

**THE URGENCY OF PRAYER IN TAFSIR NUR AL-IHSAN  
BY SHEIKH MUHAMMAD SAID AL-QADHI:  
NUSANTARA'S INTERPRETATION STUDIES**

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**Abstract.** This study aims to discuss the interpretation of the urgency of prayer in the book of commentary on Nur al-Ihsan by Sheikh Muhammad Said Al-Qadhi. This research method uses a qualitative approach through library-based methods. The results of this study found that in this context the study of quality prayers, namely prayers imbued with Ihsan, has urgency that is relevant to the portrait of prayer that is close to the demands of the message of the Qur'an and the sunnah of the Prophet. The discussion of this research is that the study only focuses on the analysis of surah al-Baqarah in Tafsir Nur al-Ihsan written by Muhammad Said Umar in 1925. The conclusion of this study, prayer is an important worship of other worship. This research is expected to provide benefits for students of knowledge so that they can always obtain useful knowledge.

**Keywords:** Interpretation, Al-Qur'an, Tafsir Nur Al-Ihsan

**Abstrak.** Penelitian ini bertujuan membahas tafsir mengenai urgensi shalat dalam kitab tafsir Nur al-Ihsan karya Syekh Muhammad Said Al-Qadhi. Metode penelitian ini menggunakan pendekatan kualitatif melalui metode berbasis kepustakaan. Hasil penelitian ini menemukan bahwa dalam konteks ini kajian tentang salat yang berkualitas, yakni salat yang dijiwai dengan ihsan mempunyai urgensi yang relevan dengan potret salat yang mendekati tuntutan pesan al-Qur'an dan sunnah Rasul. Pembahasan penelitian ini bahwa Kajian hanya menumpukan analisis pada surah al-Baqarah dalam Tafsir Nur al-Ihsan yang ditulis oleh Muhammad Said Umar pada tahun 1925. Kesimpulan penelitian ini, shalat merupakan ibadah penting dari ibadah lainnya. Penelitian ini diharapkan dapat memberikan manfaat bagi penuntut ilmu agar senantiasa dapat memperoleh ilmu yang bermanfaat.

**Kata Kunci:** Interpretasi, Al-Qur'an, Tafsir Nur Al-Ihsan

## Introduction

When viewed from English it is called "urgent" (adjective) and in Indonesian "urgence" (noun). Urgency when viewed from the Latin "urgere" which is (a verb) which means to push. The term urgency refers to something that forces us to be resolved. Thus, it presupposes that there is a problem and must be acted upon immediately. Urgency is the basic word from "urgent" gets the suffix "i" which means something that is a part or that holds the main or important elements.<sup>1</sup>

Prayer is a pillar in Islam and is a daily worship that is repeated, the first worship that is judged is prayer on the Day of Judgment. Prayer is the dividing line between faith and disbelief 'between believers and disbelievers. No wonder the Qur'an has made prayer as an opening of the characteristics of believers who will find happiness and at the same time a closing. In the beginning Allah said:

وَالَّذِينَ هُمْ عَلَىٰ صَلَوةِهِمْ يُحَافِظُونَ

“Surely successful are those who believe, (ie) those who are devoted in their prayers.” (Al Mu'minun: 9)

This really shows that the importance of the position of prayer in the life of every Muslim. The importance of prayer is basically for humans themselves. Therefore, Allah obliges every human being created by Him to worship (pray) Him. God's Word:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَنَ إِلَّا لِيَعْبُدُونَ

“I did not create the jinn and mankind except that they worship Me.” (Al Dzariyat: 56)

As dictated by Islam, prayer is not just a spiritual connection in the life of a Muslim, but prayer with the call to prayer and *iqomat*, in congregation regularly, performed in the houses of Allah, with cleanliness and purity, with an orderly

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<sup>1</sup>Tahar Rachman, 2018. “No Title No Title No Title.” Angewandte Chemie International Edition, 6(11), 951–952., 10–27, p. 89.

appearance, in front of the Qibla, the provisions of time and obligations. others such as movements, readings and deeds, which begin with takbir and end with greetings. In fact, prayer is a living system, perfect *manhaj tarbiyah* and *ta'lim*, has more physical value (needs), mind and heart The body becomes clean and dynamic, the mind can be brought to digest knowledge and the heart becomes clean and pure.

The connection between understanding the importance of prayer and its practice can be stated. Jalaluddin Rahmat (2003: p. 48) says that there are some people who have high religious knowledge and practice their prayers regularly, have a strong belief in their religion, have good morals in their daily lives, and often cry in their prayers. People who have understood the meaning of education in prayer, surely their attitude and way of thinking are in line with the guidelines of the Qur'an and Hadith. Prayer is the wisest and most correct way for a Muslim to deal with the problems and trials that befall him so that anxiety does not become a prolonged stress. Currently, some Muslims are less aware of the true meaning of education from prayer.

The five daily prayers are obligatory acts of worship for Muslims. The command to pray was revealed directly from Allah to the Messenger of Allah during the Isra 'Mi'raj event. Prayer is the pillar of Islam that must always be maintained. Prayer is the greatest mercy of Allah. Prayer has many virtues and wisdom, including:

1. Prayer is the second pillar of Islam and is the most important pillar of Islam after the two sentences of the creed.
2. Prayer is a means of communication and a liaison between a servant and his Lord.
3. Prayer is a practice that can prevent immorality and evil deeds.
4. Prayer is a light for those who believe that will shine from within their hearts and shine on them when they are in the Mahsyar field on the Day of Resurrection.

5. Prayer is an expiration of sins that have been committed and becomes a melting pot of all mistakes.<sup>2</sup>

Based on the main problems of this research, a research formula was compiled consisting of the formulation of the research problem, the main research questions, and the research objectives. The formulation of this problem contains the perspective of Nur al-Ihsan's interpretation regarding the urgency of prayer in QS. Al-Baqarah verse 110. The question of this research is how is the perspective of Nur al-Ihsan's interpretation of the urgency of prayer. The detailed questions are how are the verses of the Qur'an related to the importance of prayer, how is the interpretation of Sheikh Muhammad al-Qadhi in the interpretation of Nur al-Ihsan regarding the verse about the importance of prayer, and how are efforts to obtain the virtue of prayer in an Islamic perspective. Practically, this research is expected to be a reference in instilling the importance of prayer for anyone who reads this article.

In a scientific research work, a theoretical framework is needed because it can help identify the problem to be studied. In addition, the theoretical framework is also used as a tool to show the measurements or criteria that are used as the basis for proving something.<sup>3</sup> In writing this article I analyze the urgency of prayer through the science of interpretation, this is because in this study the focus of the study is to find the concept of prayer proposed by Shaykh Muhamad Said Al Qadhi in the interpretation of Nur Al-Ihsan.

### Research Method

This research is in the form of qualitative research which is carried out through library research or literature review, namely on library sources such as books, theses, journals, and papers. This research method is suitable for carrying

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<sup>2</sup>Darussalam, A. 2016. "Indahnya Kebersamaan Dengan Shalat Jamaah." *Tafsere* 4 (1): 39.

<sup>3</sup>Abdul Mustaqim. 2012. "Epistemologi Tafsir Kontemporer." Yogyakarta: LKis.

out research on the titles discussed.<sup>4</sup> Against Tafsir Nur al-Ihsan relating to the urgency of prayer.<sup>5</sup>

## Result and Discussion

### *Mufassir Biography*

Sheikh Muhammad Sa'īd's full name is Al-Ālim al-Fādhil al-Hājj Muhammad Sa'īd bin 'Umar Qādhi Jitra al-Qādhi.(Muhammad Sa'īd al-Qādhi, nd-b) Wan Saghir stated that Muhammad Sa'īd was born in 1270 H/ 1854 AD, while Zulkifli and Hamza.<sup>6</sup> It is estimated that he was born in 1275 H in Kampung Kuar, Jerlung, Kedah. Despite differences of opinion regarding Muhammad Sa'īd's birth year, he was the son of a khatib, that's why his father was known as 'Umar Khatib.<sup>7</sup> If this is true, then according to the saying: 'the fruit doesn't fall far from the tree,' it means that it is not surprising that Muhammad Sa'īd grew up and became a respected scholar in the land of Kedah, because his father was also a scholar.

In this (concluding) commentary Muhammad Sa'īd steadfastly mentions his name:

سعید بن عمر القدھی بلدا الشافعی مذهب النعشبندی الأحمدی طریقة القاضی شرعیا

“Sa'īd bin 'Umar al-Qādhi baladan al-Shafi'i school of al-Naqsyabandī al-Ahmadī tariqatan al-Qādhi syar'iyan.

The quote shows that Muhammad Sa'īd came from the land of Kedah, the territory of Malaysia. He adheres to the Shafi'i school of jurisprudence, and practices the Tareqat al-Naqshbandi al-Ahmadi, and has served as Qadhi.

<sup>4</sup>Darmalaksana, Wahyudin. 2020a. “*Formula Penelitian Pengalaman Kelas Menulis.*” Jurnal Kelas Menulis UIN Sunan Gunung Djati Bandung.

<sup>5</sup>———.2020b. “*Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan.*” Pre-Print Digital Library UIN Sunan Gunung Djati Bandung, 1–6.

<sup>6</sup>Zulkifli Hj Mohd Yusoff, Hamza Muhammad. 2005. “*Biografi Haji Muhammad Sa'īd Dan Sejarah Penulisan Tafsir Nur Al-Ehsan.*” Jurnal Al-Bayan: Journal of Al-Quran & Al-Hadith.

<sup>7</sup>Mohd Nazri Ahmad, dkk. n.d. “No Title.” In , p. 66.

His father was Haji Umar Bin Aminuddin. he is a scholar who is very well known by the nickname 'Khatib' because he has a character in giving speeches and delivering sermons in public. When he was alive, that was the work he did as a contribution to society in upholding Islamic law.<sup>8</sup> Muhammad Sa'id Umar is one of the 25 leading scholars of interpretation in Malaysia and his interpretation is also well known to Southern Thailand. He is the son of Haji Umar Bin Aminuddin, a famous scholar with the nickname Khatib in Kedah. He has the power to speak and deliver sermons in the surrounding community, his work is done as a contribution to the people there in upholding Islamic law.

From a physical point of view, Sheikh Muhammad Sa'id was a simple man, with brown skin and a very radiant face. In his daily life he is very simple. This situation is in line with his position as a judge who is a role model for the local community. He is a *zuhud*, not too concerned with the luxury of the world.<sup>9</sup>

As he himself stated in the closing commentary on *Nūr al-Ihsān*(Muhammad Sa'id al-Qadhi, nd-a). Muhammad Sa'id served as *Qādhi* of the state of Kedah Dar al-Aman during the reign of Sultan Abd al-Hamid Halim Syah bin Sultan Ahmad Taj al-Din Mukarram Syah, Sultan Abd al-Hamid was the 25th sultan of Kedah who ruled from 1881- 1943 AD he succeeded Sultan Zainal Rasyid Mu'azham Syah II, who died at the young age of 24 years. After the death of sultan Abd al-Hamid Halim, the next government was replaced by his son Sultan Badli Syah as the 26th sultan of Kedah.

Shaykh Muhammad Sa'id only left two writings, his main works are: First, *Fatāwa al-Qadah fī Ahkām al-Nikāh*. In this work, it can be seen that the contents are related to *fiqh* issues, especially *munākahat fiqh*, moreover Muhammad Sa'id had held the position of *Qādhi* in the land of Kedah which was always related and focused on studying and deciding cases of Islamic law. This work was completed on 25 Sha'ban 1320 H / 27 November 1902 AD. This work was first published in Penang 7 Sha'ban 1348 H. Second, *Tafsir Nūr al-Ihsān*. This

<sup>8</sup>Mazlan Ibrahim. 2001. "Isriliyyat Dalam Tafsir Melayu Tafsir Nur Al-Ihsan: Satu Analisis." Tesis Untuk Prodi S2 Fakulti Pengajian Islam Di Universiti Kebangsaan Malaysia, p. 17.

<sup>9</sup> ibid, p. 74.

commentary was completed by Shaykh Muhammad al-Qadhi on Rabi' al-Akhir 1346 H / October 1927 AD.<sup>22</sup> This interpretation was written in Malay-Kedah language with Arabic-Jawi script. *Tafsir Nūr al-Ihsān* there are four volumes; the first volume contains 5 surahs (from surah al-Fātihah to al-Maidah); The second volume contains 12 surahs (from surah al-An'ām to al-Isra'); The third volume contains 22 suras (from surah al-Kahf to az-Zumar); and the fourth volume contains 75 surahs (from surah al-Mu'min to al-Nās).

Muhammad Sa'īd Qadhi died on Wednesday 22 Dzulqaidah 1350 H / 9 March 1932 AD at the age of approximately 78 years. It is so very difficult to trace the biography and biography of Muhammad Sa'īd, even his name is not listed in the list of Kedah scholars and the books that write biographies of Malay clerics.<sup>10</sup> There is not a lot of concrete info from the results of studies and research on his recitation at a higher level than before. So it is impossible to explain in detail about Muhammad Said's background. But most of the investigators and chroniclers of his life say that he had continued his higher studies to Mecca. Complete information about the year and period of study in Mecca is also not found from the sources above.<sup>11</sup>

#### *Description of Tafsir Nur al-Ihsan*

*Tafsir Nur Al-Ihsan* is the first work of Sheikh Muhammad Sa'īd and the first commentary work that completes 30 juz of the Qur'an. The book has four volumes. The first volume of Surah al-Fatihah to Surah al-Ma'idah, the second volume of Surah al-An'am to Surah Hud, the third volume of Surah al-Kahf to Surah al-Zumar, and the fourth volume of Surah al-Mu'min to Surah al-Nas. This interpretation is not only spread in the Malay world, especially in the land of Kedah, even in North Perak, Seberang Prai, Pinang Island and in Southern Thailand.

The emergence of this commentary is a new light, especially for the field of interpretation in Malaysia and the link that continues the historical path of

<sup>10</sup>Mohd Nazri Ahmad, nd, *op.cit*

<sup>11</sup>Mustaffa Abdullah. n.d. *Khazanah Tafsir*, p. 55

interpretation of the Qur'an in the Malay Peninsula after going through the dark ages for 3 centuries, starting from the 17th century again until the 19th century. AD. The field of interpretation in Malaysia is colored by the participation of several local ulama figures, there are writings that are obtained but not printed. Because these works were not printed, most of them were lost and the manuscripts could not be found.

The emergence of *Tafsir Nûr al-Ihsân* really opened the door of new hope for the history of the development of the field of interpretation in Malaysia. The footsteps of Tuan Haji Muhammad Said have been followed by several other interpreters such as Syed Sheikh al-Hadi, Haji Osman Muhammad, Sheikh Abu Bakr al-Asha'ari, Maulana Abdullah Nuh and other interpreters. In addition, there are also efforts made to translate works of Arabic commentary such as that which has been done by Dato' Yusoff Zaky Yacob who is famous for his translation work *Tafsir Fi Zilal al-Qur'an – Under the Shadow of the Qur'an*.<sup>12</sup>

The Book of *Tafsir Nur al-Ihsan* is a translation and interpretation of the Koran in Malay written by al-Qadhi Haji Muhammad Sa'id bin Umar bin Aminuddin bin Abdul Karim (1275H/1857M - 1350H/1932M). The author of this book is a Qadhi area of Jitra, Kedah. *Tafsir Nur al-Ihsan* is the second tasfir written in Malay / Jawi after *Turjuman al-Mustafid* by Shaykh 'Abdur Rauf 'Ali al-Fanshuri. *Tafsir Nur al-Ihsan* consists of four chapters (volumes). The first volume contains translations and interpretations of the Koran from Surah al-Fatihah to Surah al-Maidah, 296 pages thick. This undated volume was printed in Mathbaah Dar Ihya al-Kutub al-Arabiyyah, Egypt 1349 hijrah/1930. Muhammad Muhammad Saleh, a religious teacher at Alor Star, Kedah, stated that certain printing rights were granted.

The second volume, from surah al-An'am to surah al-Isra, is 429 pages thick. The third juzuk also contains surah al-Kahf to az-Zumar, 432 pages thick. This third volume is declared finished writing on Monday, 27 Zulhijjah 1345H.

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<sup>12</sup>Rubino. 2018. "Studi Korelasi Tentang Pemahaman Pentingnya Ibadah Shalat Dan Pengamalannya." *Jurnal Pendidikan Madrasah* 3 (1): 8.

The fourth volume also contains surah al-Mukmin to surah an-Nas as thick as 387 pages. It was completed on 1 Rabiulakhir 1346H / 27 Jun 1927. This book is still circulating in the book market and is still used as a recitation text in mosques.

### *Characteristics of Interpretation*

#### 1. Source of Tafsir

Broadly speaking, there are four methods of interpreting the Qur'an in the book of commentary on Nur al-Ihsan, namely: the *ijmali* method (global), the *tahlili* method (analytical), the *muqaran* method (comparison), and the *maudhu'i* method (thematic) (Huda 2007). The *ijmali* method is one of the oldest methods of writing commentary on the Qur'an. Al-Farmawi explained that *ijmali* interpretation is a method of interpreting the Qur'an which interprets the verses of the Qur'an with the method of expressing global meaning. In his systematic description, the commentator discusses verse by verse according to the arrangement in the manuscripts, then presents the global meaning referred to by the verse.<sup>13</sup>

Exist Some of the works of scholars used as references by Sheikh Muhammad Said as he himself stated in the introduction to Tafsir Nûr al-Ihsân, that among the reference works are Tafsir al-Jalâlain and Tafsir al-Baidâwi. He also stated that there were several other works that were used as references but he did not mention the names of these works. Sheikh Said refers more to Tafsir al-Jalâlain compared to Tafsir al-Baidâwi and others. In order to explain and re-proven that the works quoted by the author of Tafsir Nûr al-Ihsân and included in the work, the author cites a comparative example of interpretation between the works of the ulama' and Tafsir Nûr al-Ihsân for each of these works.<sup>14</sup>

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<sup>13</sup>Abd al-Hay al-Farmawi. 1977. *Al-Bidayah Fi Al-Tafsir Al-Maudlu'i*, Cet II. Kairo: Hadhoroh al-Arabiyah.

<sup>14</sup>Said, Muhammad, B I N Umar, and Dalam Tafsîr. 2010. *Metode Dan Corak Penafsiran Al-Qur'an Muhammad Said Bin Umar Dalam*.

The aim of Sheikh Muhammad Sa'id in compiling Nurul Ihsan's interpretation is to help the community, especially the Malay community in Kedah, in understanding the holy verses of the Qur'an. Before Nurul Ihsan's commentary was written, one was forced to study Arabic or refer certain scholars to find out the contents of the Qur'an. However, after this work was produced, the local people could easily understand the verses of the Qur'an and broaden their understanding of the knowledge of the Qur'an. This interpretation becomes a reference in understanding the Qur'an not only by ordinary people, but even scientists of their time who use it as teaching materials. This high-value work has made a scientific contribution to the Malay community.<sup>15</sup>

## 2. Method of Tafsir Nur Al-Ihsan

This interpretation of Nūr al-Ihsān uses the Ijmali method and the mahmūdah interpretation of bi al-ra'yi. The Ijmali (global) method, which is to interpret the verses of the Qur'an in a concise but comprehensive manner, in popular language, is easy to understand. The systematics of writing follows the arrangement of the verses of the Qur'an and the presentation is not far from the language of the Qur'an. (Nashruddin Baidan, nd). The same thing has also been practiced in the Tafseer Tarjuman al-Mustafid by Sheikh Abd al-Rauf Singkel (d. 1693 AD / 1105 H) who also wrote a commentary in Malay and was written.<sup>16</sup> *Tafsir bi al-ra'yi* which is *mahmūdah* is an interpretation that refers to the Qur'an and al-Hadith and is supported by quotes from the opinions of the scholars' which makes it accountable for its validity. While matters relating to *Isrāiliyyāt*, it has been discussed in many studies and research results. The results of these studies have purified Tafsir Nūr a-Ihsān from continuing to contain the *Isrāiliyyāt* narrations without being included any explanations and criticisms.

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<sup>15</sup>Mohd Sholeh Sheh Yusuff. 2014. "Tafsir Nur Al-Ihsan Oleh Syeikh Muhammad Sa'id; Suatu Bacaan Intertekstual." *Jurnal Antarbangsa Dunia Melayu* 7: 26.

<sup>16</sup>Al-Jawi, Abd al-Rauf bin Ali al-Fanshuri. n.d. *Turjuman Al-Murstafid*. Singapura: Maktabah wa Matdhba'ah Sulaiman Mar'i,

The method used by Muhammad Sa'id in interpreting the Qur'an is to interpret the sentences in the order of the verses according to the order of the *Mushaf* globally. Then he included the traditions of the Prophet, the opinions of friends or salaf scholars, historical events and language rules. Thus it can be said that the interpretation method used by Muhammad Sa'id in Nurul Ihsan's interpretation is the *ijmali* method, which is to interpret the verses of the Qur'an in a concise but comprehensive manner, using popular language, which is easy to understand. Because the interpretation tends to be concise and clear. . The following is the interpretation of Muhammad Sa'id in surah al-Baqarah verses 1-5:

(إِنَّمَا) Allah ta'ala knows by will that is possible (ذَلِكَ الْكِتَابُ ) that the book of the Qur'an which was read by Muhammad (لَا رَبُّ فِيهِ) there is no doubt in him from Allah ta'ala (هُدًى لِلْمُتَّقِينَ) more guidance for all people who are *muttaqin* who fear Allah ta'ala by upholding all orders and staying away from all (*muttaqin* nature). All those who believe in the news of the unseen rather than rise to the grave and heaven and hell. (وَيَقِيمُونَ الصَّلَاةَ) and standing up they will pray five times with all (وَمَا رَزَقَهُمْ بِنَفْقَةِ) and in what we provide for, they are hypocrites, they are in obedience to Allah in remembrance. (وَالَّذِينَ) and all those who believe (يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكُمْ) with what has been sent down to you from the Qur'an (وَمَا أُنْزِلَ مِنْ قَبْلِكُمْ) and what has come down from you before, from the Torah and the Gospel and so on. (وَبِالْآخِرَةِ هُمْ يَوْقُنُونَ) and with the Hereafter they are sure (أُولَئِكَ عَلَى هُدًى مِّنْ رَبِّهِمْ) starting with those who are with that one by the guidance of their Lord. (وَأُولَئِكَ هُمُ الْمُفْلِحُونَ) and starting with them, they are the ones who get victory with heaven and escape from hell.<sup>17</sup> This book of interpretation of Nurul Ihsan presents a simple method of interpretation and is very easy to understand by all groups. Starting from interpreting *lafziyah* (word for word) to presenting stories in the Qur'an including the story of Israel.<sup>18</sup>

<sup>17</sup> Muhammad Sa'id al-Qadhi. n.d. *Tafsir Nūr Al-İhsān*, Jilid. IV, p. 5.

<sup>18</sup> Salaebing, Abdulhakam. n.d. *Praktek Pengkajian Kitab Tafsir Bahasa Melayu*.

The method used by Sheikh Muhammad Said on the verses of the Qur'an in *Tafsir Nûr al-Ihsân* is the same as the method applied by Jalal al-Dîn al-Suyûti and Jalal al-Dîn al-Mahalli in *Tafsîr al-Jalâlîn*. He put forward a verse by providing a translation accompanied by an explanatory description. So the method of interpretation used in *Tafsir Nûr al-Ihsân* is an ancient or classical method of interpretation.

*Tafsir Nûr al-Ihsân* is one of the works of traditionalist interpretation because Muhammad Said quotes from the many views of classical scholars. He also puts it directly in what is interpreted without using any signs, but also sometimes he states that something of his interpretation is taken from certain scholars.

### 3. Interpretation Pattern

The style of interpretation is a special characteristic that characterizes interpretation and is a form of intellectual expression of the *mufassir* when explaining the explanation of the Qur'an. The classification of an interpretation in a certain style does not mean that it only has one style, but every commentator in writing an interpretation has actually used many styles in his writings, but there is still a dominant style of his work, so that this dominant style becomes the benchmark for classifying interpretations.

Exist The six styles classified by the scholars of the interpretation of the Qur'an include the Sufi style (*tasawwuf*), the philosophical style (philosophy), the *fiqh* style (law), the literary style (language), the scientific style (science), and the *adabi* style. *ijtima'i* (social society). According to Azyumardi, a 19th-century Nusantara cleric, the emerging science was dominated by *fiqh*, *ushuluddin* and Sufism.<sup>19</sup>

The style of interpretation of Muhammad Said in *Tafsir Nûr al-Ihsân* is *Târikhi*. That's because he describes more historical themes than other themes. He includes an explanation with a history of the traditions and *atsar*. He chose

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<sup>19</sup>Azyumardi Azra. 2001. Jaringan Ulama. Jakarta: Kencana.

this style of interpretation so that ordinary people could take more lessons from his work. Besides that, the interpretation of Nurul Ihsan by Sheikh Muhammad Sa'id has a *fiqh* (law) style, because he is a *fiqh* scholar and he also produces works related to law. He also gave very serious attention to the laws to the point of expounding the *fiqh* verses longer than ordinary verses. So, one example must also be presented that proves the existence of the *fiqhi* style.

#### 4. Example Interpretation

Here are some examples of translations in Surah al-Baqarah in Tafsir Nurul Ihsan Volume 1 (1931):

One example of the interpretation of Sheikh Muhammad Qadhi is regarding the prayer contained in the letter Al-Baqarah verse 110. The following is a description of the interpretation.

وَأَقِمُوا الصَّلَاةَ وَأُثْرِوا الزَّكُوَةَ

“And pray, pay zakat.” (Al-Baqarah: 110)

The two command verbs <sup>1</sup> and <sup>1</sup> in example 110 which are found to apply the procedure of adding a translator add verses five times as an explanation of the meaning of prayer and wealth as an explanation of the meaning of zakat. As previously mentioned, in the context of translating the Koran, this procedure is known as the translation of the meaning of meaning or interpretation which emphasizes the meaning aspect only because the Koran has a high value in terms of the arrangement of words and the subtlety of its meaning which contains miracles that cannot be translated by human.

#### Interpretation

And perform prayer as a bodily worship properly according to the guidance, and pay zakat as a *maliah* worship, because both are the foundation of Islam. And all the good that you do for yourself in the form of prayer, zakat, alms, or other good deeds, both obligatory and sunnah, you will get it in the

form of a reward with Allah. Indeed, Allah is All-Seeing and will reward you in the Hereafter for what you do.

وَإِذَا قِيلَ لَهُمْ أَمْنَوا كَمَا أَمْنَ النَّاسُ قَالُوا أُنْؤُمُنْ كَمَا أَمْنَ السُّفَهَاءُ إِلَّا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ

And when it is said to them, "Believe as others have believed!" They replied, "Shall we believe like those who lack understanding believe?" Remember, they are the people who lack sense, but they do not know. (Al-Baqarah: 13)

The word 'I was translated to believers by you through a literal translation procedure and may include a word-for-word translation procedure as it is found that this translation is less sensitive to the needs of the target language's grammatical system. The word faith is more in line with the verb (مضارع) In fact, readers who are less knowledgeable in Arabic may be wrong whether it is in the form of a fact or a command. The reviewer is of the opinion that a more suitable translation recommendation is to have faith or by adding words, you should believe because it is more sensitive to the Malay grammatical system. Although the literal translation procedure is slightly different from the word for word translation, Munday (2009: 204) says that both these procedures carry the same definition.

يَأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقَوْنَ

"O people! Worship your Lord, who created you and those before you, so that you may become pious." (Al-Baqarah: 21)

Based on example 2, it is found that the translator uses the same procedure as example 1, namely literal translation if the word اعبدوا becomes worshiped by you without containing elements of a command verb such as worship or should worship. According to Catford (1978:25) it is also possible that the literal translation procedure with word-for-word translation will result in a new procedure, namely the addition procedure which may lead to changes in the structure of the verse such as the addition by you which is translated rather than the function *wau al-jama'* (و) (which is at once makes him guilty by the

Malay language system. The correct translation of command verbs is by adding the particle *-lah* as suggested by Nik Safiah et. al (2015: 449) to show gentleness in addition to emphasis on the predicate.

Understanding the Qur'an is important, so this study collects several samples of selected verses from Surah al-Baqarah in Tafsir Nur al-Ihsan Volume 1, specifically the verse that only contains a command verb to see the translation method used by Sheikh Muhammad Said. The reviewer chose the term procedure in this study to understand it specifically as stated by Newmark, namely a translation approach that only involves small units of verses and words. According to the study, the translation of the Koran in general uses a translation procedure because the translator needs to take into account religious motives, namely maintaining as much as possible the structure and meaning of each word translated in the literal Koran

وَعَلَمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلِكَةِ قَالَ أَنْتُوْنِيْ بِاسْمَاءَ هُؤُلَاءِ إِنْ كُنْتُمْ صَدِيقِيْنَ

And He taught Adam the names of all of them, then He showed them to the angels, saying, "Name all of these (things) to me, if you are right!" (Al-Baqarah: 31)

Words translated into khabar by you who still maintain literal translation with additions by you who are not sensitive to the target language system. The translation procedure is accepted by most translation scholars because it is still correct in terms of meaning, but it is still not perfect because this procedure is almost the same as word for word translation which is tied to the grammar and structure of the source language, although there are translation scholars who distinguish between these two procedures. A good translation suggestion is to convey it by inserting the *-kan* affix to make it a transitive verb and the particle *-* which functions as a command verb that fulfils the will of the target language. So, this translation still does not comply with the target language system, such as the previous example, because this translation is tied to the structure of the source language. The word khabar is a loan word from Arabic, namely which has been accepted for use in Malay vocabulary. According to Idris police borrowing

a foreign language is one form that contributes to the development process of the Malay language, such as borrowing from Arabic which applies to most concepts related to Islam. Ainon and Abdullah say that through borrowing he can launch the communication process between the source language and the target language, but he is favoured by translators who are lazy to think and are not creative.

The systematics of Sheikh Muhammad Sa'īd when interpreting the Qur'an can be detailed as follows: Mentioning the name of the surah to be interpreted. Mention the periodization of the descent of the surah (*makkiyah* or *madaniyah*). Often Muhammad Sa'īd mentions several versions of the number of verses in one surah but does not mention the cause of the difference in the count and what the reference is. It can be seen when mentioning the number of verses from surah al-Baqarah, 286 or 287 verses.<sup>56</sup> The same thing happened in mentioning the number of verses of surah al-Nisa, 175 or 176 or 177 verses. Explaining the causes and reasons for the naming of a surah, this happened when Sheikh Muhammad Sa'īd explained the reason for the name surah al-Baqarah. Starting with the *basmalah lafadz* in each surah to be interpreted, but the *basmalah* interpretation is only found in al-Fatihah only, while in the subsequent suras no interpretation of the *basmalah lafazh* is found.

The main basis in Islamic theology is monotheism, whose root means 'one'. Muslims view Surah al-Ikhlas as a very short chapter, but the best expression of the teachings of monotheism. The teachings of monotheism contained in this surah are described by Muhammad Sa'īd in his commentary: "(bismillah al-rahmān al-rahīm. Qul) your word (huwa Allah ahad) is Allah, the one God, i.e. the God you ask me, is the one God. , or that the God whom I call upon you to worship is the One God, or the God whom you have ordered me to inscribe is the One God, there is no descendant, neither begets nor begotten, so the word of Allah refers to a substance that gathers all the attributes of Kamal in Him. namely the nature of perfection, namely the nature of the seven *tsubutiyah* such as *Qudrat*, *Iradat*, *Ilmu*.

Before interpreting the first verse, Muhammad Sa'īd explained that there were several questions behind the revelation of the verse, namely some questions from the Quraysh, another version said from the Jews, or Christians, or from the *Mushriks*, regarding the God worshiped by Muhammad. What does he look like? What is His nature? And what about His lineage? Muhammad Sa'īd explained his interpretation that Allah is One, has no lineage, neither begets nor begotten. Muhammad Sa'īd further explained that the word 'Allah' indicates the nature of perfection (*Kamal*) for Allah, the qualities of perfection included in it are the seven attributes of *tsubutiyah*: 1) *qudarat*, 2) *iradat*, 3) *ilmu*, 4) *hayat*, 5) *sama'*, 6) *bashar*, and 7) *kalam*. While the content of the word 'Sunday' shows the nature of *Jalal* (greatness) for Allah, *Jalal*'s character is included in five characteristics, namely: 1) *Qidam*, 2) *baqa*, 3) *mukhalafatuh lil hawadits*, 4) *qiyamuh binafsihi*, and 5) *wahdaniyah* characteristics. This is also known as the characteristics of *Salbiyah*. Muhammad Abduh – the author of al-Manar's commentary – explains here that Sunday means something singular in substance; It is not composed of various different substances, He is neither material nor derived from various non-material elements. Moreover, Quraish Shihab – the author of the commentary on al-Mishbah – explains that Allah *wajib* (mandatory) to be *Qidam* (no beginning) and untouched by nothingness. Because he is a form that must exist. Reason cannot imagine its non-existence because these various existing beings need a being that creates them. Something that can exist or not, there must be someone who does it. It is impossible for him to do it himself, and it is also impossible for nothing to do it.

#### *Obtaining the virtue of prayer in an Islamic perspective*

The first thing that will be accounted for later on the Day of Judgment is prayer. If the prayer is good, the other deeds will be good too. And if the prayer is broken, then other deeds will also be damaged." Prayer is the pillar of religion. This is mentioned in the hadith of the Prophet narrated by Baihaqi "Prayer is the pillar of religion (Islam), so whoever establishes it, indeed he has established a religion; and whoever abandons it, then indeed he has destroyed

religion." Prayer is also used as a benchmark for charity, which means that the quality of a person's charity is determined by his prayer. This is as mentioned in the hadith of the Prophet narrated by Abu Dawud and Tirmidhi.

Prayer is the most important means in the relationship between humans and Allah SWT. Prayer is also a means of communication for the human soul with Allah swt. Prayer also has a very important and fundamental position in Islam, which cannot be equated with other worship. Prayers are often mentioned in the Qur'an including: QS At-Taubah: 18; QS Al-Baqarah: 45; QS Al-Baqarah: 110; Surah Al-Baqarah: 177; QS Ar-Ra'd: 22; QS Ibrahim: 31; QS Al-A'raf:170; QS At-Taubah: 18; QS An-Nisa: 43; QS An-Nisa:101; QS An-Nisa:102; QS An-Nisa: 103; QS An-Nisa:162; QS Al-Maidah: 6; QS Al-Maidah:12; Surah Hud: 114; QS Ibrahim: 37; Surah Ibrahim: 40; QS Al-Hijr: 98; QS Al-Isra': 78; Surah Maryam: 31; QS Maryam: 59 QS Taha:14; Surah Taha:132; QS Al-Hajj: 77; QS Al-Mu'minun: 2; QS An-Nur: 56; QS Al-Ankabut: 45; QS Luqman:17; Q. S Fathir: 29; Surah Al-Fath: 29; QS Al-A'la:15; Surah Al-Bayyinah:5. Of the many verses in the letters contained in the Qur'an, it shows how important the position of prayer in life is. Among the importance of prayer in life are as follows:

Prayer is a fortress that protects us from evil and evil deeds. This is stated in Al-Ankabut: 45, "Read what has been revealed to you, namely the Book (Al Quran) and establish prayer. Verily, prayer prevents from (deeds) vile and evil. And verily the remembrance of Allah (prayer) is greater (its virtue than other acts of worship). And Allah knows what you do." Prayer as a reminder to Allah swt, as written in Surah Ta Ha verse 14, "Indeed I am Allah, there is no god (right) but Me, so worship Me and establish prayer to remember Me."

Even the Prophet in his hadith emphasized that prayer is a clear distinction or barrier between a Muslim and an infidel. "The agreement between us and them (the disbelievers) is regarding prayer, whoever abandons it has disbelieved." (Narrated by Ahmad, Abu Daud, At-Tirmidhi, An-Nasa'i, and Ibn Majah). In line with the hadith, Umar bin Khattab also stated, "There is no Islam for someone who does not enforce prayers".

*Values in Prayer*

In fact, prayer is a means of getting closer to Allah and reassuring the soul. Prayer is one of the means to get closer to Allah, this is confirmed by Allah in His word QS Thaha verse 14 "Establish prayer to remember Me". Prof. Quraish Shihab explains in *Tafsir al-Mishbah* namely; "Whoever maintains his prayer well, then he will always remember Allah, and whoever is like that, then his heart will always be open to receive Divine light. It is this light that produces prevention against abominations and evil. And thus, the substance of prayer, namely the remembrance of Allah, is what keeps a person safe.<sup>20</sup>

If someone already knows Allah with true knowledge, then automatically his mind and mind, soul and heart will be called to draw closer to Him and therefore the continuation of the verse above invites to worship and worship Him by mentioning the most obvious form of worship and submission. namely praying. Scholars have different opinions about the meaning (li dhikri). Not only on the word dhikr but also the letter lam (li) that precedes the word dhikr. The word dhikr is understood in the sense of dhikr by speech, there is also in the sense of remembrance of the heart. While there are people who understand the lam letter in the sense of so that, so this fragment of the verse commands prayer so that with it one always remembers the presence of Allah SWT. Indeed a good and true prayer will lead a person to remember the greatness of Allah and lead him to carry out His commands and stay away from His prohibitions. This meaning contains a hint about the wisdom behind the prayer command. There are also those who understand that the lam letter contains the meaning of time so that according to adherents of this understanding, this fragment of the verse contains the command to pray at the time of remembering Allah, namely the time appointed by Allah to remember Him. There are also those who understand it in the sense that when you remember the prayer, after you previously forgot or the time has passed. The two meanings above are confirmed by Ibn 'A Shur

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<sup>20</sup>M Quraisy Shihab. 2002. *Tafsir Al- Mishbah; Pesan, Kesan Dan Keserasian Al- Qur'an*. Jakarta: Lentera hati, p. 510.

while Tabataba'i even mentions the two opinions above and many other opinions, more likely to understand it in the sense of "Fill your dhikr and remembrance of Me by praying". The editor of this verse, according to him, is similar to the saying "Eat so that you are full".<sup>21</sup>

Prayers are performed with humility and sincerity. Prayers inspired by Ihsan are reflected in every movement accompanied by a pure heart, inner calm and full concentration and sincerity of conscience which leads to feeling His presence which can lead a person to reach the highest level of spirituality experience when facing and dialogue with Him, namely *mushahadat alaqq/ma'rifat Allah* (*ka annnaka tarāh*) or a lower level below it, namely the grace of Allah (*fain lam takun tarāh fainnahu yarāk*), both of which are the essence of Ihsan. If it is likened to a human, then his movements and speech are like the body, while his spirit is khush 'and sincere. Both are something that is integral or a unified whole. Efforts to harmonize something that is the embodiment of the nature that tends to unity (unities) in Maslow's view is assessed as a person who has the characteristics of self-actualization.

### Concluding Remarks

After the author analyzes the meaning of prayer according to Muhammad Sa'id Umar in Nurul Ihsan's interpretation, the following conclusions can be drawn:

*Tafsir Nûr al-Ihsân* is one of the works that are categorized as acceptable interpretations, because their interpretations are derived from works of classical commentary (*mu'tabar*). Sheikh Muhammad Said al-Qadhi applied the right method in the science of interpretation, namely *tahlili* with a simple description, in accordance with the conditions of the Muslim community in his past.

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<sup>21</sup>Ari, Anggi Wahyu. 1995. "Muslim Menurut Quraish Shihab," 41–52.

Sheikh Qadhi's commentary is a traditional Sunni commentary work with the same method of interpretation as *Tafsir al-Jalâlain*. A verse of the Qur'an is presented with its translation accompanied by a simple description in ancient Kedah Malay. His descriptions of various aspects and explain all the meaning.

This study also proves that the level of mastery of Sheikh Muhammad Said Qadhi's Arabic knowledge is high so that he can write a complete book of interpretation of 30 *juz* (volumes) in Malay. The book of *Tafsir Nur al-Ihsan* is a book of interpretation that can be considered as a 'turath' (inheritance) book for the Malay community. The obligation to pray is a worship that is full of meaning which if we reflect on and practice it can make us a great person and the explanation above is a few of the positive values that we can take from praying.

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