

CHAPTER I

INTRODUCTION

A. Background

Miracle is extraordinary things that violate customary law, aiming to teach others to goodness and happiness, which is showed through prophetic da'wa while simultaneously proving the truth of the prophethood of a servant.¹ While the division of miracle according to Muhammad Quraish Shihab divided into two parts, namely: 1) miracles that are material sensory and impermanent, 2) miracle that are immaterial, logical, and can be proven throughout the times.²

The first miracle is like the miracle of the previous prophets. Their miracle is material and sensory in that sense they can be witnessed and or reached directly by the senses of society where the prophet conveys his message.³ An example is the boat of Noah pbuh. which is made by Allah's guidance so that it can survive in a very powerful wave situation, not the burning of Prophet Abraham pbuh. in the flames, the staff of Prophet Moses pbuh. which turned into a snake, and the healing performed by Prophet Jesus pbuh. by the permission of Allah swt, and so on, where the miracle is limited for certain places and times only, and ends with the death of the prophets.⁴

¹Alī Muḥammad al-Jurjānī, *Al-Ta'rifāt* (Surabaya: al-Ḥarāmīn, n.y), 217.

²Muhammad Quraish Shihab, *Mukjizat al-Qur'an: Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Gaib* (Jakarta: Mizan, 2014), 38.

³Muhammad Quraish Shihab, 38.

⁴Muhammad Quraish Shihab, 39.

While the miracle of the second type is the miracle of the Qur'an that was revealed to the Prophet Muhammad. which are neither sensory nor material, and can be understood by logic. Therefore, it is not limited by a certain place and time. The miracle of the Qur'an can be reached by anyone who uses his mind wherever and whenever.⁵

Specifically there are several conditions so that something or event can be considered as a miracle, namely:

1. Must be something that cannot do anyone other than God
2. Not in accordance with the custom and contrary to the laws of nature
3. It should be a matter that is witnessed by a person claiming to carry a divine message as proof of the truth of his confession
4. Happen to coincide with the confession of the prophet who invited to compete using the miracle
5. No one can prove and compare in the competition.⁶

So, a miracle is an extraordinary event of God that happens to a person who claims a prophet and cannot be done by ordinary people and contrary to the laws of nature so difficult to accepted logically.

One of the strongest arguments showing the miracle of the prophets is the hadith of the Prophet Muhammad pbuh. which reads:

⁵Muhammad Quraish Shihab, 39.

⁶Said Agil Husin Almunawwar, *Al-Qur'an: Membangun Tradisi Kesalehan Hakiki* (Jakarta: Ciputat Press, 2002), 32.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ
الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ

"From Abu Hurairah from the Prophet pbuh, He said: "No prophet except he was given some miracles that cannot be resembled by anything so that people believe it-or with the editors' so that people made believe'-, but given to me in the form of a revelation that Allah revealed to me, then I hope to be the most human of his followers on the Day of Resurrection. "

The hadith above is narrated by Imam Bukhari in his *Ṣaḥīḥ*.⁷ It is also narrated by Imam Muslim in his *Ṣaḥīḥ*,⁸ and by Imam Aḥmad Ibn Ḥanbāl in his *Musnad*.⁹

The phrase "ما من الأنبياء نبي إلا أعطي ما مثله آمن عليه البشر" according to Imam Nawawī in his book shows the miracle that exist in the prophets, and by that miracle the people of his day will easily have faith in them.¹⁰ The same is also stated by Ibn Ḥajar al-'Athqālānī in *Fath al-Barī*, according to which the above hadith indicates a miracle which is an extraordinary and irrational thing to be done by a claimed servant as a prophet, so that with such an extraordinary thing will

⁷Muḥammad Ibn Ismā'īl al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ: al-Musnad min Ḥadīth Rasūlillāh wa Sunannuh wa Ayyāmuh*, vol. 3 (Kairo: Al-Maktabah al-Salafiyah, 1400), 336.

⁸Abū al-Husayn Muslim Ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, vol. 3 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2013), 82–83.

⁹Aḥmad Ibn Ḥanbal, *Musnad Aḥmad Ibn Ḥanbal*, vol. 14 (Beirut: Muassisah al-Risālah, 1999), 190.

¹⁰Abū Zakariyā Yaḥyā Ibn Syarf al-Nawawī, *Ṣaḥīḥ Muslim bi Sharh al-Nawawī*, vol. 2 (Kairo: Al-Maṭbaqah al-Miṣriyyah, 1929), 188.

lose and admit to their prophethood because of their inability to make the same thing.¹¹

Ibn Baṭṭāl assumes that the miracle is something no one has seen in that day like the miracle of Prophet Moses pbuh. where with his wand can turn into a snake and split the sea, as well as the miracle of Prophet Jesus pbuh. who can heal the blind and revive the dead. However, these miracles were valid only in that time, and would end with the death of the prophets.¹²

Ibn Kathīr also believed that miracles were given to the prophets, but the miracles were only temporal because they disappeared after the prophets died, in contrast to the miracle of the Qur'an that prevailed throughout the times until the day of resurrection. By this miracle on the day of apocalypse followers of the most of the prophets is the followers of the Prophet Muhammad pbuh. because the miracle of the Qur'an whose teachings are general and continuous will remain until the end of time.¹³

Furthermore there are still many opinions of scholars who recognize the existence of miracles that are revealed to the prophets, such as al-Ṭabarī,¹⁴ Abū Su'ūd,¹⁵ Fakhruddīn al-Rāzī,¹⁶ al-Bayḍāwī,¹⁷ al-Shaukānī,¹⁸ al-Qurṭubī,¹⁹ al-

¹¹ Aḥmad Ibn Ḥajar al-Athqālānī, *Fath al-Bārī bi Sharh Ṣaḥīḥ al-Bukhārī*, vol. 9 (Kairo: al-Maktabah al-Salafiyyah, n.y), 6.

¹² Abū al-Husayn 'Alī Ibn Khalaf Ibn 'Abd al-Malik, *Sharḥ Ṣaḥīḥ al-Bukhārī li Ibn Baṭṭāl*, vol. 10 (Riyāḍ: Maktabah al-Rushd, n.y), 330.

¹³ Abū al-Fidā' Ismā'īl Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓim*, vol. 1 (n.p: Dār al-Tayyibah, 1999), 22.

¹⁴ Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, vol. 1 (Beirut: Muassisah al-Risālah, n.y), 297.

¹⁵ Abū Su'ūd Muḥammad Ibn Muḥammad al-'Imādī, *Irshād al-'Aql al-Salīm ilā Mazāyā al-Qur'ān al-Karīm*, vol. 1 (Beirut: Dār al-Iḥyā' al-Turāth al-'Arābī, n.y), 100.

Marāghī,²⁰ Sayyid Quṭb,²¹ and so on. Even Ibn 'Aṭīyah whose interpretation is much in tune with al-Zamakhsharī who is famous for his rationality in interpreting the Qur'an²² also recognizes the miracles of the prophets. Like his acknowledgment of the miracle of the Prophet Moses pbuh. who overcame the witches and miracles of the Prophet Jesus pbuh. who defeated the abilities of the physicians at the time.²³

The figures who rationalized the *ḥissiyah* existence of prophets miracle among them is Farhad Listy.²⁴ He says the Qur'an presents its rational ways of working, because its self fights the mythical. In his perspective there is a distancing between *siḥr* and miracle, and a rationalization in accordance with the transformation of the social structure produced by prophets da'wah.²⁵

Another figure who rationalize miracle and other supernatural things is Sir Akhmad Khan.²⁶ In his opinion the Qur'an as the word of God cannot violate the

¹⁶Abū 'Abdullāh Ibn 'Umar al-Taymī al-Rāzī, *Maḥātīh al-Ghayb*, vol. 3 (Beirut: Dār al-Fikr, 1981), 76.

¹⁷Nāsiruddīn al-Bayḍāwī, *Anwār al-Tanzīl wa Asrār al-Ta'wīl*, vol. 2 (Beirut: Dār al-Iḥyā' al-Turāth al-'Arābī, n.y), 16.

¹⁸Muḥammad Ibn 'Alī Ibn Muḥammad al-Shaukānī, *Fath al-Qadīr*, vol. 2, np: n.p, 41.

¹⁹Abū 'Abdullāh Muḥammad al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān*, vol. 1 (Beirut: Muassisah al-Risālah, 2006), 112.

²⁰Aḥmad Mustafā al-Marāghī, *Tafsīr al-Maraghī*, vol. 1 (Mesir: n.p, 1946), 111.

²¹Sayyid Quṭb, *Fī Zilāl al-Qur'ān*, vol. 7 (Kairo: Dār al-Shurūq, 2003), 1093.

²²Abdullah Karim, "Rasionalitas Penafsiran Ibn 'Athiyah," *Ilmu Ushuluddin* 12, no. 1 (January 2013): 25.

²³Abū Muḥammad Ibn 'Aṭīyah, *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-'Azīz* (n.p: Dār Ibn Hazm, n.y), 1047.

²⁴He is an Islamic figure and an Iranian historian born in 1938 in Brussels, Iran. His writings include The Encyclopedia of the Islamic World and Iranica and the Encyclopedia of Islam. (See https://fa.wikipedia.org/wiki/فرهاد_دفتری).

²⁵Farhad Daftary, ed., *Tradisi-tradisi Intelektual Islam*, Trans. Fuad Jabali dan Udjang Tholib (Jakarta: Erlangga, 2002), 17-18.

²⁶He is the originator of the modern interpretation, because chronologically, the interpretation of Sir Ahmad Khan has far appeared in the tafsir treasures before Tafsir al-Manār in 1900. (Taufik Adnan Amal, *Sir Ahmad Khan The Father of Modernist Tafsir* (Jakarta: Teraju,

laws of nature as His creation. Their alignment is essential. If the word of God is contrary to his creation, then the Qur'an does not deserve to be called the holy word of God.²⁷ Ahmad Khan has rejected supernatural things in the Qur'an as the explanation of the miracle of the prophets is no exception to the miracle of the Prophet Muhammad pbuh. In the end, Sir Ahmad Khan adopted Ibn Rushd's argument that between righteousness must not be contrary to the truth according to revelation. If both contradictions occur, then revelation must be understood metaphorically.²⁸

Muḥammad 'Abduh and Muḥammad Rashīd Riḍā also include very strict Islamic figures in discussing matters that are contrary to logic. In their interpretation they tend to use the way of *mu'tazilah* which is famous with its rationality. They also often do *ta'wil* the text of the Qur'an to fit logic.²⁹ One of the substances of their thinking is that the Qur'an as a revelation will never be contrary to the laws of nature.³⁰

One example of rationalist interpretation is when Rashīd Riḍā interprets the first verse of surah al-Qamar which tells of the split of the moon. According to the verse cannot be interpreted in a meaningful textual moon once split into two. One of his few arguments is that God has created the universe including his planets in a very good state, neatly organized, there is no collision with each

2004), ix at M. Shukri Ismail, "Rasionalisasi Tafsir Ayat-Ayat Mukjizat Kajian Tafsir The Holy Qur'an Maulana Muhammad Ali," *Nur El-Islam* 3, no. 2 (September 2016): 2.

²⁷Ismail, 2.

²⁸Ismail, 2–3.

²⁹Muḥammad 'Alī Iyāzī, *Al-Mufasssirūn: Ḥayātuhum wa Manhajuhum*, vol. 3 (Iran: Wizārat Farhan wa Irsyād Islamī, 1383), 1135.

³⁰Muḥammad 'Alī Iyāzī, 3:1136.

other, and there is no mess of him. Allah has created and arranged all of them with His *sunnah* which has never undergone change.³¹

In one of his papers, Jalaluddin Rakhmat writes that it cannot be denied, the *mufassir* who reject the verses of the Qur'an that speak miracle and supernatural things that have become the agreement of the Muslim. They try to distort the meaning of verses related to miracle or sacred. They explain the meaning of such miraculous verses of miracle as nothing but "miracles," but natural things. Muḥammad 'Abduh, according to Rashīd Riḍā takes this interpretation way. Then followed by other modernist *mufassir* like al-Marāghī, al-Qāsimī, and al-Jawharī, also Muhammad Ali who changed the meaning of words that show supernatural powers to be only metaphorical.³²

Seeing this contradictory problem, where the miracle of the prophets are understood as one that is beyond common sense. While some *mufassir* who interpret it with *majāzī* meaning which is not the true meaning of the text, the author is interested to raise this issue to serve as a scientific work by taking one of the *mufassir* and also an Islamic thinker that is Muḥammad Rashīd Riḍā in the form of thesis entitled " **Muḥammad Rashīd Riḍā's Interpretation For The Miracles Verses of The Prophets In *Tafsīr al-Manār* "**.

³¹A. Athaillah, *Rashīd Riḍā: Konsep Telogi Rasional Dalam Tafsīr al-Manār* (Jakarta: Erlangga, 2006), 73.

³²Jalaluddin Rakhmat, "Kekuatan Supranatural Menurut al-Qur'an", di dalam <https://banjarpanepen.wordpress.com/2010/06/21/kekuatan-supranatural-menurut-al-quran/>, accessed on March 23, 2018.

The author chooses Muḥammad Rashīd Riḍā because he was not only known as one of the *mufasssir* who lived in the modern era, but also an Islamic reformer and a rationalist. His theological thoughts are influenced by his teacher; Muḥammad 'Abduh who is also a reformer of Islam and in the field of theology is very rational.³³ His thoughts also developed in several countries in the world including Indonesia.

The implications of his thinking moves to fundamentalism direction that is related to wahabism. This is evidenced by the echo of renewal echoes that merge into other areas of the Islamic world, through the "*al-Manār*" journals. In Saudi Arabia, the echo of Riḍā's renewal was welcomed among the royalty, giving rise to the long-buried movement of wahabi, called "Neo-Wahabi" under the protectorate of King Abdul Azīz Ibn Su'ūd. Meanwhile in Algeria, Riḍā's ideas were spread by a group calling itself the "Algerian Clerical Society" which was originally intended to counter the Sufi under the leadership of Abdul Hamīd Ibn Bādis.³⁴

In Indonesia, Riḍā's ideas have implications for the emergence of modernist movements such as Muhammadiyah, PERSIS, and AL-IRSYAD. These movements arose from the influence of Indonesian students who are studying in the holy land and Egypt, where in addition to feeling the immediate influence of the renewal of Riḍā's "Neo-Salafi", they also managed to smuggle *al-*

³³Masnur Kasim, "Muḥammad Rashīd Riḍā: Antara Rasionalisme & Tradisionalisme," *Jurnal Pemikiran Islam* 37, no. 2 (Desember 2012): 128.

³⁴Kasim, 131–32.

Manār magazines into Indonesia and apparently fell into the hands of Indonesian youth, so the movement is experiencing rapid development.³⁵

The rational theological thought of Muḥammad Rashīd Riḍā can be proven from several substances of his thought:

1. Theology of Riḍā recognizes the ability of reason to know the good and the bad of an action even though the revelation or prophets has not yet come to explain it.³⁶
2. Theology of Riḍā recognizes human freedom in the willing and doing.³⁷
3. Riḍā recognizes the fate of Allah, but that fate is not in the mean of determining the good and bad of man by Allah since the *azalī* epoch, but the general rules and laws of causality that Allah made to create and regulate the universe and his creatures.³⁸

B. Main Problems

To make the problem more specific and in accordance with the focus of this thesis study, then there should be formulation of the problem that is really focus. So the point in the study of this thesis is "How is the interpretation of Muḥammad Rashīd Riḍā against verses that discuss the matter of the miracle of

³⁵Kasim, 132.

³⁶A. Athaillah, *Rashīd Riḍā*, 275–76.

³⁷A. Athaillah, 380.

³⁸A. Athaillah, 381.

the prophets? This is so that the discussion in this paper is not widened from what is desired.

The verses of the Qur'an that discuss of miracle or the incredible that exists in the prophet are very much. However, in this thesis the focus of the study of the miracle of the prophet, the author limits only to three verses in the Qur'an, namely:

1. Q.S. al-Baqarah: 50, about Prophet Moses pbuh. Miracles.

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (50)

“And (remember) We divided the sea for you and saved you and drowned (Fir'aun and) Fir'aun's people within your very sight.” (Q.S. al-Baqarah: 50).

2. Q.S. Ali-‘Imrān: 49, about Prophet Jesus pbuh. Miracles.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (49)

“And (appoint him) a Messenger to the children of Israel, (with this message): “ I have come to you, with a sign from your lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's

leave: And I heal those born blind, and the lepers, and I bring the dead into life, by Allah's leave; and I declare to you what you eat, and what you store in your houses. Surely therein is a sign for you if you did believed." (Q.S. 'Alī 'Imrān: 49).

3. Q.S. al-Qamar: 1, about Prophet Muhammad pbuh. Miracles.

اَقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ (1)

"The hour (of judgment) is nigh, and the moon was cleft asunder". (Q.S. al-Qamar: 1).

Of the many verses that discuss of the miracle of the prophets, the writer feels enough to discuss only the three verses above to know how characteristic Rashīd Riḍā's interpretation of the verse that discuss of the miracle of the prophets. The problem to be raised is about:

1. What is the form of Muḥammad Rashīd Riḍā interpretation against the prophets miracles verses?
2. What are the Methodology and Characteristic of Muḥammad Rashīd Riḍā's Interpretation against the prophet miracles verses?

C. Objectives and Significances

1. Objectives
 - a. Knowing the form of Muḥammad Rashīd Riḍā interpretation against the prophets miracles verses

- b. Knowing the methodology and characteristics of Muḥammad Rashīd Riḍā's interpretation against the prophet miracles verses

2. Significances

The significance of the research in addition to aims to know the information related to the miracle of the prophets according to the interpretation of Muḥammad Rashīd Riḍā, also aims to add the insights and knowledge related to the Islamic sciences, and motivate author and readers to better understand a science that wants to be experienced and more critical in addressing interpretation problems.

D. Defintions

To avoid widespread interpretation of this research, the authors need to provide limits on the title of this study as follows:

1. Interpretation is the process, the way, the act of interpreting, the attempt to explain the meaning of something which is less clear.³⁹ If juxtaposed with the Qur'an, interpretation can be interpreted as an attempt to explain the purpose of Allah's words according to human ability.⁴⁰
2. Miracles, is events or miraculous events that occur in the prophet or messenger of Allah, aims to strengthen the apostolate and to weaken the denial or challenge of the unbelievers, and unreasonable.⁴¹

³⁹Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), 1585.

⁴⁰Muhammad Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2013), 9.

⁴¹Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*. 1049.

3. Prophet, is a person chosen by Allah or a messenger of Allah to convey His willing or His word to mankind.⁴²

E. Prior Research

As far as the author's knowledge, there are several studies that focus on the *mufassir's* thinking about the miracle of the prophets, among them are:

1. “Pandangan Muḥammad Rashīd Riḍā Terhadap Hadis-hadis Terbelahnya Bulan (Studi Kritik atas Pemikiran)”. By Faidlir Rahman, Ushuluddin's faculty, Tafsir and Hadith Majors of IAIN Sunan Kalijaga in 2001. The result of this research is that Rashīd Riḍā argues that the moon-splitting hadith have a 'disability' in terms of both its sanad and *matn*. He rejected the opinion of scholars who argued that the splitting of the moon was one of the miracle of the Prophet Muhammad. With that understanding, Rashīd Riḍā belongs to modernist-rationalist thought.⁴³
2. “Terbelahnya Bulan Dalam al-Qur’an (Telaah Perbedaan Penafsiran Muḥammad Ibn Aḥmad al-Qurṭubī dan Aḥmad Muṣṭafā al-Marāghī atas Ayat Terbelahnya Bulan dalam Surah al-Qamar ayat 1-5)”. By Ida Mawada Nur, Ushuluddin Faculty and Philosophy, UIN Sunan Ampel, in 2016. The result of this research that al-Qurṭubī in comprehending the moon-split verse uses the form of commentary *bi al-Ma'thūr* and the theory used is *asbāb al-Nuzūl* "which became ibrah is the peculiarity of

⁴²Pusat Bahasa Departemen Pendidikan Nasional, Kamus Besar Bahasa Indonesia. 1062.

⁴³Faidlir Rahman, “Pandangan Muhammad Rasyid Ridha Terhadap Hadis-hadis Terbelahnya Bulan: Studi Kritik atas Pemikiran” (Undergraduate Thesis, Ushuluddin Faculty of IAIN Sunan Kalijaga, 2001), 84.

cause, not the text generality ", besides al-Qurṭubī also uses the theory of the hadith function against the Qur'an, namely *bayān al-Taqrīr*. whereas al-Marāghī in understanding the verse uses the theory of *munāsabah*, or related between sentences in a verse. These different theories give rise to different interpretations between the two *mufasssirs*.⁴⁴

3. "Mukjizat Nabi Sulayman as. (Studi Perbandingan Tafsir). By Radiah, Faculty of Ushuluddin and Humanities, IAIN Antasari Banjarmasin, 2003. The results of the research reveal that the miracle of Prophet Sulayman mentioned in the Qur'an include: controlling the wind, mastering the language of animals, controlling the jinn, and able to melt copper . All the *mufasssirs* that the author researched, both classical *mufasssir* and modern *mufasssir* basically agree in interpreting the verses relating to the miracle of Prophet Sulayman. Despite these differences of opinion, they are not principles and substantive. The difference is only varied (variations of explanation *mufasssir* against verses being interpreted).⁴⁵
4. "Mukjizat Nabi Musa as. Dalam al-Qur'an". By Sa'dillah, Faculty of Ushuluddin and Humanities, IAIN Antasari Banjarmasin, in 2000. The results reveal nine miracles that existed in the Prophet Moses. which is a process *'ilmiyyah ilāhiyah*. The nine miracles are the rods of serpents, tortures or punishments inflicted upon Pharaoh and his people, the white

⁴⁴Ida Mawada Nur, "Terbelahnya Bulan Dalam al-Qur'an (Telaah Perbedaan Penafsiran Muḥammad Ibn Aḥmad al-Qurṭubī dan Aḥmad Muṣṭafā al-Marāghī atas Ayat Terbelahnya Bulan dalam Surah al-Qamar ayat 1-5)" (Undergraduate Thesis, Ushuluddin and Filsafat Faculty of UIN Sunan Ampel, 2016), 86.

⁴⁵Radiah, "Mukjizat Nabi Sulayman AS (Studi Perbandingan Tafsir)" (Undergraduate Thesis, Ushuluddin and Humaniora Faculty of IAIN Antasari, 2003), 60.

light in the hands of Moses, radiated water from the stone, the favor of the Children of Isrā'īl, the appointment of mount Sinai, dividing the sea, reviving a Isrā'īl, and revived a Isrā'īl.⁴⁶

From some of the previous studies above there has not been a specific study of the characteristics of Rashīd Riḍā's interpretation in interpreting verses relating to miracles. So with this study the author tries to express the characteristics of the interpretation of Rīḍā which relates to the miracle verses of the prophets.

F. Research Method

1. form of research

This form of research is library research. This discusses the interpretation of Muḥammad Rashīd Riḍā's interpretation of the miracle of the prophets contained in the *al-Manār* commentary. The focus of this research is on the description of the prophets miracle in the view of Rashīd Riḍā.

2. Sources and method of data collection

The data sources in this study are 2, primary data and secondary data.

- a. The primary data in this research is the Qur'an and the book of the character who became the main topic in this study, that is *Tafsīr al-Manār*.

⁴⁶Sa'dillah, "Mukjizat Nabi Musa as. Dalam al-Qur'an" (Undergraduate Thesis, Ushuluddin and Humaniora Faculty of IAIN Antasari, 2000), 104.

- b. Secondary data in this research as complementary references in this research among others, some book of tafsir, science of Qur'an, study books about Qur'an, scientific writings such as scientific journal, thesis, as well with digital programs like Maktabah Syamilah, the help of books in PDF form, as well as data sourced from the internet.

With data sources that have been collected and selected refers to the corridor of the library, then the data processing will be used descriptive method. This method is used to determine the data specification, and the relationship between the data and their respective functions in the context of the discussion in this study.

3. Data analysis

The Method of data analysis used in this research are:

- a. Looking for various literature or references related to the miracle of the prophets in the Qur'an. Then begin by discussing the miracle of the prophets generally.
- b. Attempting to specifically examine the miracle of the prophets in the Qur'an as enshrined in Q.S. al-Baqarah: 50, Q.S. Ali-'Imrān: 49, and Q.S. al-Qamar: 1 by examining the interpretation of Muḥammad Rashīd Riḍā, then expanding it to various related literature, such as the books of the miracle of the prophets, in order to obtain the data obtained comprehensively.

G. Thesis Structure

Chapter I introduction, contains background issues that encourage authors interested conducting this research, then main problem, the objectives and significance of research, the definitions of the term, previous researches on related problems, methods of this research that include research form, data sources, data collection and data analysis, then systematic writing, and a list of temporary references.

Chapter II is an introduction to the third chapter. That is about Muḥammad Rashīd Riḍā biograph, his historical social settings, and a glimpse of *al-Manār* book commentary, along with its interpretive methodology.

Chapter III is an introduction to the next chapter, a glimpse of the term definition of miracle and the interpretations of the *mufasssir* in both classical and modern-contemporary *mufasssir*.

Chapter IV which is a core part of this research, namely Muḥammad Rashīd Riḍā's interpretation of verses that discuss to the miracle of the prophets along with contextualisation analysis of his interpretation.

Chapter V is the concluding section which is the conclusion of what has been presented and the points and suggestions.