

## CHAPTER IV

### READING ON MUḤAMMAD RASHĪD RIḌĀ'S INTERPRETATION ABOUT THE PROPHETS MIRACLES VERSES

#### A. Reading on Prophet Moses pbuh. Miracles.

Allah say in the Qur'an:

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

*“And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.”* (Q.S. al-Baqarah: 50)

According to the majority, it is understood that the verse above tells of one of the miracle that Moses had. But according to Riḍā that something that is not acceptable to reason is impossible. So with this it is impossible for the prophet to be strengthened by something that is not acceptable to reason. It is on this basis that the kalam experts say that the miracle is something that violates the law of custom. There are some scholars who claim that for miracle there is a spiritual cause that is not told by God to the previous people. But the great thing is that God created miracle without reason, in order to show that *sunnatullāh* is not bound by cause.<sup>1</sup>

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<sup>1</sup>Rashīd Riḍā, *Tafsīr al-Manār*, 1947, 1:315.

Rashīd Riḍā presents the interpretation of Muḥammad 'Abduh who said by quoting the book *Risālat al-Tauḥīd* from Imam al-Ghazālī stating that the people of the *Mutahawwirīn* (negligent people) who disliked the term miracle considered Banī Isrāīl to cross the Red Sea when time recede. Because the Red Sea has a time where it can recede, so that when the low tide comes, it can easily be traversed by people on foot. Whereas when Pharaoh and his troops behind the Prophet Moses passed the sea, the tide time occurred. When the people of Moses survived the sea returned to tide even higher than the previous tide so that it sank the Egyptians.<sup>2</sup>

This is the essence of the good pleasure that Allah gave Banī Isrāīl and at the same time an insult to their enemies. But it does not deny that the gift that God gave to the Prophet Moses. is not a miracle. Because many of God's blessings given to his servants are not through miracle and have become public. Muḥammad 'Abduh commented again that according to him this showed a state of miracle because he had a hemisphere that the two halves were like two large mountains.<sup>3</sup>

In answering this question Muhammad Quraish Shihab responded in his interpretation. He assumed that if the event was understood in the sense of low tide after the tide, thus he was an ordinary natural event. But the majority understands it in an extraordinary sense, moreover as it is read here it occurs through God's command to Prophet Moses. all also knew that the stick was a tool used by Prophet Moses. showing miracle or extraordinary things. If the sea

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<sup>2</sup>Rashīd Riḍā, 1:315.

<sup>3</sup>Rashīd Riḍā, 1:315–16.

cleavage event is considered an ordinary natural event, the question is why did Allah command Moses to use his stick.<sup>4</sup>

When someone easily does *ta'wīl* the verses relating to the stories in the Qur'an, it will be difficult to do *ta'wīl* the surah al-Shuarā 'verse that reads:

فَأَنفَلَقَ فَمَا كَانَ كُلُّ فِرْقٍ كَالطُّورِ الْعَظِيمِ (63)

"... Then the sea was divided and each hemisphere was like a big mountain." (Q.S. al-Shu'arā: 63).

*Ta'wīl* experts tried to translate the above verse with the assumption that when Banī Isrāīl crossed the sea they were divided into two major groups. They tried to speed up and connect one group to another, so that they made the shallow sea into two large, long sections like the two mountains. The verse above implies that, because Allah says with the phrase "وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ" not with the phrase "وَإِذْ قَطَعْتُ" At the beginning of the letter *bā* here is a tool like the phrase "بِالسَّكِّينِ" (I cut with a knife).<sup>5</sup>

As for the word of God which reads:

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانفَلَقَ...

<sup>4</sup>Muhammad Quraish Shihab, *Tafsir al-Misbāh: Pesan, Kesan, dan Keserasian al-Qur'an*, vol. 1 (Jakarta: Lentera Hati, 2002), 235.

<sup>5</sup>Rashīd Riḍā, *Tafsīr al-Manār*, 1947, 1:316.

*"Then We revealed to Moses: " Beat the sea with your staff. " Then split ...*  
 "(Q.S. al-Shu'arā': 63).

It does not deny that the split is like the one in the surah al-Baqarah not with a stick, but with the revelation of Allah given to the Prophet Moses by dipping his wand into the sea. And this is something that became customary at that time where when someone wanted to enter the sea then first he would hit a stick into the sea and then walk. From this it can be understood that this verse means an inspiration given by Allah to the Prophet Moses when he arrived at the sea to strike his stick and just walked as usual, this was then done by Prophet Moses and followed by Banī Isrāīl with the many entourage, then split the sea because of what they have done.<sup>6</sup>

In this interpretation, we can see how the alternative meanings were chosen to rationalize the extraordinary event. Where can it be understood that the command to divide the sea by using a stick is only an inspiration to strike a stick into the sea and Moses and his followers walked as usual, then the sea was split by because they passed the sea. This shows that when the Prophet Moses received the order to strike a stick into the sea at that time the sea had not been split, only when Moses and his followers began to cross the sea only then the shallow sea was seen as if caused by the many followers of Prophet Moses who tried connect one group to another so that it looks like a big mountain.

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<sup>6</sup>Rashīd Riḍā, 1:316.

It cannot be denied that there are various ways to understand the stories in the Qur'an. According to Maḥmūd Shaltūt there are at least three ways the methods used by the *mufassir* to understand the stories in the Qur'an, namely:

1. By way of doing the *ta'wīl* of the story in the Qur'an by diverting the words (in the story) from the *lughāwī* proposition (Arabic) to other meanings, without any reason that requires *ta'wīl*. Sometimes choose a *ta'wīl* method by taking the meaning of the corresponding kalam according to its *zahir* meaning. Most of what is targeted by *ta'wīl* experts according to this method is to reject the accusations launched by people who are hostile to the Qur'an.<sup>7</sup>
2. Almost the same as the first method, this second method does not relate to events that are seen as real but to appreciation which has no reality at all. According to this method the story is not real. It is only a contrived conversation that has no form or may be associated with bird or animal stories, with the aim of inspiring the purpose of the story. The story may be seen as a giver of instructions to do good or as a reminder of a low deed, and a suggestion to keep away from him.<sup>8</sup>
3. The method used by the majority of *mufassir* in understanding the stories of the Qur'an told by people regarding the story of the Qur'an is accepted as an explanation of what was brought by the Qur'an. The *fuqāha'* make the hadith of the Prophet Muhammad. which is related to the verses of the

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<sup>7</sup>Maḥmūd Shaltūt, *Tafsīr al-Qur'ān al-Karīm* (Kairo: Dār al-Shurūq, 2004), 40.

<sup>8</sup>Shaltūt, 41.

Qur'an concerning the shari'ah laws as an explanation or as the completeness of those in the relevant verses. In line with the jurists who made hadith as the second source of the shari'ah, *mufasssir* also made stories that reached them as the second source after the Qur'an.<sup>9</sup>

Of the three methods in understanding the stories of the Qur'an, according to Shaltūt the method that must be accepted from the stories is that which can reveal the intended purpose of the narrative of the story to humans, in order to get teaching and learning. Likewise in order to be clear to humans, that the stories of the Qur'an are true, in accordance with events that do not contain doubts in them nor do they contain delusions.<sup>10</sup>

It is undeniable that the majority of scholars agree to the use of *ta'wīl* for the verses of the Qur'an by highlighting the terms of use.<sup>11</sup> For example, Imam al-Zarkashī mentions that in the textualization of the verses of the Qur'an it must be equipped with the skill of interpreting *zahir* meanings, while the final meaning is the knowledge of the language needed to understand the pronunciation. Therefore it requires extensive knowledge of the rules of Arabic.<sup>12</sup> This opinion is also supported by other contemporary stores such as Naṣr Ḥāmid Abū Zayd. In his book *Maḥmūd al-Nās Dirāsah fī 'Ilm al-Qur'ān* mentions several requirements for doing *ta'wīl* verses of the Qur'an, including knowledge of the sciences of the

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<sup>9</sup>Shaltūt, 42.

<sup>10</sup>Shaltūt, 44.

<sup>11</sup>Quraish Shihab, *Kaidah Tafsir*, 222.

<sup>12</sup>Badruddīn Muḥammad Al-Zarkashī, *Al-Burhān fī 'Ulūm al-Qur'ān* (n.p: Dār al-Ḥadīth, 2006), 420.

Qur'an, knowledge of languages, sciences about history, and also important to understand the shariah sciences.<sup>13</sup>

Abū Zahrah does not only require Arabic skills, but also must have a strong back in the form of postulates. According to him, there are three *ta'wīl* requirements that must be met for the ability to interpret the verses of the Qur'an, namely:

1. The text by doing *ta'wīl* must be *muḥtamil* (has other possible meanings) even though the meaning is far from the real meaning provided that it is not a *gharīb* (foreign) meaning at all.
2. *Ta'wīl* is applied when the outline of an Qur'an text contradicts the general rules that are valid in religion or contrary to other stronger texts.
3. *Ta'wīl* must have a strong back in the form of a *sanad* (argument).<sup>14</sup>

Meanwhile Wahbah al-Zuhailī added to the clarity and completeness of the *ta'wīl* requirements to become four conditions, namely:

1. The pronunciation must be able to accept *ta'wīl*.
2. *Ta'wīl* must be based on a valid argument or indication and the argument must be stronger than the outward meaning of the sentence.

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<sup>13</sup>Naṣr Hāmid Abū Zayd, *Maḥmūd al-Nās Dirāsāt fī 'Ilm al-Qur'ān* (Beirut: Al-Markaz al-Thaqāfī al-'Arābī, 2014), 237.

<sup>14</sup>Muḥammad Abū Zahrah, *Uṣūl al-Fiqh* (n.p: Dār al-Fikr, n.y), 135–36.

3. The *ta'wīl* must be one of the meanings contained by the *mufassir* who has turned away the meaning.
4. The person who has the authority is the person who has the authority and competence for it so that in carrying out the *ta'wīl* according to the stipulations of the language or *syara`* habits (*`urf syar`*) or usage (*isti`mālī*).<sup>15</sup>

From the explanation above, it can be concluded that there are several conditions to classify the verses of the Qur'an so that the judgment does not deviate from the goal of the Qur'an itself. One of the most important is the knowledge of the language in which the Qur'an was revealed. Regarding the meaning of the verse section "وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ" which according to the above interpretation of the *zahir* meaning of the letter *bā'* "here is a tool like the phrase" *قَطَعْتُ بِالسَّكِّينِ* "(I cut with a knife) so that the verse above means "and when We divide the sea with you", and not with *lām* letters like "وَإِذْ فَرَقْنَا لَكُمْ الْبَحْرَ" "and when We divide the sea for you".

In the Arabic language the *jar bā'* has a lot of meanings, for example what is written in the book *Mu'jam Matn al-Lughah* written by Shaykh Ahmad Riḍā has fourteen meanings.<sup>16</sup> Furthermore in his commentary, al-'Ubkarī explains the meaning of the letter *bā'* from the verse above. According to him the sentence "بِكُمْ" above is *maf'ūl thāni* (the second object) while the sentence "الْبَحْرَ"

<sup>15</sup>Wahbah Zuḥailī, *Uṣūl al-Fiqh al-Islāmī*, vol. 1 (Damaskus: Dār al-Fikr, 1986), 314–15.

<sup>16</sup>Aḥmad Riḍā, *Mu'jam Matn al-Lughah*, vol. 1 (Beirut: Dār Maktabah al-Hayāt, 1958),



is *maf'ūl awwal* (the first object), and the letter *bā* here is primarily meaningful as the letter *lām*. Furthermore he also adds other possibilities in the meaning of the letter *bā'* in the sentence "بِكُمْ", among others destined with the phrase "بسيبكم" (with your cause), or can be *ḥāl* which means "فرقنا البحر و انتم به" (we split the sea while you are in it), and so on.<sup>17</sup>

From this it can be concluded that the letter *bā'* in the sentence "بِكُمْ" has many meanings not only fixated with one meaning, but according to al-‘Ubkarī, the main meaning of the sentence is meaningful as the meaning of the letter *lām*. This is to fend off the interpretation that means the letter only with its *zahir* meaning.

As for the word of God which reads:

...فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (63)

"... Then the sea was divided and each hemisphere was like a big mountain." (Q.S. al-Shu'arā: 63)

is only a *tashbīh li al-Mubālaghah* like the word of Allah:

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ ... (42)

"And the ark sailed them in a wave like a mountain ...". (Q. Hūd: 42).

<sup>17</sup>Abū al-Baqā' Al-‘Ubkarī, *Al-Tibyān fī 'T'rāb al-Qur'ān* (np: n.p, n.d), 62.

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ (32)

"And among His signs are ships in the middle (which sail) in the sea like the mountains. (Q.S. al-Shūrā: 32).

In both of the words of God above it does not mean very high waves such as the height of the mountain and also large and tall ships as well as the height of the mountain but this is a sentence *balaghāh* for the perfection of an image and wants a trace.<sup>18</sup>

After expressing several interpretations of this verse, at the end of the interpretation of this verse Rashīd Riḍā adds by quoting the earlier interpretation of the commentary of al-Aṣbahānī. Where in the interpretation is the letter *bā'* in the above verse can be double. First, it means that the splitting of the sea really happened because they walked in it, that is because it caused them to go through it or because they wanted to enter the sea, it divided the sea for them as also stated by al-Baghāwī.<sup>19</sup>

From the explanation above, it can be seen how Riḍā interpreted verse 50 from surah al-Baqarah above. Starting from expressing the opinions of the previous *mufassir*, including the teacher; Muḥammad ‘Abduh. After expressing the opinions of his predecessor, Riḍā expressed his views on the verse above. In interpreting the verse, Riḍā does not comment much on the meaning of verse 50 from the surah al-Baqarah. He expressed many opinions of his predecessor

<sup>18</sup>Rashīd Riḍā, *Tafsīr al-Manār*, 1947, 1:316.

<sup>19</sup>Rashīd Riḍā, 1:316.

*mufasssir* to support his interpretation. However, all of his arguments regarding the division of the seas can be refuted either by the language approach or by the approach of modern science.

From several interpretations, it seems that rationalization in interpreting the verse, and as if there is a compulsion in interpreting the verses related to the split of the sea. In the classical commentaries, there will never be concrete evidence of the splitting of the sea. The majority of *mufasssir* only interpret according to what is in the passage, without any scientific evidence about the event. Only a strong belief in the Holy Book so that they interpreted that the events of the splitting of the sea carried out by Prophet Moses really did happen.

Along with the development of the era with the sophistication of technology in the modern century, many researchers are trying to find scientific evidence from the miracle of the Prophet Moses. The result is a number of scientific facts that support the truth of the split of the sea at the time of Moses. Here are some of the efforts made by researchers to reveal the fact that the splitting of the sea has indeed happened:

1. Archaeologist Ron Wyatt Finds the Wrecks of the Combat Train in the Red Sea Base which, according to him, is the wreck of the Pharaoh's combat train which sank when used to pursue the Prophet Moses, besides that it also found several human bones which after 3,500 years old were chased after this happened in the same period of time.

2. Scientist at the National Center for Atmosphere Research, Colorado, United States found that the seawater that was revealed was due to wind movements. From the research, the scientists found that the east wind with a speed of 63 mph which blew in 12 hours would encourage water, both in lakes and in water flow. This process will create a mud road that is two miles long and three miles wide for 4 hours. When the wind speed drops, the water will return to its initial position, similar to the tidal phenomenon. In the Public Library of Science ONE journal, experts describe that anyone who is stranded in the mud after a weak wind will risk drowning. Although the scientists believed that the location of the miracle was not in the Red Sea, but in a nearby location, namely in the Nile River delta, where an ancient river merged with the lagoon. This is a matter of reason, because the Qur'an does not provide specific details about the place where the incident took place.
3. This phenomenon makes sense in the laws of physics. Splitting the sea can be understood through fluid dynamics. Wind moves water in a way that is in accordance with the laws of physics, creating safe roads with water walls on two sides. Then the water collapsed and sank the road. This shows a wind speed of around 101 kilometers per hour that blows for 12 hours, can throw water at a depth of about two meters.
4. Research of Russian Mathematicians with Hydrodynamic Modeling. They conducted simulations on how much wind speed and storm strength

was needed so that coral clusters close to the sea surface became dry. In addition, they also simulate how long the coral group will dry up and when the sea water will cover it again. The result is that if the east wind blows throughout the night at a speed of 30 meters per second, then the coral cluster will dry out. In this situation, to cross the 7 km cluster of coral reefs, the Israelis, as many as 600,000 people, need about 4 hours. The sea water again covered the coral cluster after 4.5 hours. So it can be interpreted that for 4.5 hours the coral group is still dry.<sup>20</sup>

The above evidences prove the truth of the word of God in the Qur'an regarding the miracle of the Prophet Moses splitting the sea. These evidences refute all opinions that state that the division of the sea is not in the real sense, or to turn away from the real meaning of being divided into two major parts, so that the splitting of the sea Moses and his followers survived the pursuit of Pharaoh and his army.

## B. Reading on Prophet Jesus pbuh. Miracles

Allah say in the Qur'an:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ  
فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُبَشِّرُكُمْ بِمَا  
تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ (49)

<sup>20</sup><https://www.youtube.com/watch?v=fSivlrraPNs>, accessed on January 7, 2019.

And (as) the Apostle to Banu Isra'il (who said to them): "Verily I have come to you with a sign (miracle) from your Lord, that I made for you from the land of birds; then I blew it, then it became a bird with the permission of God, and I healed a blind person from birth and a person with diseased hair; and I gave life to the dead by the permission of Allah; and I told you what you ate and what you kept in your house. a sign (my righteousness) for you, if you truly believe. "(QS Ali-'Imrān: 49)

According to 'Abduh the word *rasūl* here means *al-Risālah* (treatise) and *al-Taqdīr* (provision). So this can mean that Prophet Jesus taught the treatise to Banī Isrāīl. While the use of the word *al-Rasūl* here is interpreted as a treatise that has been widespread. Some *mufasssir* also argue that the *rasūl* here means *al-Nātiq* (something that speaks / human). So this can mean that God sent his message to Prophet Jesus as proof of the truth of his prophethood. Riḍā added more opinions of 'Abduh that the word "الْخُلُقُ" in the word of God which reads: "النَّقْدِيرُ وَالتَّرْتِيبُ" meaningful "أَنِّي أَخْلَقْتُ لَكُمْ مِنَ الطَّيْنِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ" (form) is not meaningful "الْإِنشَاءُ وَالْإخْتِرَاعُ" (creating) , this is the agreement of the majority of scholars.<sup>21</sup>

Whereas according to Riḍā himself as stated by al-Shuyūṭī that Prophet Jesus took a handful of bat-shaped soil then blew it then he made it like alive and moving in his hand. While others argue that he had time to fly for a while and then shut up. Riḍā added another opinion from 'Abduh that he disagreed with the

<sup>21</sup>Muḥammad Rashīd Riḍā, *Tafsīr al-Qur'ān al-Ḥakīm: al-Mushtahar bism Tafsīr al-Manār*, vol. 3 (Kairo: n.p, 1947), 310–11.

above interpretations. But it is enough to look at the verse and the purpose of the verse of the Qur'an that can be understood that God has the secret behind all this. However 'Abduh does not argue that all of this is an act and also not an event that really happened, because actually *sunnatullāh* was valid. That all the signs given to the prophets when there was a request from his people went according to *sunnatullāh* and made from the signs of the source of the coming of the faith.<sup>22</sup>

As for the word of God: “ وَأُبرئ الأكمه والأبرص وأحيي الموتى بإذن الله وأنبئكم بما “  
 ”تأكلون وما تدخرون في بيوتكم“ is but a parable that it is just something that's exclusive and only occurs when there is a demand. The lesson is that the existence of this can be evidence of those who deny prophethood.

Muḥammad 'Abduh also added by quoting the *riwāyah* of Ibn Jarīr from Ibn Ishaq that Prophet Jesus when one day chatting with children, he took the land and said to the children then said: "*I will make you birds from this land*", then the children asked: "*Can you do it?*", Prophet Jesus also answered: "*Yes, with my Lord's permission*". After that Prophet Jesus formed the land with the shape of a bird after which he blew the ground and said: "*Be a bird with the permission of Allah*". Then the bird came out with both wings.<sup>23</sup>

From here it can be understood that this miracle was used as toys for children without demands. However, there is no valid argument about this event

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<sup>22</sup>Rashīd Riḍā, 3:311.

<sup>23</sup>Rashīd Riḍā, 3:311.

unless it is obtained from the Gospel of al-Şibā which cannot be used as a guide.<sup>24</sup>

One of the things that can support this event is from the Qur'an itself which reads:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ  
النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ  
كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ  
الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا  
إِلَّا سِحْرٌ مُّبِينٌ (110)

*(Remember), when Allah said: "O Jesus son of Mary, remember my blessings to you and to your mother when I strengthen you with the Ruhul qudus. You can talk to humans when they are in the cradle and after adulthood; and (remember) in when I teach you to write, wisdom, Torah and the Gospel, and (remember also) when you form from the ground (a form) in the form of a bird with My permission, then you blow on it, then the shape becomes a bird (the real one) with permission -I, and (remember) when you heal people who are blind from the womb of mothers and people with diseased hair with My permission, and (remember) when you take the dead from my grave (come alive) with My permission, and (remember) when I was blocking the Children of Israel (from*

<sup>24</sup>Rashīd Riḍā, 3:311.



*their desire to kill you) when you told them real statements, then the disbelievers among them said: "This is nothing but sihr real". (Q.S. al-Maidah: 110)*

Muḥammad ‘Abduh also added that if the incident really happened then it would only be a favor given by Allah to him in the form of a miracle to those who deny, but this is a contradiktive think because in general this event is impossible.<sup>25</sup> Continued Riḍā added with the interpretation of the school used by the sufis. According to them, the spirituality in Jesus dominates compared to his body. This is because Prophet Jesus himself came from the soul. So naturally, if he blew something from the ground, he would come alive and move. However, the ability possessed by Prophet Jesus is very limited. Where he can only make life something that is still attached to his body, he is unable to restore life while his own body has been destroyed and it also lives in a very short time.<sup>26</sup>

While healing blind people, people who get sick with hairpiece with this spiritual power approach the truth even more so with the conviction of people who are sick themselves. Whereas for the blind themselves the scholars differ. Some say that those who cannot see at night can see when the afternoon has arrived. But the well-known opinion that blindness is here cannot be seen since birth. The ability to know things that are unseen, then that it is explained that it is a gift given to the majority of prophets or can be obtained by other than them.

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<sup>25</sup>Rashīd Riḍā, 3:312.

<sup>26</sup>Rashīd Riḍā, 3:312.

Indeed the proof of the truth of the prophet is the way to achieve the justification of faith in the power of God.<sup>27</sup>

From the above interpretation, the author does not find the interpretation of Rashīd Riḍā himself. As for what he is, he only presents the interpretations of previous *mufasssir* and compares the interpretations of one and the other, not only that, Riḍā also does not mention his partiality to whose interpretation.

So it is not excessive if Jalaludin Rachmat considers that Riḍā experiences difficulties in interpreting verses related to the miracle of Prophet Jesus. above. According to him, attempts to subjugate supernatural events such as miracle on "scientific" explanations are often unsuccessful. Rashīd Riḍā was very difficult when explaining so that he did not explain any interpretation of Ali-‘Imrān verse 49 above. He added that with such an interpretation, of course supernatural phenomena are denied. According to him the *mufasssirs* seem to be "uncomfortable" to accept phenomena that cannot be explained scientifically. This generation of exegetes was indeed born in the midst of a stream of modernization characterized by rationality, materialism and scientific positivism.<sup>28</sup>

### C. Reading on Prophet Muhammad pbuh. Miracles.

Allah say in the Qur’an:

اَقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ (1)

<sup>27</sup>Rashīd Riḍā, 3:312.

<sup>28</sup>Jalaluddin Rakhmat, “Kekuatan Supranatural Menurut al-Qur’an”, di dalam <https://banjarpanepen.wordpress.com/2010/06/21/kekuatan-supranatural-menurut-al-quran/>, di akses pada 20:51, 23 Maret 2018.

"It has been near that time and has been split in the moon". (Q.S. al-Qamar: 1)

According to the majority of *mufasssirs*, the split of the moon has occurred at the time of Rasulullah, as evidence of the polytheists as well as signs of greatness and showing one of the few miracle of the Prophet.<sup>29</sup> This is based on the hadith among which is narrated by Imam Bukhari:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ وَسُفْيَانَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي مَعْمَرٍ عَنْ ابْنِ مَسْعُودٍ قَالَ انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَقَّتَيْنِ فَرَقَةً فَوْقَ الْجَبَلِ وَفَرَقَةً

دُونَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْهَدُوا.<sup>30</sup>

*Having told us Musaddad has told us Yahya from Shubah and Sufyan from al-A'mashy from Ibrahīm from Abū Mamar from Ibn Mas'ūd he said; At the time of the Prophet pbuh. the moon was split into two parts. Some over the moon, sme under it. So the Prophet pbuh. said: "Watch it!"*

Likewise, the one narrated by Imam Muslim in his *Ṣaḥīḥ*:

<sup>29</sup>Muḥammad Ṭāhir Ibn 'Ashūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol. 27 (Tunisia: Al-Dār al-Tūnisiyyah, 1984), 167.

<sup>30</sup>Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ*, Vol. 3. 300.

حَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ  
عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ قَالَ انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ -صلى الله عليه وسلم- بِشِقَّتَيْنِ  
فَقَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « اشْهَدُوا ».<sup>31</sup>

*Having told us ‘Amru al-Nāqid and Zuhair Ibn Ḥarb both Said: Having told us Sufyān bin ‘Uyaynah from Ibn Abī Nājih from Mujāhid from Abū Ma’mar from Abdullāh said: The moon was split in two parts during the time of the Prophet pbuh. Rasulullah pbuh. said :”Watch!”.*

Some scholars of the hadith narrators also narrated the same hadith, including al-Tirmidzī, Aḥmad, al-Ṭabarī, al-Ḥākim, Abū Dāud, al-āyālisī, Abū Ya’lā, al-Ṭahāwī, al-Lālikā’i, al- Baihaqī, Tabrānī, Nasā’i, Abū Nu’aim, al-Shāshī, and Ibn Ḥibbān.<sup>32</sup>

Ibn kathīr commented on this event in his commentary, according to him the split of the moon was true, occurred at the time of the Prophet. This is as narrated by hadith that are *mutāwatir* and with valid *sanad*. This interpretation became the agreement of the islamic scholar where the incident was also one of the miracle of the Prophet.<sup>33</sup> In fact, some scholars consider the above hadith as the first verse of *asbāb al-Nuzūl* from the Surah al-Qamar, including al-Wāhidī in

<sup>31</sup>Muslim, *Ṣaḥīḥ Muslim*, Vol. 2. 547.

<sup>32</sup>Abū ‘Abdurrahman Muqbil, *Al-Ṣāḥih al-Musnad Min Asbāb al-Nuzūl* (Yaman: Maktabah Ṣan’a’ al-Athariyah, 2004), 229–232.

<sup>33</sup>Abū al-Fidā’ Ismā’īl Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Aẓīm*, Vol. 7 (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1998), 437.

his book *Asbāb al-Nuzūl*,<sup>34</sup> al-Shuyūṭī in his book *Lubāb al-Nuqūl fī Asbāb al-Nuzūl*,<sup>35</sup> Abdurrahman al-Muqbil in his book *al-Ṣaḥīḥ al-Musnad Min Asbāb al-Nuzūl*,<sup>36</sup> 'Abdul Muḥsin al-Ḥumaydān in his book *al-Ṣaḥīḥ Min Asbāb al-Nuzūl*,<sup>37</sup> Khālid Sulaymān al-Mazīnī in his book *al-Muḥarrār fī Asbāb al Nuzūl*,<sup>38</sup> and so forth.

According to Riḍā, hadiths that speak of the divisive problems of the moon originating from Anas Ibn Mālik and 'Abdullāh Ibn 'Abbās are classified as *mursal* hadith.<sup>39</sup> The reason is that the split of the moon occurred in the fifth year of the hijriyyah before the Prophet moved to Medina. At that time Anas was in Medina and was only five years old, while 'Abdullāh Ibn 'Abbās was not yet born. Although it is possible that both of them have narrated it from friends who are older than them, it is also not impossible if they have narrated from *tābi'īn*, even from Ka'b al-Aḥbār. If they are not narrated from friends, of course the hadith is not classified as a valid hadith, because the condition of the hadith can be said to be valid if the *sanad* continues to the narrator who witnessed the split of the moon.<sup>40</sup>

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<sup>34</sup>Abū al-Ḥasan Al-Wāḥidī, *Asbāb al-Nuzūl wa Bihāmāhīh al-Nāsikh wa al-Mansūkh* (Beirut: 'Ālam al-Kutub, n.y), 299.

<sup>35</sup>Jalāl al-Dīn Al-Shuyūṭī, *Lubāb al-Nuqūl fī Asbāb al-Nuzūl* (Beirut: Muassisah al-Kutub al-Thaqāfiyyah, 2002), 249.

<sup>36</sup>Muqbil, *Al-Ṣaḥīḥ al-Musnad Min Asbāb al-Nuzūl*, 229–232.

<sup>37</sup>'Iṣām Ibn 'Abdul Muḥsin Al-Ḥumaydān, *Al-Ṣaḥīḥ Min Asbāb al-Nuzūl* (Beirut: Muassisah al-Rayyān, 1999), 301.

<sup>38</sup>Khālid Ibn Sulaymān Al-Mazīnī, *Al-Muḥarrār fī Asbāb al-Nuzūl*, vol. 2 (Dumam: Dār Ibn al-Jauzī, 1427), 933.

<sup>39</sup>*Mursal Hadīth* is a hadith which falls as the name of a friend in his series of sanads; See Abu al-Ḥasan Muṣṭafā Al-Sulaymānī, *Al-Jawāhir al-Sulaymāniyyah Sharh al-Manzūmah al-Bayqūniyyah* (Riyad: Dār al-Kayyān, 2005), 211.

<sup>40</sup>A. Athaillah, *Rashīd Riḍa*, 70.

From the author's view that the *ijmā'* of the scholars of hadith which speak of the problem of the moon is divided is a valid hadith both in terms of *matn* and *sanad*. This is evidenced by the assessment of several scholars of hadith and even published in the books of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, as well as several other hadith scholars. Even the hadith is considered the cause of the decline of the verse. Shaykh Albānī is also a famous *tasyaddud* in assessing the hadith commenting that the hadith that spoke of the issue of the split moon narrated by Ibn Mas'ūd above is a *Ṣaḥīḥ* hadith.<sup>41</sup>

On the pretext that the hadith narrated by ‘Abdullāh Ibn ‘Abbās is a *mursal* hadith, Rashīd Riḍā explicitly rejects the narrative. Though in general not all *mursal* hadith are considered as *ḍa’īf* hadith. In the book *‘ulūm al-Ḥadīth* written by Maḥmud Ṭaḥān, it is stated that there are three opinions concerning the law applying the *mursal* hadith, namely:

1. Weak and rejected. And this is the opinion of the majority of hadith experts and many of ushul experts and jurists. Their reason is because of the detection of narrator's identity, it is thus possible that the unknown can be friends and can be *tābi’īn*.
2. Accepted and can be used as proof. This opinion was issued by *Imām* of the *mazhab*, namely Abū Ḥanīfah, Imām Mālik, Imām Aḥmad, and from a small number of scholars, with the narrator's terms and conditions being *thiqoh*, and not narrating except those of the *thiqoh*. Their reasoning was

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<sup>41</sup>Muḥammad Nāṣiruddīn Al-Albānī, *Ṣaḥīḥ Sunan al-Tirmidhī*, vol. 3 (Riyad: Maktabah al-Ma’ārif, 2000), 339.

that *tābi'īn* the *thiqoh* could not possibly say "Rasulullāh says "except when he has heard it from someone who is a *thiqoh* too.

3. Accepted with conditions. This is the opinion of Imam Shafi'i. These conditions are:
  - a. Who does *mursal* hadith must be from old *tābi'īn*
  - b. If the person who delivered it is called *thiqoh*
  - c. If allied with people who *hafīz* again trusted, and they did not disperse it
  - d. If the three conditions that join contain one of the following cases:
    - 1) If the hadith is narrated through another path as a backrest
    - 2) If the hadith is narrated through other channels in a way that is known from other than the first *mursal* hadith narration
    - 3) If it matches the words of a friend
    - 4) If you say something in accordance with most experts.

Even if punished with the *mursal* hadith, the hadith narrated by Ibn 'Abbās and Anas Ibn Mālik, he is included in the *mursal ṣaḥābī*, because it was narrated by a junior *ṣahabah*. In general, the meaning of *mursal ṣaḥābī* hadith is:

*"The mursal ṣaḥābī hadith is a hadith that friends say that the Messenger of Allah. say so or do so. But this friend did not hear it or witnessed it directly due to his young age, last converted to Islam or he did not exist when the hadith was said. The example of the mursal ṣaḥābī hadith is the*

*saying of a Juneor friend who said that the Messenger of Allah. say so, for example from Ibn ‘Abbās or Ibn Zubayr.*<sup>42</sup>

The *mursal ṣaḥābī* hadith itself can be used as evidence according to the majority of scholars. So, *mursal ṣaḥābī* is a *Ṣaḥīḥ* hadith. Because what usually happens to *mursal ṣaḥābī* is Juneor *ṣaḥābī* who receive it from other *ṣaḥābī* who may be more senior and rarely receive it from *tābi’īn*. If he accepts it from *tābi’īn*, surely he will explain it. But if he does not mention the original law, it is the *mursal ṣaḥābī* from another *ṣaḥābī*. Whereas the opinion which states that the *mursal ṣaḥābī* cannot be used as proof is such a weak opinion.<sup>43</sup>

From the explanation above, it can be seen that many opinions regarding the law practice the *mursal* hadith. What is clear is that the priest of the four schools accepts the *mursal* hadith on the condition that the hadith is recited by those who are *thiqoh*.

If viewed further, Riḍā considers the hadith *mursal* because it is narrated by the Prophet's best friends, namely Anas Ibn Mālik and Abdullāh Ibn ‘Abbās. But not only the two companions narrated the hadith regarding the division of the moon but also included 'Abdullāh Ibn Mas'ūd, one of the senior *ṣaḥābī* who was also an *al-Sābiqūn al-Awwalūn* (the former group and the first convert to Islam),

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<sup>42</sup>Maḥmūd Al-Taḥān, *Taysīr Muṣṭalah al-Ḥadīth* (Riyad: Maktabah al-Ma’ārif, 1996), 74.

<sup>43</sup>Al-Taḥān, 74.



many other senior friends who narrated hadith from him, including Abū Hurairah ra.<sup>44</sup>

But this is refuted again by Riḍā's argument which states that it is true that the hadith narrated by Ibn Mas'ūd is valid, but there are contradictions in terms of *matn*, because the *matn* contained in the hadith are contradictory. Let's say the first *matn* reveals that the incident took place in Mecca, but another *matn* mentions when Ibn Mas'ūd and the other companions were at Mina. Likewise with other observations that inform the hemisphere of the moon, a *matn* informs the first hemisphere in Abū Qubays and the second hemisphere is above Su'aydā. The second *matn* informs that the first hemisphere is behind the mountain and the second hemisphere is in front of the mountain. The third *matn* explains that the first hemisphere is in the hill of Şafa and the second hemisphere is on the Marwa hill. For this reason according to the rules that are known if there are several *nāş* which are contradictory, while the effort to compromise is not successful, then *nāş* can be falling.<sup>45</sup>

Actually the above opinion can be compromised by logical reasoning, namely when where Ibn Mas'ūd was in Mina when the incident lasted for moons it could have split in the Mecca region, because it did not necessarily happen exactly in Mina, moreover the distance between Mecca and Mina was approximately 8 KM so it is not too far away and can be seen with the naked eye. Likewise, information about the position of the two halves of the moon, where a history says

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<sup>44</sup>Shamsuddīn Al-Dhahabī, *Siyar 'A'lām al-Nubalā,* vol. 1 (n.p: Muassisah al-Risālah, 1985), 461.

<sup>45</sup>A. Athaillah, *Rashīd Riḍa,* 71.

that there is a place in Abū Qubays and another opinion says that it is on the Hill of Sofa and Marwa. This also does not rule out the possibility of disputes among friends, because it can occur because of their point of view during the incident, moreover the distance between the four hills is close together, Abū Qubays is adjacent to the hill of Safa and Su'ayda adjacent to Marwa hill.

The next Riḍā's argument in disproving the miracle of the Prophet splitting the moon is if it is true that the hadith about the division of the moon was *mutāwatir*, then surely people in various countries saw it also an amazing event. Besides that the noble companions who always accompanied him like Abū Bakr, 'Umar, Uthmān and 'Alī and those who were guaranteed to enter heaven would not miss narrating the hadith, but according to him this was not the case.<sup>46</sup>

In the book *sīrah* written by Shaykh Shafiyurrahman al-Mubarakhufi,<sup>47</sup> it was explained that when the Qurays saw the sign of the Prophet's greatness clearly in a long time, they were silent and did not move. But they still did not want to believe, they even said: "*This is the sihr of Ibn Abī Kabshah, Muhammad has bewitched us.*" Someone said: "*If Muhammad is able to bewitch you you cannot conjure all humans, wait for the news to be conveyed by the travelers*" When the travelers arrived, the Qurays asked them. The travelers said: "*Yes, we*

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<sup>46</sup>A. Athaillah, 71.

<sup>47</sup>The book is full of *Rauḍat al-Anwār fī Sīrat al-Nabiyy al-Mukhtār*, on its cover it is written that the book won the sirah nabawiyah writing contest held by Rabiṭah al-'Alam al-Islami, while the histories written there are valid and gained recognition among priests in the field of sirah. The author also steers clear of all tendentious and deviant histories.

saw it (the moon was split)". But the Qurays still insist on disbelief and follow lust.<sup>48</sup>

From this explanation it can be seen that the split of the moon at that time could not only be witnessed by the friends and the Quraysh in the place where the Prophet be, but also witnessed by people who were not with the Prophet at that time.

Then when Riḍā reveals that the hadith of the *mutāwatir* should have noble *ṣahabah* such as *khulafā'al-Rāshidīn* who narrated the hadith, or at least there is a hadith of noble *ṣahabah* guaranteed to enter heaven. However, it is generally known that the definition of the mutawatir hadith is *the hadith or khabar narrated in each level of the sanad by many narrators whose human reasoning is impossible if they have agreed to make this hadith (not from the Prophet)*.<sup>49</sup>

From the author's research there are a number of stories from the friends of the noble Prophet, including the hadith of 'Alī Ibn Abī Ṭālib quoted by Imam al-Wādi'ī from the book *Mishkal al-Āthār* by Imam al-Ṭaḥāwī, the hadith is as follows:

عن علي بن أبي طالب رضي الله عنه قال : « انشق القمر ، ونحن مع رسول الله عليه السلام ».<sup>50</sup>

<sup>48</sup>Syaikh Shafiyur Rahman al-Mubarakfuri, *Rauḍat al-Anwār fī Sīrat al-Nabiyy al-Mukhtār*, Trans. Umar Muḥtāhid (Solo: Fatiha Publishing, 2017), 154.

<sup>49</sup>Al-Taḥān, *Taysīr Muṣṭalah al-Ḥadīth*, 19.

<sup>50</sup>Abū Abdurrahmān Al-Wādi'ī, *Al-Ṣaḥīḥ al-Musnad Min Dalāil al-Nubuwwah* (Kairo: Dār al-Ḥaramayn, 2002), 218.

“From ‘Alī Ibn Abī Ṭālib ra. he said: "The moon has split and we are with the Messenger of Allah.”

This hadith is considered as the *ḥasan hadīth*.<sup>51</sup>

Another hadith also reveals the split in the moon in which at that time Abū Bakr and the Messenger of Allah the hadith was narrated by Mujāhid and issued by al-Ṭabarī and Ibn Kathīr in his tafsir. The history reads:

انشقَّ القمرُ على عهدِ رسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فصارَ فرقتينِ فقال النبيُّ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ لِأَبِي بَكْرٍ فَاشْهَدِ يَا أَبَا بَكْرٍ وَقَالَ الْمُشْرِكُونَ سَحَرَ الْقَمَرَ حَتَّى انْشَقَّ.<sup>52</sup>

From this explanation, it can be seen that one of the conditions of the Mutawatir hadith is narrated by many narrators in each of their *ṭabāqats*, although scholars disagree about the minimum line of transmission routes, but what is clearly not required must be narrated by the four caliphs or other noble friends guaranteed to enter Paradise. However, there is a history of the split of the moon from the Caliph ‘Alī Ibn Abī ivalib.

The next argument put forward by Riḍā in rejecting this miracle is that Allah created the universe according to *sunnatullāh* there will be no chaos in it and will never experience change. According to Riḍā the *moon's* split is not only

<sup>51</sup> Al-Wādi'ī, 218.

<sup>52</sup> Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, Vol 22 (Giza: Hajr, 2001), 111; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 7: 437.

contrary to the order of the universe, but also contrary to Q.S. al-Raḥmān verse 5: "*Sun and moon (circulating) according to calculations*".<sup>53</sup>

In responding to this problem, Quraish Shihab responded that the miracle of the prophets had their own laws which, if the causal factors were gathered, what would be called "extraordinary" would be born, because what happened was manifested by a power that was awesome and knowing.<sup>54</sup> Therefore, according to Quraish Shihab miracle cannot be said to be contrary to reason. Because in essence the limitations of reason and human knowledge make it difficult to reach or understand, because human knowledge of natural laws is still very limited.<sup>55</sup>

This is evident from several scientific studies stating that the moon split into two. In addition there are some ancient Indian and Chinese historians who recorded the split in that moon,<sup>56</sup> as well as research carried out in 1978. At that time when a famous British broadcaster interviewed three American space scientists. One of the most important dialogues was when they discussed the first time humans landed on the surface of the event. How this trip has cost more than 100 billion dollars. The scientists also went on to say that this trip had succeeded in finding a scientific fact. The fact that they discovered that in the past the moon had split into two, then reunited. There is a lot of concrete evidence on the surface of the Moon that can explain this.<sup>57</sup>

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<sup>53</sup>A. Athaillah, *Rashīd Riḍa*, 72.

<sup>54</sup>Muhammad Quraish Shihab, *Mukjizat al-Qur'an*, 2014, 32.

<sup>55</sup>Muhammad Quraish Shihab, 33.

<sup>56</sup>Zakir Naik, *Miracles of Al-Qur'an & As-Sunnah*, Trans. Dani Ristanto (Solo: Aqwam, 2016), 144.

<sup>57</sup>Zakir Naik. 146.

In a separate explanation, scientist Tom Watters of the Smithsonian National Air and Space Museum said, there was a fault in the moon called Lobate Scarp. It is believed that this fault occurred due to the moon's crust material which pushed each other so that a crack occurred. According to Tom, it indicates that something causes the moon to experience shrinkage or shrinkage. Researchers believe that the moon has a geological history.<sup>58</sup>

From this it is clear that the division of the moon is not something that is impossible for God to make it as if it is beyond common sense. Because Allah Almighty The Creator of the universe will not aim at anything, including the laws of *sunnatullāh*. Although the split is as if it is out of common sense, the fact can be compared with modern science with all the evidence that reveals that in the past the moon has indeed been divided into two parts. This is evidenced by the records of Indian and Chinese historians as well as research carried out by several astronauts from America.

With his arguments stated above, Riḍā does not interpret the first verse of the Surah al-Qamar with the meaning of *ḥaqīqī*, but it is interpreted in terms of *majāzī*, is the *truth has appeared or is clear*. The argument for taking this meaning refers to the dictionary *Lisān al-Arāb* where the word *syaqq al-Ṣubḥ* is interpreted as "dawn has *appeared*". Whereas the word "moon" in the habits of the Arabs is figurative of something that is clear. So it is with this possibility that

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<sup>58</sup><http://litbang.kemendagri.go.id/website/bulan-pernah-terbelah-terungkap-melalui-penelitian-sains/>, accessed on December 29, 2018.

Riḍā dares to do *ta'wīl* the verse with the meaning *majāzī*, *is the truth has appeared or is clear*.<sup>59</sup>

In the dictionary *Lisān al-'Arāb* there is indeed another meaning from the word *Insyāqq*, one of which is to mean "appear". However, this is not the only meaning that can be understood from the word *insyāqq*. It can be seen that there are various meanings that can be understood from the words of *insyāqq* according to the context of the sentence, including the meaning that is generally understood, namely "split".<sup>60</sup> As for understanding the word *syaqq al-Ṣubḥ* with the understanding that dawn has been divided is a very understanding of ambiguity.

#### **D. Originality and Implication of the Rashīd Riḍā Interpretation of Miracles Verses**

From the explanations that have been put forward, we can see how Rashīd Riḍā tried in interpreting the verses with the miracle of the Prophets. His interpretations are inseparable from the influences of previous *mufassir*, such as his own teacher; Muḥammad 'Abduh, as well as classical *mufassir* such as al-Shuyuṭī, al-Baghāwī, Mujāhid, and so on.

It was seen how he tried to take some of the previous *mufassir* to support his opinion in rationalizing verses that seemed contrary to reason. After expressing his previous interpretations, then he presents his own interpretation or simply adds interpretations that already exist or does not even add anything from

<sup>59</sup>A. Athaillah, *Rashīd Riḍā*, 73–74.

<sup>60</sup>Abū a-Faḍl Ibn Manzūr, *Lisān al-'Arāb*, vol. 12 (Arab Saudi: n.p, n.y), 49.

the interpretations of previous scholars because indeed attempts to subjugate supernatural events such as miracle in "scientific" explanations are often not succeeded.

The entire interpretation of the miracle verses of the prophets is inseparable from efforts to maintain their rational ideology. So from that it is not surprising if he cites other *mufassir* in accordance with the ideology of his interpretation. He also did not hesitate to reject the hadith that support the verses of the Qur'an which are related to extraordinary things which in zahir contrast with common sense and are considered valid according to the islamic scholars. According to him, Allah has created everything in this universe to work *sunnatullāh* which is already perfect and it is impossible to shift and change again.

It is undeniable that there are some people who doubt the occurrence of something extraordinary is contrary to common sense. However, the reality is actually not impossible in the sense. The right thing is that the incident is only difficult, not or not yet accessible to the nature or way of occurrence by reason. Humans often judge something that is impossible because our minds have been fixated by habits or by natural laws or laws of cause and effect that we know, so that if something is not in line with these laws, they immediately reject it and say it is impossible.<sup>61</sup>

This is evidenced by the rapid advances in technology in this modern century. One by one the evidence of the miracle of the prophets at that time was

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<sup>61</sup>Muhammad Quraish Shihab, *Mukjizat al-Qur'an*. 38.



scientifically proven in this modern century, even though it had not been revealed in its entirety. However, according to Zakir Naik in his book, 80% mentioned in the Qur'an have been proven in science. According to him with the limitations of current knowledge, we cannot be sure whether one percent or just one verse of the Qur'an from the 20% portion is wrong. Thus if 80% of the Qur'an is true and the remaining 20% does not prove wrong, logically it can be said that 20% of the other parts are also true.<sup>62</sup>

Although Riḍā opinions autumn with scientific evidence from modern knowledge, however, it cannot be denied that Riḍā's thoughts on the miracle verses of the prophet brought a new color in the treasure of interpretation in Islamic sciences. Where he dared to take other paths from the paths that had been taken by many scholars before in interpreting verses which in *zahir* seemed irrational. At least the implications of the interpretation are divided into two broad lines:

#### 1. Intellectual Relevance

Many of the effects of the thought and interpretation of Muḥammad Rashīd Riḍā in the intellectual aspect. His contribution plays a big role in adding insight into the treasures of interpretation in Islam. His efforts in leading muslim not to get caught up in *taqlīd* thinking must be given appreciation. Although there are many pros and cons to the pattern of thought.

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<sup>62</sup>Zakir Naik, *Debat Islam vs Non Islam*, Trans. Noor Cholís (Solo: Aqwam, 2016), 13.

One of the figures born after Riḍā and pro of the thoughts and interpretations of Rashīd Riḍā is Maulānā Muḥammad Alī. This figure was also one of the rational thinkers who came after the Rashīd Riḍā period. Like its predecessor; Rashīd Riḍā, Muhammad Ali also considers that miracle is not something extraordinary and out of common sense or suprarational things, but as something that remains within reach of common sense. Because according to him the only biggest miracle that exists is the Qur'an, because it stands alone and does not need other evidence to support it.<sup>63</sup> The obvious appearance of this interpretation is the same as the pattern of interpretation of Riḍā which rejects sensory miracle possessed by the prophets before the Prophet Muhammad.

As for those who contradict with Riḍā's opinion regarding the interpretation of the Qur'an, one of them is the Indonesian *mufasssir*; Quraish Shihab. He made a book that specifically discussed the miracle aspects of the Qur'an. In his book he explains clearly how these miracles can occur even though they are contrary to common sense. This is to break Rashīd Riḍā's argument which states that everything that happens in the universe will not violate *sunnatullāh* (natural law), because Allah himself created nature and its contents very neatly and regularly and will not experience the slightest change.

According to Quraish Shihab in his book, it is explained that in this life there is something called the law of nature (*sunnatullāh*). This law is like a law of cause and effect. According to him again by quoting the opinion of scientists, that

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<sup>63</sup>Maulānā Muḥammad 'Alī, *The Religion Of Islām: A Comprehensive Discussion Of The Sources, Principles And Practices Of Islām* (Lahore: Ahmadiyah Buildings, 1935), 181.

the law of nature is nothing but constituting "an overview of the statistical average". Every time humans see water flowing towards a low place, the sun rises from the east, the sick recover from taking medicine, and other things that are commonly known. Based on this, what emerges is called "natural law".<sup>64</sup>

Quraish Shihab further said that "cause" is not something that gives rise to "effect". Because the scientists acknowledged that they did not know exactly what factors from the many factors that led him there. The essence of "cause" is known only that it occurs before the consequences occur. There is no single proof that "cause" is what manifests "effect". It could be that what is found now which is considered to be something accidental, may be a process of natural law.<sup>65</sup>

## 2. Social Relevance

The thoughts of Rashid Riḍā in Islamic renewal cover at least three aspects, namely aspects of religion, education, social politics. Riḍā's thinking in the religious aspect stems from his observation of muslim who are inferior to western civilization. One of the contributing factors is that muslim do not carry out Islamic teachings actually because the entry of ideas that do not fit into the body of Islam such as *khurāfat*, *takhayyul*, *bid'ah*, and so forth. This has implications for his thinking in interpreting the scriptures. One of the most prominent things that he points out is that the holy book will never conflict with

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<sup>64</sup>Muhammad Quraish Shihab, *Mukjizat al-Qur'an*, 2014, 30.

<sup>65</sup>Muhammad Quraish Shihab, 31.

natural law.<sup>66</sup> So from this it is undeniable that he rationally interprets the verses of the Qur'an which *zahir* contradicts reason.

All of these rational interpretations are not without reason, through the concept that it offers, *Riḍā* hopes that muslim can accept it and can make it a foundation and paradigm of thinking and acting in achieving progress, prosperity and prosperity that is on par with the West.<sup>67</sup>

So from this thought, so that the thoughts are widely accepted by many circles. In Saudi Arabia, for example, *Riḍā*'s renewal echo is welcomed among the royal officials, so that the Wahhabi movement that has long been hidden, 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 "Association of Algerian Ulama" which was originally intended to fight the Sufi order under the leadership of Abdul Hamīd Ibn Bādis.<sup>68</sup>

The impact of his thoughts can also be seen from the birth of several modernist Islamic organizations in Indonesia, namely Muhammadiyah, PERSIS, and AL-IRSYAD. This organization arose from the influence of Indonesian students and students studying in the holy land and Egypt, where besides they felt firsthand the influence of the "Neo-Salafi" renewal of *Riḍā*, they also succeeded in

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<sup>66</sup> Andi Mappiaswan, "Pemikiran Sayyid Muhammad Rasyid Ridha dalam Pengembangan Islam (Suatu Tinjauan Historis)" (Undergraduate Thesis, Adab and Humaniora Faculty of UIN Alauddin, 2015), 56.

<sup>67</sup> A. Athaillah, *Rashīd Riḍa*. vii.

<sup>68</sup> Kasim, "Muḥammad Rashīd Riḍa: Antara Rasionalisme & Tradisionalisme," 131–32.

entering *al-Manār* magazine into Indonesia and apparently fell into the hands of young Indonesian youth, so that the movement experienced rapid development.<sup>69</sup>

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<sup>69</sup> Kasim, 132.