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A critical study of Tafsir Al-Manar (interpretation of the Holy Quran) regarding the miracles of Prophet Ibrahim (PBUH) and Prophet Moses (PBUH)

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Abstract---The role of Intellect or Aql in the interpretation of the Holy Quran has been greatly considered by Islamic scholars through history. Some past and contemporary scholars have attempted to interpret the Quran using reason, such as Tafsir Al-Manar (the interpretation of the Holy Quran) written by Mohammad Rashid Rida. Since the perception of Muhammad Rashid Rida and his teacher Muhammad AbdurRahman Ghafouri are different from many commentators, it is important to examine Al-Manar’s interpreters concerning the miracles of prophets different from many commentators, it is important to examine Al-Manar’s interpreters concerning the miracles of prophets different from Mohammad Rashid Rida and his teacher Muhammad AbdurRahman Ghafouri. This article examines Tafsir Al-Manar with a descriptive-analytical method in order to assess the accuracy of Muhammad Abduh’s and Rashid Rida’s comments. In examining Mohammad Rashid Rida’s point of view, we found that his rational interpretations are inconsistent with the Quran’s appearance, Shi’ite and Sunni commentators. The interpretations also lack attention to the purpose of the story. The denial in their interpretations indicate their improper use of a rational interpretative method, which otherwise, would not have led to the denial of the prophets’ miracles.

Keywords---prophet Ibrahim, intellectual interpretation, Holy Quran, miracles, prophet Moses, Mohammad Rashid Rida.
Introduction

What distinguishes human beings from animals is intellect. Human beings perceive their surroundings, accept responsibilities in their lives, and perform their duties with the help of their intellect. Islam has set limits for the intellect so it does not get mixed with corrupt fantasies and false illusions that lead humans astray. By guiding human beings to good deeds such as monotheism, intellect improves efficiency and reasoning for happiness in this world and the hereafter.

Some Quranic interpreters use reason to interpret the Quran and explain its facts. They have also tried to solve the superficial problems initially associated within the mind, and offer a correct interpretation of Quranic verses. In this regard, some commentators have introduced intellect to explain concepts such as miracles. Since these concepts are based on extraordinary phenomena, the intellect is not able to explain all its aspects; however, we observe some rational interpretations in the subject of miracles. Some commentators such as Mohammad Abduh and Rashid Rida have made incorrect interpretations regarding the prophets’ miracles. This article attempts to examine the rational interpretations of Tafsir Al-Manar on the subject of miracles using a descriptive-analytical method in order to determine the accuracy of Muhammad Abduh and Rashid Rida’s comments by comparing their views with Quranic verses, narrations and consensual comments.

Various researches have been conducted on rational and intellectual interpretation such as, “Sadr Al-Mutualleh in Shirazi on Exoteric and Eroteric Interpretation” by Nasser Mohammadi, Journal of “Islamic Studies, Philosophy and Theology” (2010, pp. 172-147), and the article “A Comparative study of Allameh Majlisi and Allameh Tabatabai’s Views on Mind Functions” by Ainullah Khademi, the journal “Philosophy and Wisdom” (2012, pp. 92-69), and books such as “Rationalism in Interpretations of the Fourteenth Century” by Shadi Nafisi (2000), “Comparative interpretation” by Fathollah Najaiezadegan (2004) and “Al-Tafsisr va-Mofserun” by Mohammad Hadi Marefat (2005). The mentioned resources have each addressed aspects of intellectual interpretations of the Quran.

This article examines the terminology of the word “intellect” or “Aql” as well as Muslim scholars’ perspectives, then provides examples of intellect in the Holy Quran. Finally, the miracles of Prophet Ibrahim (PBUH) and Prophet Moses (PBUH) will be examined with a critical approach to the rational interpretations of Tafsir Al-Manar.

Intelect

The terminology of intellect

Intellect, or Aql, roots from “Aql YaAqel Aqlaa Ma’qula”, which has many meanings. Shartooti defines “Aql” as “Rabat”, which means to “close”. When one ties a camel, they say “Aql al-Ba’ir” (Shartooti, 1416 AH, p. 812). In a hadith from the Holy Prophet (PBUH) it is stated: “The intellect is the aid for ignorance” (Ali
Ibn Shuba Harani 2003, p. 28). The intellect is called “Aql” because it is a force that prevents man from evil and provides him with rational and theoretical sciences through thinking (Najarzadeh, 2004, p. 130).

Ibn Fars points to the characteristics of intellect and says: “intellect prevents humans from inappropriate speech and deeds” (Ibn Faris, 2012, vol. 4, p. 69). Firoozabadi defines intellect as: “having knowledge of objects’ characteristics regarding its pros and cons” (Firoozabadi, 1415 AH, p. 1033). Ibn Manzur has pointed to the synonymous and antonymous words of intellect and defines it as: “intellect means to restrict and restrain. Its opposite is foolishness” (Ibn Manzoor, 1414 AH, vol. 11, p. 458). In Taj al-Arous, Zabidi considers intellect as foolishness with the same approach (Morteza Zubeidi, 2018, vol. 30, p. 18). All the mentioned definitions regress to a general and common meaning, “limiting”, “restraining” and “prevention” (Ghomashi, 2015, p. 3).

**Intellect in Concept**

Ragheb Esfahani points to the benefits of intellect and says: “intellect is the inner force which prepares the mind to accept science” (Ragheb Isfahani, 1412 AH, pp. 341-342). Philosophers, theologians and jurists believe intellect has several meanings. In philosophy, “intellect” is a simple substance that comprehends the truth of things. It is also an abstract being that connects the divine world with the natural, both in essence and in action. In philosophical language it is referred to as Malak or angel and in philosophy it refers to “intellect” (Malek Mohammad, 2015). In discourse, intellect is an independent tool to acquire knowledge in order to prove the necessity of existence and its attributes, as well as an esoteric argument to understand good against bad (Golpayegani, 2006, p. 3). In jurisprudence, intellect is an argument that is used to understand texts and to extract rulings (Ghomashi, 2015, p. 3).

**Intellect from Scientists’ Perspective**

Many scientists have defined intellect. Some have published books on this subject and some have referred to the definition of intellect in their books. Here, we refer to some Sunni and Shiite definitions.

**Intellect from Shiite’s perspective**

Allameh Tabatabai says: “intellect is an abstract force that exists in man that can be the source of general judgments, through which one can distinguish between prosperity and corruption, good and bad, and right and wrong” (Tabatabai, 1417 AH, vol. 1, p. 47). Allameh Tabarsi also states: “intellect, understanding and knowledge are similar to each other” (Ghorashi, 1973, vol. 5, p. 28). Allameh Javadi Amoli says: “intellect is a criterion in proving the principles of religion, which plays a great role in understanding the Holy Book and traditions as well as
understanding the Shari'a rules” (Javadi Amoli, 2019, pp. 207-214). Sheikh Tusi, the father of Shiite commentary, states: “intellect is the collection of sciences in which comprehension of deeds and distinguishing from right and wrong becomes possible. This meaning exists in all meanings” (Tusi, Bi Ta, vol. 6, p. 92).

Intelect is sometimes referred to as the force of human thought, and sometimes as evidence for this force. Hence, intellect has been divided into innate and acquired intellect. Some have divided intellect into theoretical and practical reasoning as well (Hadi Sabzevari, 1990, p. 310).

**Intelect from Sunni’s perspective**


**Examples of intellect in the Holy Quran**

The intellect has not been used as a noun, a source, a derivative or a verb in the Holy Quran. It has been used as a past tense (عَقَلَ) and a prepositional verb (یعقِلُ) in two singular and plural forms (not dual). In the form of past tense, it is used only in the plural form (عَقَلُوا) in verse 75 of Surah Al-Baqarah6. As a prepositional verbal, it is used in the form of first person plural (نعَقِلُونَ) only once in verse 10 of Surah Malik7, and in the passive singular form (یَعقِلُها), it has been mentioned only once in verse 43 of Surah Ankabut8, and in passive plural (یَعقِلُونَ) in 22 verses, and in third person plural (تَعقِلُونَ) in 24 verses.

The Holy Quran uses synonymous words for Aql or intellect such as:

لُبّ، الحلم، الحجر، الذهبي، القلب، الوعي، النُهی، القلب، الفؤاد، النظر، تَدَبُّر، تَفَکُّر، تَفَقّه، التامُّل (Fatemeh Ismail, 1413 AH, p. 64).

These words are apparently synonymous, but they also have subtle differences. For example, the difference between the word "تَفَکُّر" and the word "تعقل" is that the former is general and can be used for all human beings; thus, the Holy Quran has used this word for both infidels9 and believers10, and the latter is based on nature and instinct; thus, this word is used only for believers whose behavior is based on
nature and within, and the Holy Quran does not consider infidels as rational or intellectual\textsuperscript{11}.

**Tafsir Al-Manar and Muhammad Abduh's intellectual interpretation**

Muhammad Abduh, one of the intellectuals and reformers of the previous century, is the author of *Tafsir Al-Manar* and is well-known for his modernization and breaking of traditional taboos in Egypt and other Islamic countries. “His full name is Muhammad bin Hassan Khairullah. He was born in 1365 AH in a middle-class family in the village of Mahalla Nasr, in Buhaira, located near the Nile River. His acquaintance with Seyyed Jamal al-Din Asadabadi in 1287 AH changed his life” (Nafisi, 2014, p. 115). Muhammad Abduh was the Mufti of Egypt (deceased in 1905), and he used this opportunity to change religious perspectives and remove superstitions in Egyptians (Enayat, 2010, p. 126).

Mohammad Abduh had a disciple named Rashid Rida (deceased in 1935). Rashid Rida tried to make Abduh aware of the need for a more modern and novel interpretation. At first, Abduh was not convinced with Rashid Rida's words. Eventually, and with Rida’s insistence, he decided to give lectures and interpret the Quran at Al-Azhar University (Adams & Charles, 2019, pp. 198-199).

Mohammad Abduh has published many works, including “*Resalat al-Tawhid*” and “*Sharh Nahj al-Balaghah*”, etc., but one of his most important works is the interpretation of the Quran. Nafisi states: “The interpretation of the contemporary period begins with the *Tafsir Al-Manar*. This commentary, has a new approach and has taken on a new meaning in the history of Quranic commentary which has left a lasting and tangible impact on subsequent commentaries. This new perspective that later emerged in the field of interpretation and formed the foundations of new styles are almost all rooted in Abduh’s interpretation” (Nafisi, 2000, p. 114).

From Abduh’s point of view, the whole Quran seeks to give guidance to man. Therefore, the Quran must be interpreted so its purposes are easily understood. Abduh believes that the effort in interpretation should be focused on discovering God’s purposes and in accordance to the understanding of the Prophet’s contemporaries, the first audience of revelation (Quran encyclopedia, p. 186). Mohammad Abduh divides his commentary into two sections:

A. Dry interpretation that turns man away from God and the Holy Book. In this type of interpretation, the goal is to analysis the words, the diacritic and final expressions, hints, technical and rhetorical points. Such an interpretation is not appropriate for the Quran because it is a common practice in specialized fields such as syntax, etc.

B. An interpretation that the interpreter seeks to understand the Quran, ahkam and legislation of rules and beliefs, in a way that attracts the hearts and leads to action and guidance. Here, God’s words (هدی و رحمة) are objective examples (Abdeh, 1414 AH, vol. 1, p. 25).

\textsuperscript{11} وَمَثَلُ الَّذِينَ كَفَرُواْ كَمَثَلِ الَّذِى يَنْعِقُ بِمِا لاَ يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَعْقِلُون (verse 171; Surah Al-Baqarah)
Abduh relies on rationality in his interpretations, meaning that he does not oblige himself to use the interpretations of his predecessors, rather, he uses his intellect. Not only did he not follow the closed minds of previous commentators, but he had a different opinion and used rationality to support the discussions (Zahabi, 1997, vol. 2, p. 406).

In recounting the destiny of mankind, Muhammad Abduh introduced Islam as the religion of reason and believed that the Quran invites people to reason and contemplation in many verses. He believed that reason is independent of revelation and is positioned in a high level. He considered these sciences as matters that attaining them does not prevent understanding the revelatory teachings from God. God has made it possible for human beings to understand them (Nafisi, 2000, p. 122).

**Tafsir Al-Manar on the miracles of the prophets**

Throughout history, it is said that when people denied their prophets, the prophets showed them miracles that God Almighty had given them in order to show the truth and save them from misguidance, as well as to prove their authority.

Sheikh Mohammad Rashid Rida believes that miracles are normal phenomena, and they are not extraordinary. Miracles have been performed by many people many times! (Rashid Rida, 1405, p. 71). He believes that the miracles of the Holy Prophet (PBUH) were not to prove his prophethood and divine mission (Ibid. p. 81). He believes that people surrendered themselves to what they did not know of, in the sense that everything whose cause is unknown is then a manifestation of God Almighty. They surrendered to prophets like they surrendered to sorcerers and magicians because they did not know the cause (Rashid Rida, 1990, vol. 11, p. 160). Here we refer to the miracles of Prophet Ibrahim (AS) and Prophet Moses (AS) that were denied by the authors of Tafsir Al-Manar, Muhammad Abduh and Rashid Rida. We will also provide a critique to their view.

**The miracle of Ibrahim (PBUH)**

Prophet Ibrahim (AS) is one of the first Arch prophets who showed many miracles to guide people. One of these miracles was when he slaughtered and cut four birds and after mixing their flesh, he placed some parts of the mixed flesh and bones on four mountains. He called the birds and they were resurrected by the permission of God. This is how God Almighty showed resurrection of the dead on the Day of Judgment to Prophet Ibrahim (AS). This story is revealed in verse 260 of Surah Al-Baqarah.\(^{12}\)

**Tafsir Al-Manar’s Denial of Prophet Ibrahim’s (PBUH) miracles**

About verse 260 of Surah Al-Baqarah, Muhammad Abduh says: “It is narrated that Prophet Ibrahim (AS) slaughtered birds and cut them into pieces and mixed...
them together, while verse 260 of Al-Baqarah does not indicate this event (Rashid Rida, vol. 3, p. 55). Muhammad Abduh, quotes Abu Muslim and emphasizes that: “Most commentators believe that Prophet Ibrahim (AS) asked his Lord to show him the raising of the dead”. So, God Almighty ordered him to take four birds, cut them into pieces and place them on mountains. Then he shall call their names and they will come to him. Commentators believe that Prophet Ibrahim (AS) actually watched the birds coming to life, but Abu Muslim says: “There is no evidence in the Quran that this happened in reality” (Ibid., Vol. 3, p. 35).

Muhammad Abduh supports Abu Muslim and clarifies his own point of view and while stating that this story is a guidance for Ibrahim (AS), he also states that it is not a miraculous one. He states: “Early commentators refer to a narration that Prophet Ibrahim (AS) cut four birds into pieces and placed them on several mountains, and after calling the birds, they were resurrected by God’s permission. Early commentators have tried to adapt this narration to verse 260 of Surah Al-Baqarah but have it found difficult. Later commentators have tried to prove the extraordinary features of the prophets in this story. This verse is a statement of guidance, and God has given Abu Muslim the most precise understanding” (Ibid., Vol. 3, p. 58).

**Critique to Tafsir Al-Manar**

**Opposition to the commentators**

Imam Fakhr al-Razi says: “The commentators agree that Prophet Ibrahim cut off the limbs, flesh, feathers and blood of some birds and mixed them together. Abu Muslim does not accept this interpretation and denies it” (Fakhr al-Razi, 1421 AH, vol. 7, p. 41). Ayatollah Makarem says: “Ibrahim did as God asked and called their names and the mixed flesh and feathers came together and resumed life. This showed Ibrahim that the same would occur on a much larger scale on the day of resurrection” (Makarem, 1992, vol. 2, p. 305). Allameh Tabarsi says: “It is said that these birds included a peacock, a rooster, a dove and a crow. This is quoted from Mujahid, Ibn Jarih, Atta and Ibn Zayd, and narrated from Imam Sadiq (AS). He then called their names and said come to me with God’s permission. The flesh of each bird assembled with its bones and they flew towards Ibrahim” (Tabarsi, 1993, vol. 3, p. 133).

According to great Shiite and Sunni commentators, we come to the conclusion that this story took place in an outside world and Prophet Ibrahim performed this miracle with the permission and power of God. Despite the fact that most Shiite and Sunni commentators do not agree on one interpretation by one author, it can be said that Muhammad Abdeh’s interpretation is incorrect.

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13 He is Mohammad ibn Ali ibn Hossein ibn Mehrabzad, Abumoslem Esfahani. He wrote 20 scriptures and is one of the greatest in abstinence. He was born in 366 AH and died in 495 AH (Suity, 1412 AH, p. 85 & Davudi, 1415 AH, vol 2, p. 211)
Critique to Tafsir Al-Manar according to the authority of appearances

One method that should be considered in interpreting the Quran is to justify the appearances of the words. This means that the commentator should interpret the verses according to the appearance. If attention is not given to the authenticity of the appearances, the interpreter will go astray and offer an interpretation contrary to the Quran’s truthful purpose. Regardless of the apparent interpretation of the verse, *Tafsir al-Manar* has made a purely rational interpretation by quoting Abu Muslim. This way of interpretation leads to misconception.

It can be said that most commentators regarding verse 260 of Surah Al-Baqarah, did not deviate from the literal meaning of the verse, nor did they interpret its meaning in the wrong sense; rather, they agree that this verse is a miracle from God, and a proof of Ibrahim’s truthfulness as well as a proof of resurrection for the people of the time, most of whom denied resurrection. Muhammad Abduh rejects most commentators and relies on Abu Muslim’s interpretation which is not consistent with scientific knowledge. He rejects this miracle by a purely intellectual and scientific interpretation.

The miracle of Prophet Moses (PBUH)

Musa ibn Imran (AS) is the first Arch prophet. He was sent by God Almighty to guide the generation of Israel, and through him God showed nine miracles, one of which was raising the dead. The purpose of this miracle was to prove resurrection mentioned in verses 67 to 73 of Surah Al-Baqarah. The story reveals that a wealthy man from Israel could not have children. His cousin, who was his heir, killed him and placed his body on a random doorstep overnight. Then he claimed that one of the Israelis killed his cousin. The argument got intense and observers suggested that they consult with Prophet Moses (PBUH). Prophet Moses (PBUH) ordered them to sacrifice a cow with specific features. Afterwards, some parts of the cow’s flesh were used to beat on the wealthy man’s body. He was resurrected by God’s permission, and the killer was identified. He died after pointing to the murderer (Ibn Kathir, 1400 AH, vol. 1, p. 109 & Jad al-Mawli, 1978, p. 139).

*Tafsir Al-Manar’s Denial of Prophet Moses’ (PBUH) Miracle*

Muhammad Abduh says: “Skeptics believe that the children of Israel are not aware of this story and there is no such story in the Torah, so where did the Quran get this story from?” We state that The Quran was sent from God Almighty and some Israelis acknowledge that parts of the Torah were forgotten in the past and only some parts were documented. In addition, the Torah states that when a murderer cannot be identified, a cow should be slaughtered in a valley where the

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14 فَأَذَّنَلِهِمْ فَقَالَ إِنَّ اللَّهَ يُرْجِعِي الْحَقَّ فَذَبحَوهَا وَمَا كَادُوا يَفْعَلُونَ
15 فَأَذَّنَلِهِمْ فَقَالَ إِنَّ اللَّهَ يُرْجِعِي الْحَقَّ فَذَبحَوهَا وَمَا كَادُوا يَفْعَلُونَ

(*Surah Al-Asra*, verse 101)
water is always flowing and the blood of the cow should be poured into the valley. All town elders should wash their hands in that valley and say their hand did not shed this blood ... Anyone who does not is the murderer. This statement might be a remnant of Moses’ (PBUH) miracle (Rashid Rida, 1990, vol. 1, p. 347).

Sheikh Mohammad Rashid Rida supports Mohammad Abduh and says: “Muhammad Abduh points to the first part of the twenty-first chapter of Deuteronomy regarding killing a cow” (Ibid., Vol. 1, p. 347). Apparently, this act is a means for decision-making on a blood dispute. Whoever washes his hands and does what is prescribed in the Shari’ah is not a murderer, otherwise his crime is evidential (Ibid., Vol. 1, p. 351).

**Critique to Tafsir Al-Manar**

**Lack of attention to the purpose of the story**

Muhammad Abduh and Rashid Rida do not accept the miracle of Prophet Moses (PBUH) and consider it a legitimate law that existed in the prophet’s time to identify a murderer. However, this story is an extraordinary historical event and proves that God Almighty resurrects the dead soul. God showed this truth to the Israeli generation through Prophet Moses (PBUH).

Sheikh Mahmoud Shaltout says: “the word (اِضرَبُوهُ) indicates that parts of the cow’s flesh is used to beat on the dead body for it to come alive. Contrary to Muhammad Abduh and Rashid Rida, there is no mention that people wash their hands in a valley with the blood of a cow flowing, and the phrase (كَذالِكَ يُحیي الله الموتی), contrary to Tafsir al-Manar, means to resurrect, not an act of law as in (16). If (كَذالِكَ يُحیي الله الموتی) means an act of law, then it is contradictory to resurrecting the dead on the Day of Judgment” (Mahmoud Shaltout, 1408 AH, p. 45).

Tabari says: “God addresses the believers in the verse (كَذالِكَ يُحیي الله الموتی), which shows proof to the polytheists who deny the Day of Resurrection. God has commanded the polytheists to learn from this story of how God resurrected a dead person, and that he can resurrect all human beings after their death on the Day of Judgment” (Tabari, 1400 AH, vol. 1, p. 286).

**Opposition to the commentators**

According to the commentators, we find that all agree on the miracle of Prophet Moses (PBUH). Even some of Muhammad Abdeh’s disciples including Sheikh Mahmoud Shaltout are opposed to Tafsir Al-Manar and its interpretations of the verses in subject.

Tabari states: “The phrase (بّبَعضِها اِضرُبُوهُ), is similar to the phrase (فَانفَلَقْ). Just as Prophet Moses (PBUH) split the sea with his cane, beating a part of a slaughtered cow revived the dead man (Ibid., Vol. 1, p. 287). Qurtubi says: “The resurrection of an Israeli is a miracle of resurrection” (Qurtubi, vol. 1, p. 457). Ibn

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16 There is life for you in the law of retaliation (verse 179; Surah AL-Baqarah)
17 Strike the sea with your staff. (Verse 63; Surah Al-Shu’aara)
Kathir states: “God speaks to the generation of Israel as: “O’ children of Israel, recall the wonderful and miraculous event of how a cow was used to resurrect the dead and the dead identified the killer” (Ibn Kathir, 1400 AH, vol. 1, p. 108).

According to the commentators, it can be said that the resurrection of the dead man, by beating the cow’s flesh on the dead body, is nothing but a miracle that God permitted to Prophet Moses (PBUH). Thus, the interpretations in Tafsir Al-Manar are not correct. Even though Muhammad Abduh and Mohammad Rashid Rida consider miracles before Prophet Mohammad (PBUH) to be permissible, they interpret the miracles addressed in this article in a way that they are no longer considered miracles.

Conclusion

In a general conclusion, the results have been extracted and listed as follows:

1. The literal meaning of intellect or Aql is limitation and restraint, which is the opposite of foolishness.
2. The idiomatic meaning of intellect or Aql is the force that prepares a person to accept science.
3. According to the Holy Quran, the word “فكر” is different from the word “عقل”. The former is general and can be used for all human beings. Thus, the Holy Quran uses this word for both infidels and believers. The latter, on the other hand, is based on nature and instinct, so it is only used for behaviors based on nature and instinct, not for infidels.
4. Tafsir al-Manar denies the miracle of resurrecting a bird by Prophet Ibrahim (PBUH). Since it opposes Shiite and Sunni commentators, and with attention to the authenticity of the appearances of words in the Quran, it is considered to be inaccurate and inconsistent.
5. Tafsir al-Manar denies the miracle of resurrecting a dead Israeli man by Prophet Moses (PBUH). This interpretation is in contradiction with Shiite and Sunni commentators. It also lacks sufficient attention to the context of the verses which explain the Day of Judgment. Therefore, it can be concluded that Rashid Rida’s view is not significant.
6. According to Muhammad Abduh and his disciple Muhammad Rashid Rida, it can be stated that the authors underestimated the importance of miracles due to various reasons: 1) They provided these interpretations due to European dissatisfaction with the church, because the church spoke of unreasonable miracles which the naive believed and accepted. 2) They aimed at satisfying nonbelievers and wrongly ridiculed the prophets’ position. 3) The authors of Tafsir Al-Manar observed the growth of atheism and infidelity and leaning towards materialism among the youth and tried to keep them in the dark. Their excessive interpretations of the Holy Quran led to spiritual distortion. This view can be emphasized due to the social conditions of the time the book was published.

18 و لم يفكروا في أنفسهم ما خلق الله السماوات والأرصف وما بينهما إلا بالحق وأجل مسمى وإن كثيرًا من الناس يلقى ربيهم الآخرة
(verse 8; Surah Al-Rum)

19 الذين يبكون الله قيما، وفوعدا، و على جلوبهم و يفكرون في خلق السماوات والأرصف، زمنًا ما ختفه هذا ببطيئة نبتهم فتلقوا عذاب النار
(verse 191; Surah Al-Imran)
7. From a critical study of the views and interpretations mentioned in Tafsir Al-Manar, we proved Moses’ and Ibrahim’s miracles mentioned in the Holy Quran, and conclude that they are among the greatest prophets.

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