

An Analysis of The Interpretation of The Verses of The Quran in Tafsir Nur Al-Ihsan Based on Patterns

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Abstract

Tafsir Nur al-Ihsan is the second Tafsir after Tarjuman al-Mustafid which was written in Malay in the 19th century AD by Sheikh Muhammad Said Umar. The main objective of this study is to study and show the form and pattern of interpretation of the verses of the Qur'an practiced by Sheikh Muhammad Said bin Umar when writing Tafsir Nur al-Ihsan. The work entitled Tafsir Nur al-Ihsan written by Sheikh Muhammad Said bin Umar is widely circulated in the community where it is used as a teaching and learning material as well as a community reference in understanding the content of the verses of the Quran. The process of analyzing the text of Tafsir Nur al-Ihsan will use content analysis methods in the form of library research that uses a subjective approach to view data descriptively and qualitatively. The results of the study found that there are six patterns of interpretation practiced by Sheikh Muhammad Said bin Umar when writing this Tafsir Nur al-Ihsan, namely the method of al-Tafsir bi al-Ma'thur, al-Tafsir al-Ra'y, al-Tafsir Mawdu'i, al-Tafsir al-Sufi, al-Tafsir al-Fiqhi, and al-Tafsir al-Ilmi. Therefore, it is hoped that this disclosure and analysis can provide new information and knowledge to the community about Tafsir Nur al-Ihsan.

Keywords: Tafsir Nur al-Ihsan, Sheikh Muhammad Said Umar, The Pattern of Interpretation of the Qur'anic Verse

Introduction

Umar, M. S is one of the prominent scholars of Kedah who has produced a work in the field of interpretation in the Malay language written in Jawi script entitled Tafsir Nur al-Ihsan. Tafsir Nur al-Ihsan becomes a reference in understanding the verses of the Qur'an not only by the public but also by current scientists who also use it as teaching material for the community. This highly valuable work has made a lot of scientific contributions to the public so it has caused scholars to be interested in studying and researching it from various aspects such as history, language, influence, and the author's personality.

Tafsir Nur al-Ihsan is a Tafsir al-Qur'an that is still used as teaching and reference material now, especially in lodge study institutions, mosques, and suraus. For example, weekly studies at Darul Fuqaha, Baling Kedah, and Yayasan al-Huffaz, Kuala Ketil, Kedah. Recordings of these tafsir lectures are also widely distributed on social media and mass media such as YouTube and Facebook channels so that they can be reached by anyone and anywhere. The researcher's preliminary survey found that there are several patterns or methods of interpretation practiced by Umar, M. S when producing Tafsir Nur al-Ihsan. This shows the expertise and authority of the author in the field of interpretation of the Qur'an. Even so, there is criticism of the content of Tafsir Nur al-Ihsan said in the community. For example, Zaim who is one of the content researchers of Tafsir Nur al-Ihsan thinks that the writing of this work has shortcomings because there is a lack of writing style that does not specify the source of the facts and the lack is due to the author often using unfounded opinions in his interpretation (Zaim, 2010). Likewise, Mat Taib expressed his doubts about the stories found in Tafsir Nur al-Ihsan because the author did not clearly explain the source. Therefore, the public needs to be careful when reading and referring to this work (Mat Taib, 2003).

Since Tafsir Nur al-Ihsan is widely used as a teaching material in the interpretation of the Qur'an and a community reference in understanding the holy verses of the Qur'an, the effort to purify this work should be made. One of the forms of the effort is through a comprehensive study of the text of the verses of the Qur'an found in this work to identify and trace the patterns of interpretation of the verses of the Qur'an that the author practices. The study of this work and the content should be studied thoroughly, however, for this article, the focus is only on the patterns of interpretation of the verses of the Qur'an found in this work as an initial effort towards the purification of the content of Tafsir Nur al-Ihsan which can then be expanded to other aspects that certainly contribute towards the perfection of the work.

Introduction to Tafsir Nur Al-Ihsan

Tafsir Nur al-Ihsan is a famous work produced by Sheikh Muhammad Said Umar He began producing the work in the month of Zulhijjah, 1344 Hijrah equivalent to January 1925 AD, which is 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 work took two years and nine months to complete, and it was completed on Wednesday, one Rabiul Akhir 1346 Hijrah equivalent to one October 1927 AD (Zaim, 2010).

Tafsir Nur al-Ihsan was first printed with its first printing in 1934 AD in Mecca by Maktabah wa Matba'ah Muhammad al-Nahdi wa Awladih and the second printing in 1936 AD in Penang. The third printing of this work was in the year 1391 Hijrah corresponding to 1970 AD by Percetakan al-Muarif Sdn. Bhd, Matba'ah bin Halabi in Fathani and Maktabah wa Matba'ah Muhammad al-Nahdi wa Awladih in Bangkok Thailand. Meanwhile, there is also a print published by Dar al-Ihya' al-Kutub al-Arabiyyah, Egypt in 1349 Hijrah (Othman, 2012). Every print of Tafsir Nur al-Ihsan must first get permission from the heirs of Umar, M. S and the sign of permission can be seen on every page (i) of every volume (Abdul Rahman, 2010).

Tafsir Nur al-Ihsan was produced by Umar, M. S in four volumes, and each volume is organized according to the surahs of the Qur'an. The first volume includes Surah al-Fatihah to Surah al-Ma'idah, the second volume includes Surah al-An'am to Surah Hud, the third volume covers Surah al-Kahf to Surah al-Zumar, and the fourth volume includes Surah al-Mu'min to Surah al-

Nas. Tafsir Nur al-Ihsan is quite difficult to obtain in the market and it is only sold in certain bookstores. Most of the works circulating in the Malaysian market today are those printed by companies from Penang measuring 26.5 cm x 20 cm and the latest print was published by Akademi Jawi Malaysia in tahkik and taqlik versions, in the year 2020 (Yusuff, 2020).

This interpretation is not only spread in the Malay land, especially in the state of Kedah, but even in North Perak, Seberang Prai Penang, and in the South of Thailand (Abdul Rahman, 2010). Tafsir Nur al-Ihsan is a work of Tafsir in the Malay language that was written using the Jawi script. This work has given many benefits to Muslims, especially in Malaysia; besides it is also a noble effort of Umar, M. S who has bequeathed it to the community until today. The content of this work is complete and comprehensive, including explanations such as the origins of verses, virtues, fiqh problems, verses of al-Mutashabihat, al-Nasikh, and al-Mansukh as well as the stories of the previous people (Umar, 1970).

Tafsir Nur al-Ihsan begins with an introduction called Muqaddimah like most works. However, the author does not state the methodology used in his interpretation in this introduction. Each surah begins with the name of the surah, the status of the surah whether Makkiyyah or Madaniyyah in addition to the number of verses and the reason for naming the surah if any (Umar, 1970).

The language used in interpreting the verses of the Quran is the Malay dialect of Kedah. The terms used by the author in interpreting the verses of the Qur'an in this work include those related to the work and activities of the local community. The author uses the words bendang, perhumaan, pokok padi, and tanam padi because he was impressed by one of his jobs which is a paddy farmer (Othman, 2012). The state of Kedah, which is nicknamed the "Negeri Jelapang Padi", is already aware that the average main occupation of its people is rice cultivation, especially in the Kedah-Perlis plains (Asmad, 1987).

In addition, the use of Arabic is also widely used in this work. Arabic words can be seen on every page of the work from the first volume to the fourth volume. The Jawi script used is interspersed with Arabic words followed by their translation into Malay, but most Arabic words do not have any signs or brackets made to distinguish between Malay and Arabic words. However, some translations are placed in parentheses, and sentences are not translated at all (Umar, 1970).

In the meantime, the translation of the sentences made is in the classical Malay style that is tied to the Arabic language method. Many translations use inverted sentence structure, which is a sentence structure that is not tied to the subject-predicate method. The author also makes a lot of use of the passive sentence structure represented by the affixes at and by, in addition to using the word al-Ma'na, meaning, because, then, that is, with, so that, like, that is, on, like, and when. This aims to explain and explain the interpretations that are quite confusing, presenting examples or bringing a discussion related to an interpretation. Writing patterns like this are done by the author consistently in all volumes of his work (Umar, 1970). In addition, among the works that Umar, M. S refers to when writing Tafsir Nur al-Ihsan are Tafsir al-Jalalyn Al-Suyuti and Al-Mahalli, (1919), Tafsir al-Jamal Al-Jamal (2018), Tafsir al-Baydawi Al-Baydawi (1996), Tafsir al-Khazin Al-Khazin (1979), Tafsir al-Tabari Al-Tabari,

(2000), Tafsir Ibn Kathir Ibn Kathir (1999), Tafsir al-Qurtubi Al-Qurtubi (2003), Tafsir al-Razi Al-Razi (1981), and Tafsir al-Nasafi (Al-Nasafi, 1999).

Patterns Of Interpretation of Al-Quran Verses in Tafsir Nur Al-Ihsan

This article is focused on researching the patterns of interpretation of the verses of the Qur'an found in Tafsir Nur al-Ihsan. In general, there are seven debates discussed by Umar, M. S in Tafsir Nur al-Ihsan including the reasons for the revelation of verses, problems of fiqh, creed, hadiths, stories of Isra'iliyyat, nasikh and mansukh verses and virtues. Each discussion is based on the verses of the Quran that are to be interpreted (Umar, 1970). Even so, the study found that there are six patterns of interpretation of the verses of the Qur'an practiced by Sheikh Muhammad Said Umar in this Tafsir Nur al-Ihsan. Therefore, this study divides those patterns through the following description.

Al-Tafsir al-Ma'thur

Al-Qattan (2000) says that al-Tafsir al-Ma'thur means an interpretation that adheres to authentic narrations based on sources from the Qur'an itself which is the interpretation of the Qur'an with other verses of the Qur'an, with the Hadith of the Prophet s.a.w which is the second source after the Qur'an and the opinion of his sahabah s.a.w. Al-Dhahabi also explained that there is one other source apart from the three sources that are included in al-Tafsir al-Ma'thur, which is interpreting the Qur'an with the opinion of tabi'in, that is, those who receive knowledge from al-sahabah (Al-Dhahabi, 1977).

In interpreting verses of the Qur'an with other verses, Umar, M. S only inserted a few pieces of verses from other surahs when interpreting and discussing a verse. The verses are interpreted simply and not explained in detail. It is brought only as a supporter because it also has the same connection with the verse being discussed. For example, when he interpreted part of the 140th verse of surah al-Baqarah

(قل ءأنتم أعلم أم الله) " Say, O Muhammad, to them: Do you know more or does Allah know more than you? and indeed was freed from both by Prophet Ibrahim with His words (ما كان ابراهيم يهوديا ولا نصرانيا). No Prophet Abraham was a Jew and no Christian and those who were with him followed him on that day" (Umar, 1970).

The text tells that Allah SWT has denied the claim of the infidels who say that Prophet Ibrahim, Prophet Ishmael, Prophet Ishaq, Prophet Ya'qub, and all their children and grandchildren are Jews and Christians. The author strengthens his interpretation through another verse which is the 67th verse, Surah Ali 'Imran which affirms that they are neither Jewish nor Christian. Regarding the use of hadith, there are many pieces of hadith included in this work. Zaim (2010) in his dissertation entitled "Study of Takhrij Hadith in Tafsir Nur al-Ihsan" said that some hadiths included by the author do not have a complete chain of transmission, and there are even some hadith whose chain of transmission is not explained at all. In addition, he also did not state the status or evaluation of the hadith and did not state in detail the source of the hadith. Even so, this study found that there are also hadiths that state the source of the take as he said; "Hakim stated in Mustadrak" (Umar, 1970). Al-Mustadrak 'Ala al-Sahihayn is a book of hadiths written by Muhammad bin Abd Allah Abu Abd Allah al-Hakim al-Naysabury (Al-Hakim, 1997). In addition, when the author interprets the Qur'anic verse, he also uses the

opinion of al-sahabah as a source of interpretation. He relies on the interpretation of those like Abd Allah bin Abbas and Ali r.a (Umar, 1970).

The use of sources of interpretation based on qawl tabiin is also applied by the author in his work. The author took the source from the seven tabiins by relying on them like Mujahid and Ja'far al-Sadiq (Umar, 1970). For example, the author tells the story of the people of Prophet Lut a.s. which is related to the 36th verse of surah al-Dhariyat; "Suddi and Muqatil said: They are 600 thousand (Prophet Lut's people numbered 600 thousand people) then Jibra'il put his wings under the earth of the people of Lut, then pulled him out until the people of heaven heard their voices, then they were smashed, then the stones of hell were sent down on those who came out and those travelers" (Umar, 1970).

Based on the description that has been given, it shows that Sheikh Muhammad Said Umar in interpreting the verses of the Qur'an has applied the methodology of al-Tafsir al-Ma'thur in the work Tafsir Nur al-Ihsan including the interpretation of the verses of the Qur'an using other verses of the Qur'an, the interpretation of the Qur'anic verse using the hadith of the Prophet s.a.w, the interpretation of the Qur'anic verse based on the opinion of al-sahabah and the interpretation using the opinion of tabiin.

Al-Tafsir bi al-Ra'yi

al-Tafsir bi al-Ra'yi is the opinion of an interpreter with his ijtihad accompanied by the necessary conditions including mastering the Arabic language (Al-Dhahabi, 2000). This pattern of interpretation occurs when the interpreter interprets other than the pattern of al-Tafsir al-Ma'thur in addition to meeting the conditions outlined by the scholars, such as mastering the Arabic language, knowing al-Nasikh and al-Mansukh and mastering usuluddin (al-Dhahabi, 1977). This article divides the pattern of al-Tafsir bi al-Ra'yi applied in Tafsir Nur al-Ihsan into five divisions, that is, interpretation using the Arabic language method, interpretation using Arabic poetry, interpretation using qiraat, interpretation using stories and interpretation using the question-and-answer method.

Tafsir with the Arabic Method

The author has applied this method in two places, namely in the fourth volume, pages 54 and 288. One example of such interpretation is when he interpreted part of the 58th verse, surah al-Zukhruf (Umar, 1970); "(مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا)" no action of theirs will be compared to that except the way of arguing with falsehood because the meaning (مَا) of innakum wa ma ta'budun (مَا) that's for those who don't have sense like an'am, not including Isa, Uzayr, and Angels because they are rational beings".

The author explained that the verse refutes the claim made by polytheists that Prophet Isa will go to hell together with his worshipers based on the verse (إِنَّكُمْ وَمَا تَعْبُدُونَ) which means; verily you are with what you worship. This is because the letter (مَا) in the verse according to the Arabic method is reserved for something that does not make sense such as idols, whereas Prophet Isa is a rational human being. The real meaning based on that verse is that idolaters will go to hell together with the idols they worship. The author's explanation coincides with the statement of al-Daqqar in his book Mu'jam al-Qawa'id al-'Arabiyyah that the use of the letter (مَا) according to the Arabic method is reserved for non-rational beings (Al-Daqqar, 2001).

Tafsir With Arabic Poetry

There are also three places where the author applies Arabic poetry in interpreting verses of the Qur'an, namely in the third volume, page 150, and the fourth volume pages 63 and 269. For example, when the author interprets part of the 37th verse from surah al-Dukhan; Tubba', the King of Yemen, believed in al-Nabi s.a.w before the birth of the prophet 900 years ago when he was announced by the Jews with the news of the Prophet. His title is Abu Karab, his name is As'ad bin Mulkikub. So, all the Ansar of Madinah are descended from him, left half of his people when he planned to destroy Medina, people said: that Madinah is the place of migration of the Prophet in the end times, and a poem was written and passed on to the people of Medina, continuing until it reached Abu Ayyub Ansar (Umar, 1970)

شهدت على أحمد أنه رسول من الله باري النسم
فلو مد عمري إلي عمره لكنت وزيراً وابن عمي

The author's note tells that Tubba' is a king in Yemen who had faith in Prophet Muhammad s.a.w 900 years before his birth. This is because he got news from a Jewish priest about the apostleship of Prophet Muhammad s.a.w. Once Tubba' wanted to demolish the city of Medina, but the plan was canceled when he found out that the prophet of the end of time, that is Rasulullah s.a.w would migrate to Madinah one day. He composed a poem that means "I bear witness for Ahmad that he is a messenger from God who created man, if I live long until his time, I am willing to be his minister and cousin". The author included the poem in describing the glory of Tubba' as stated through the Quranic verse.

Tafsir With Qiraat

This study found that only once did the author state the difference in qiraat in his work. The author applies this method to interpret part of the 112th verse of surah al-Ma'idah; "(هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُرْسِلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ)" Does your God have the power to send down food from the sky? That is, can you ask your God? Such as part of the reading (تَسْتَطِيعُ) with Ta' Khatib, because this Hawariyyun is all believers, no doubt in the power of God Almighty" (Umar, 1970).

The recitation intended by the author is according to the narration of al-Kisa'i (Kharuf, 2002). Al-Dimyati (2001) explains that he is al-Imam Ali bin Hamzah bin Abd Allah Abu al-Hasan, was born in the year 120 Hijrah and died in 189 Hijrah during the reign of Caliph Harun al-Rashid. The author states that the verse does not show Hawariyyun, who are the followers of Prophet Isa a.s. who believe in him and doubt the authority of Allah SWT. They asked Prophet Isa a.s. to pray to God to send down some food from the sky, and God granted the request. This interpretation is based on the recitation narrated by al-Kisa'i who reads it with (تَسْتَطِيعُ) on the verse.

Tafsir With Stories

In interpreting the verses of the Qur'an which are strengthened by the story of Prophet Muhammad s.a.w and the previous people, the author does it in three situations which are loading a story until it reaches the end like the story of Ashab al-Kahf, summarizing the story that has been told in the previous verse such as the story of the Quraysh infidels who opposed the Messenger of Allah and summarize the story that will be extended in the next verse such as the story of Prophet Yahya a.s. For example, the author tells the story of Prophet Yahya a.s. in a nutshell related to the 7th verse, surah al-Isra'; "So the Bani Isra'il did the second damage by killing Prophet Yahya, the son of Prophet Zakariyya who was killed first, and the famous

story is that Nabi Yahya was killed before Zakariyya as will be told in surah Maryam” (Umar, 1970).

The passage talks about Bani Isra'il who did a lot of bad things to Allah SWT. According to the author, the second evil is that they have killed Nabi Yahya a.s who is the son of Nabi Zakaria a.s. According to a famous story among tafsir scholars, Prophet Yahya was killed by Bani Isra'il before his father, Prophet Zakariyya. The story of the murder is detailed by the author in Surah Maryam.

Tafsir With Question-Answer Method

The question-and-answer method in interpreting the verses of the Quran as applied by Umar, M.S. plays an important role in giving understanding to the reader. This method can develop the reader's mind, knowledge, and understanding of the interpretation made because it arouses the reader's curiosity and then focuses fully on what will be conveyed. Even so, the author only applies this method in 17 places in his work. For example, the author interprets part of the 9th verse, surah al-Zumar; “Are they those who obey God and worship at night, they prostrate and pray all night, for fear of punishment in the Hereafter, and hope for God's mercy which is heaven like those who commit sins with disbelief and others? Of course, there is no equivalent of both. Believers go to heaven and unbelievers go to hell” (Umar, 1970).

Through the passage, the author interprets the verse in the form of questions and answers. He expressed a question about the similarity between people who obey Allah SWT because they fear the punishment available in the Hereafter while hoping for the mercy and paradise of Allah SWT and people who disbelieve in Allah. After that, he emphasized that there is no similarity between the two because those who believe will get to heaven, while unbelievers will be put in hell. Therefore, the exposure of the study on the method of interpretation using the Arabic language method, Arabic poetry, qiraat, stories, and the question method has proven that Umar, M. S has applied al-Tafsir bi al-Ra'yi in the Tafsir This Nur al-Ihsan.

Al-Tafsir al-Mawdu'i

According to al-Dhahabi (1977), al-Tafsir al-Mawdu'i is an interpretation made based on certain titles. The interpreter puts a title and then he includes the verses of the Qur'an related to that title while interpreting it. This article shows that there are 314 titles contained in Tafsir Nur al-Ihsan, including those not listed in the contents of the work. In the first volume, there are 72 titles, the second volume 89 titles, the third volume 68 titles, and the fourth volume 85 titles. For example, when interpreting verse 124 from surah al-Baqarah, the author puts the title first which is "Prophet Ibrahim's trial with ten things". After that, the author will describe the 10 matters as they were faced by Prophet Ibrahim a.s. based on the related verses of the Quran (Umar, 1970).

Al-Tafsir al-Sufi

The pattern of al-Sufi interpretation is also seen in Tafsir Nur al-Ihsan where the author applies the pattern when matching the verses of the Qur'an that coincide with Sufism. Al-Tafsir al-Sufi also referred to as al-Tafsir al-Ishari occurs when the interpreter debates the meaning behind the verse even though it does not appear to show the meaning (Itr, 1996). The pattern of al-Sufi interpretation took place during the time of the Prophet s.a.w when Abd Allah Ibn Abbas once practiced it during his visit with Saidina Umar to visit the Badr army

(al-Bukhari, 1979). In Tafsir Nur al-Ihsan, Umar, M. S noted: “And let each one of you see what good deeds he has prioritized in preparation for the Day of Judgment instead of obligatory prayers and circumcision, and fasting, obligatory zakat, and circumcision, and remembrance of God, read the Quran, tasbih, takbir, tahlil, tahmid and repentance and love of God and fear of it, and muraqabah Allah, and dawam al-hudur; seek God with the eyes of the heart and always present the heart to God.....” (Umar, 1970).

The passage above explains that every believer should be concerned about good deeds such as praying, fasting, paying zakat, reading the Qur'an, praising, takbir, tahlil, and asking for forgiveness from Allah SWT, which will be his supply in the afterlife. The author uses the terms muraqabah and dawam al-hudur which are terms used in Sufism (al-Qushayri, 2002). Al-Muraqabah means trying to draw closer to Allah Almighty and one way is to believe in the existence of the Hereafter (al-Khan, 2003). Whereas Dawam al-Hudur is always remembering Allah Almighty in any circumstances and so much that they are unaware of what is happening around them (al-Ansari, 2000). The pattern of tafsir al-Sufi exists in Tafsir Nur al-Ihsan because the author is impressed by the flow of tariqah followed by him, Tariqah al-Naqshabandi al-Ahmadi as stated in Khatimah's work (Umar, 1970).

Al-Tafsir al-Fiqhi

The pattern of interpreting fiqh was also applied by Umar, M. S in his work. This is due to his role as a religious officer in the Jitra District of Kedah who was also mentioned as a mufti when Tafsir Nur al-Ihsan was produced, which should have affected the text in the work. Nur al-Din 'Itr debates that the pattern of interpretation of al-fiqh occurs when the interpreter presents a discussion on the problems of fiqh and expresses differences of opinion among the imams of the madhhab Itr (1996), This pattern is found in Tafsir Nur al-Ihsan. When the author debated the question of fiqh, he put small topics on the issues to be discussed, such as the Hajj Talk, the Law of Qisas, the Law of al-Sawm, the Law of Murder, the law of adultery, and Qadhaf. For example, the author stated the problem of taking ablution concerning the 6th verse, surah al-Ma'idah: “It is compulsory to sweep all parts of the head according to Imam Malik and Imam Ahmad, and it is compulsory to clean 1/4 of the head according to Imam Abu Hanifah. While Imam Syafie does not limit any part of the head” (Umar, 1970).

Based on the passage, the author debated about wiping the head when taking ablution where according to the opinion of Imam Malik and Imam Ahmad it is compulsory to wash all parts of the head, Meanwhile, according to Imam Abu Hanifah, it limits to wash ¼ of the head, and according to Imam al-Syafie, it is sufficient to only sweep the head without limiting to an area. The pattern of al-Tafsir al-Fiqhi produced in the work of Tafsir Nur al-Ihsan is due to the author's background who served as a district religious officer and was also called a mufti at the time.

Al-Tafsir al-'Ilmi

This article also shows the existence of the pattern of al-Tafsir al-'Ilmi in Tafsir Nur al-Ihsan. al-Tafsir al-'Ilmi means an interpretation that touches on the question of science when interpreting a Quranic verse (Al-Dhahabi, 1977). The study found that the authors applied this pattern of interpretation in five places i.e., on the second volume, pages 180, 205, and 289, the third volume, page 150, and the fourth volume, page 269. As an example of the existence of the pattern of al-Tafsir al-'Ilmi, the author interprets part of the 16th verse, surah al-Hijr:

“And indeed We have made in the heavens some constellations, 12; Hamal, and Thawr and Jawza’ and Saratan and Asad and Sumbulah and Mizan and ‘Aqrab and Qaws and Jady and Dalw and Hut. Then all those star trips there are seven; first Mars, for Hamal and ‘Aqrab, Second, Venus, for Thawr and Mizan. Third, ‘Utarid, for him Jawza’ and Sunbulah. Fourth, Qamar, for him Saratan. Fifth, Shams, for him Asad. Sixth, Jupiter, for him Qaws and Hut. Seventh, Saturn, for him Jady and Dalw” (Umar, 1970).

According to the passage, Allah SWT made in this sky 12 stars termed as Hamal, Thawr, Jawza', Saratan, Asad, Sumbulah, Mizan, 'Aqrab, Qaws, Jady, Dalw, and Hut. The 12 stars are on seven axes, namely Hamal and 'Aqrab on the axis of Mars, Thawr and Mizan on the axes of Venus, Jawza, and Sunbulah on the axes of 'Utarid, Saratan on the Qamar axis, Asad on the Shams, Qaws, and Hut on the axis of Jupiter and Jady and Dalw on the Saturn axis. This statement is reinforced by Yusuf in his work entitled *Mawsu'at al-I'jaz al-'Ilmi fi al-Qur'an wa al-Sunnat al-Mutahharah* that al-Buruj is one of the debates on science found in the Quran (Yusuf, 2003). The scientific terms used by such authors indicate that he has mastered a lot of knowledge to the point of reaching out to the science that is also affected in his writing.

Conclusion

The institution of study of huts that grew like mushrooms after the rain has contributed to the spread of Islamic knowledge, especially in the state of Kedah Darul Aman. The spread was also felt by Umar, M. S who received early education from his father before stepping foot in Patani and on to Mecca al-Mukarramah. There he has gone through various experiences in studying as well as traveling and visiting many historical sites. After a while there he returned to his homeland to pour in his service to his homeland and its people. One of his contributions was to produce a work in the field of Quranic interpretation titled *Tafsir Nur al-Ihsan*.

Tafsir Nur al-Ihsan which is written in Kedah dialect Malay and uses Jawi writing is a complete interpretation of 30 parts of the Quran, the second produced in the Malay world after *Tarjuman al-Mustafid*, authored by Syeikh Abdul Rauf al-Singkeli, a scholar of Aceh Darul Salam. *Tafsir Nur al-Ihsan* is produced in four volumes, in which there is a debate on the sabab nuzul ayah, the stories of al-Isra'iliyyat, al-Mutashabihat, al-Nasikh, and al-Mansukh, al-Qasas, and qiraat, as well as using language and uslub which is easily understood by the people who refer to it. In addition, he has also applied six methods of interpreting the Quran including al-Tafsir bi al-Ma'thur, al-Tafsir bi al-Ra'yi, al-Tafsir al-Mawdu'i, al-Tafsir al-Sufi, al-Tafsir al-Fiqhi, and al-Tafsir al-'Ilmi.

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