

## AN EXPLORATORY EXAMINATION OF THE MISPRINT OF THE VERSES OF THE QUR'AN IN TAFSIR NUR AL-IHSAN

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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 Sa'id bin Umar. The main objective of this study is to study and show the status of the text of the verses of the Quran printed in Tafsir Nur al-Ihsan, published by Percetakan al-Muarif Sdn. Bhd., Penang, and Matba'ah bin Halabi, Thailand, in 1970. Tafsir Nur al-Ihsan from this publication is widely circulated in the community, where it is used as teaching and learning material as well as a community reference for understanding the content of the verses of the Quran. The process of analyzing the text of Tafsir Nur al-Ihsan will use a content analysis method in the form of a full literature study that uses a subjective approach to view data descriptively and qualitatively. The results of the study found that there were 19 errors in the printing of the verses of the Quran found in the work. Therefore, efforts to purify this work should be made immediately so that this error can be corrected and at the same time ensure that the community refers to the true verses of the Qur'an as they have been revealed.*

**Keywords:** Tafsir Nur al-Ihsan, content analysis, misprints of the Quranic verses

### INTRODUCTION

Syeikh Muhammad Sa'id bin Umar Qadi Jitra al-Qadhi is one of the famous scholars of Kedah who has produced a work in the field of interpretation of the Qur'an in Malay and written in Jawi, entitled Tafsir Nur al-Ihsan. Tafsir Nur al-Ihsan is the second Tafsir after Tarjuman al-Mustafid, written in Malay in the 19th century AD [1]. Tafsir Nur al-Ihsan is not only a reference for the general public in understanding the verses of the Quran, but it is even referred to by current scholars, who also use it as teaching material in the field of Qur'anic interpretation. This prominent 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 thoughts. Tafsir Nur al-Ihsan is a work that is still used as teaching and reference material, especially in lodge learning institutions, mosques, and suraus [2]. For example, weekly studies at Darul Fuqaha, Baling Kedah, Malaysia, and Yayasan al-Huffaz, Kuala Ketil, Kedah, Malaysia 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. Despite this, a preliminary survey found that there are several incorrect verses of the Quran in this work, which may have been unknowingly done by the printing companies. In addition, there is also criticism of the content of Tafsir Nur al-Ihsan among the community. For example, a researcher of this work has shortcomings because there is a lack of a writing style that does not specify the source of the facts, and the author uses a lot of unfounded opinions in his interpretation [3]. The stories in this work are also questionable because the author does not clearly explain the sources he used. Therefore, the public needs to be careful when reading and referring to this work [4].

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, efforts to purify this work should be made. One of the forms of the effort is the study of the text of the verses of the Qur'an

fully contained in this work to identify and track the verses of the Qur'an that are wrong and do not coincide with the actual verses of the Qur'an. The text and content of this work should be studied comprehensively; however, for this article, the focus is only on the verses of the Qur'an found in this work as an initial effort towards refining the content of Tafsir Nur al-Ihsan, which can then be expanded to other aspects, which certainly contribute towards the perfection of the work.

### Tafsir Nur Al-Ihsan: An Introduction

Umar, M. S., produced a great work in Tafsir Nur al-Ihsan. 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 [5].

Tafsir Nur al-Ihsan was printed in its first edition in 1934 AD in Mecca by Maktabah wa Matba'ah Muhammad al-Nahdi wa Awladih, and in its 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 [6]. Each print of Tafsir Nur al-Ihsan must first obtain permission from the heirs of Umar, M. S., and the sign of permission can be seen on each page (i) of each volume [7].

Tafsir Nur al-Ihsan was produced by Umar, M. S., in four volumes, and each volume is arranged according to the surahs of the Qur'an. The first volume includes Surah al-Fatihah to Surah al-Maidah; 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 [8]. 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 a company from Penang, measuring 26.5

cm by 20 cm, and the latest print was published by Akademi Jawi Malaysia in tahkik and taqlik versions in 2021.

This work is not only spread in Malay land, especially in the state of Kedah, but even in North Perak, Seberang Prai Penang, and the South of Thailand [9]. Tafsir Nur al-Ihsan, which is a work of interpretation in the Malay language composed using Jawi script, has provided many benefits to Muslims, especially in Malaysia; besides, it is also a pure 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, the verses of al-Mutashabihat, al-Nasikh, and al-Mansukh, as well as the stories of the previous people.

The author's translation of the verse is in the traditional Malay style, which is closely related to the Arabic method. Most translations use a reverse sentence structure, which is a sentence structure that is not tied to the subject-predicate method. It also makes a lot of use of passive sentence structures represented by the affixes at and by, besides using words like al-Ma'na, meaning, because, then, that is, with, then, so that, like, i.e., meaning, on, meaning, and when, to explain and clarify interpretations that are quite confusing, provide examples, or bring a discussion related to an interpretation [10]. Writing patterns like this are done by the author consistently in all volumes of his work [11]. In addition, among the works that Umar, M. S., refers to when writing Tafsir Nur al-Ihsan are Tafsir al-Jalalyn [12], Tafsir al-Jamal [13], Tafsir al-Baydawi [14], Tafsir al-Khazin [15], Tafsir al-Tabari [16], Tafsir Ibn Kathir [17], Tafsir al-Qurtubi [18], Tafsir al-Razi [19], and Tafsir al-Nasafi [20].

### MISPRINT OF THE VERSES OF THE QUR'AN IN TAFSIR NUR AL-IHSAN

This article is focused on researching the verses of the Qur'an found in the 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, al-nasikh al-mansukh, and virtues [21]. Each discussion is based on the verses of the Quran that are to be interpreted. Even so, the study found that 19 verses of the Quran are loaded with errors and do not coincide with the verses of the real Quran. This causes this work to become very weak and confusing if this error is not corrected. Therefore, this study divides the errors into two parts, which are errors due to missing letters or demonstrative pronouns and line and letter errors. The disclosure of the error is summarized in the table below.

#### Dropping Letters and Demonstrative Nouns

There are six sentences in which letters and demonstrative nouns are dropped as shown in the following table 1; the first sentence as shown in the table shows two letters that are missing in the sentence ie al-Waw (و) and *ma* (ما), the second sentence also has an abortion on the letter *khafad* ie *fi* (في), while in the third sentence, the abortion that occurs is on *al-Ta'* (ت) in the sentence (أفتتخذونه), In the fourth sentence, there is an omission on the demonstrative noun, that is (هذا) in the relevant sentence. In addition, in the fifth verse, there is also an omission of the letter *khafad*, that is (في) and on the

last sentence based on the table when *al-Ya'* (ي) in the sentence (يستجيب) has fallen [22].

**Table 1: Dropping Letters and Demonstrative Nouns**

| dropped out | Surah & Ayah      | Tafsir Nur al-Ihsan                                      |
|-------------|-------------------|--|
| وَمَا       | al-'Ankabut 29:40 | وَمِنْهُمْ مَّنْ أَعْرَفْنَا كَانَ اللَّهُ لِيُظِلَّهُمْ |
| فِي         | al-Hijr 15:45     | إِنَّ الْمُتَّقِينَ جَنَّاتٍ وَعُيُونٍ                   |
| ت           | al-Kahf 18: 50    | أَفَتَتَّخِذُونَهُ وَوَدَّيْتَهُ أَوْلِيَاءَ مِنْ دُونِ  |
| هَذَا       | al-Anbiya' 21:24  | قُلْ هَاتُوا بُرْهَانَكُمْ مِمَّنْ دُونِ                 |
| فِي         | al-'Ankabut 29:36 | وَلَا تَعْتُوا الْأَرْضَ مُفْسِدِينَ                     |
| ي           | al-Shura 42:26    | وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا                        |

#### Line and Letter Errors

12 verses of the Qur'an have errors in terms of lines and one verse of the Qur'an in terms of letters. The 13 verses can be seen in the following table:

**Table 2: Line and Letter Errors**

| Mistake         | Surah & Ayah      | Tafsir Nur al-Ihsan                                  | Al-Quran   |
|-----------------|-------------------|--|--|
| <i>Fathah</i>   | al-Nahl 18:74     | فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ                | فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ                |
| <i>Tashdid</i>  | al-Shu'ara' 26:91 | وَبُورِزَتِ الْجَجِيمِ لِلْغَاوِينَ                  | وَبُورِزَتِ الْجَجِيمِ لِلْغَاوِينَ                  |
| <i>Dammatan</i> | Luqman 31:20      | وَأَسْبَغْ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً | وَأَسْبَغْ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً |
| <i>Fathah</i>   | al-Saffat 37:158  | وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسْبًا      | وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسْبًا      |
| <i>Dammah</i>   | Ghafir 40:37      | فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ                    | فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ                    |
| <i>Dammah</i>   | Fussilat 41:44    | أُولَٰئِكَ يَنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ          | أُولَٰئِكَ يَنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ          |
| <i>Fathah</i>   | al-Shura 42:52    | وَأَنَّكَ لَتَهْدَىٰ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ      | وَأَنَّكَ لَتَهْدَىٰ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ      |
| <i>Dammah</i>   | al-Fath 48:26     | فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ       | فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ       |
| <i>Tashdid</i>  | al-Mulk 67:20     | إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ               | إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ               |
| <i>Kasrah</i>   | al-Inshiqaq 84:19 | لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ                     | لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ                     |
| <i>Fathah</i>   | al-Fajr 89:28     | أَرْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مُرْضِيَةً         | أَرْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مُرْضِيَةً         |
| <i>Fathah</i>   | al-Mu'minun 23:96 | أَدْفَعْ بِالَّذِي هِيَ أَحْسَنُ السَّبِيَّةِ        | أَدْفَعْ بِالَّذِي هِيَ أَحْسَنُ السَّبِيَّةِ        |
| <i>al-Ya'</i>   | al-Zumar 39:42    | وَأَلَّتْ لَمْ تَمُتْ فِي مَنَامِهَا                 | وَأَلَّتْ لَمْ تَمُتْ فِي مَنَامِهَا                 |

The table above lists the 13 verses of the Qur'an contained in Tafsir Nur al-Ihsan where there are errors in the verses. The first sentence based on the table shows line errors in the sentence (تضربوا) that is lined up with *Fathah* on the letter *Ra'*, while the real line is *Kasrah*. In the second sentence, there is a mistake in the word (وبرزت) because the letter *Ra'* there is lined with *Kasrah* without *Tashdid*; the real line is *Kasrah* with *Tashdid* (ر). In the third sentence, there is a mistake in the word (ظاهرة) where the letters *Ta' al-Marbutah* are lined up with *Dammatayn*; the real line is *Fathatayn*. In addition, there is a mistake in the fourth sentence (الجنة) where the letter *al-Jim* in the sentence is lined up with the *Fathah*, while

the real line is *Kasrah*. The fifth sentence has a mistake in the sentence (إله) because the letter *al-Ha'* in the word is lined up with the *Fathah*, which is the real line. The error for the sixth verse is also seen in the sentence (ينادون) because the letter *al-Dal* in the word is lined with *Dammah*, while the real line is *Fathah*, as seen in the table [23].

In the meantime, the seventh sentence also has a mistake in the word (لتهدى) where the letter *al-Ya'* at the end of the sentence is lined up with *Fathah*, whereas the real line is *al-Sukun*; the eighth sentence has a mistake in the sentence (سكينة) because *al-Ta'* in the word is marked with *Dammah*, whereas the actual line of *al-Ta'* is *Fathah*; and the ninth sentence also has an error in the word (أن) where *al-Nun* lines up with *Fathah* and *Tashdid*, whereas the true line of *al-Nun* is *Kasrah* without *Tashdid*. Also referred to is the tenth verse, where there is a mistake in the word (لتركين) because *al-Lam* in the word is lined with *Kasrah*, whereas the real *al-Lam* line is *Fathah*. The eleventh sentence has a mistake in the sentence (بك) where *al-Ba'* in the word is lined up with *Fathah* and *Tashdid*, while the real line of *al-Ba'* is *Kasrah* with *Tashdid*, while in the twelfth sentence there is a mistake in the word (أحسن) because *al-Nun* in the word is lined up with *Fathah*, while the real line is *Dammah*. The last is the letter error that occurs in the word (يتمت) where the actual letter at the beginning of the word is *al-Ta'* (تمت) instead of *al-Ya*, as can be seen in the table above [24].

## CONCLUSION

This article comes to the conclusion that Umar, M. S., produced *Tafsir Nur al-Ihsan* as an interpretation. This work received wide acceptance not only in Malaysia but also in Indonesia, Egypt, and Thailand, comparable to other contemporary interpretations [25]. What is interesting about this work is its simple delivery style, which is easy to understand by the community and is also loaded with various knowledge. His simple style of language can meet the needs of all levels of society and is suitable for use by modern civil societies such as Malaysia.

Even so, there are 19 errors in the Qur'anic verses contained in this work, *Tafsir Nur al-Ihsan*, as the researcher stated above. The researcher also did not find concrete facts to confirm that the errors were either due to carelessness when copying and printing the work or a mistake by Umar, M. S. himself. However, the researcher thinks that the error is due to negligence when copying and printing the work. This is because it is necessarily the responsibility of Umar, M. S., as an interpreter of the Quran, to know exactly which verses of the Qur'an coincide with the verses found in the Mushaf. Therefore, it is hoped that these mistakes can be corrected by the community and also by the printing company in copying and reprinting the work of *Tafsir Nur al-Ihsan*.

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