
- Shamsudin, W. (n. d) Alor Setar Sebagai Pusat Perkembangan Bahasa Melayu di Kedah. Dalam Cetera (Jilid 2). Bil. 1. Alor Setar: Persatuan Sejarah Malaysia Cawangan Kedah Darul Aman.
- Tajuddin, S. (1993). Tokoh Ulama Nusantara. Kuala Lumpur: Berita Publishing Sdn. Bhd.
- Umar, M. S. (1970). Tafsir Nur al-Ihsan. Fatani: Matba'ah Bin Halabi.
- Shaghir, W. M. (2005). "Tok Wan Din al-Fathani - Penyalin karya Syeikh Daud al-Fathani". Utusan Malaysia.

- Yusoff, N. (1995). Sejarah dan Perjuangan Ulama Kedah Darul Aman: Satu Muqaddimah. Dlm. Biografi Ulama Kedah Darul Aman. Jilid 1. 1996. Alor Setar: Lembaga Muzium Negeri Kedah.
- Zadah, T. (1975). al-Shaqa'iq al-Ni'maniyyah fi Ulama' al-Dawlat al-Uthmaniyyah. Beirut: Dar al-Kitab al-'Arabi.
- Zaim, M. N. I. (2010). Kajian Takhrij Hadith Dalam Tafsir Nur Al-Ihsan. Disertasi Sarjana Sastera. Universiti Sains Malaysia.