

How to Cite:

Fazeli, H., Fazeli, A., & fararoeic, S. (2022). A critical study of Tafsir Al-Manar (interpretation of the Holy Quran) regarding the miracles of Prophet Ibrahim (PBUH) and Prophet Moses (PBUH). *International Journal of Health Sciences*, 6(S2), 6977–6988. <https://doi.org/10.53730/ijhs.v6nS2.6678>

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

Hamidreza Fazeli

Ph.D. Student in Comparative Interpretation, Yazd University, Iran
Corresponding author email: hr.fazeli114@gmail.com

Alireza Fazeli

Ph.D. student in Quran and Hadith, Islamic Sciences University, Qom, Iran
Email: fazeli.alireza14@gmail.com

Shokrollah fararoei

Master of Science in the Qur'an and Hadith, Vali Asr University, Rafsanjan, Iran
Email: fararoei5523@gmail.com

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 Abduh regarding the prophets' miracles are different from many commentators, it is important to examine Al-Manar's interpretive concerning the miracles of prophets including Prophet Ibrahim (AS) and Prophet Moses (AS). 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, Shiite 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 Najarzagdegan (2004) and "*Al-Tafsir 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.

Intellect

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"¹ (Ali

¹ الْعَقْلُ عَقْلٌ مِنَ الْجَهْلِ

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 (Najarzadegan, 2004, p. 130).

Ibn Fars points to the characteristics of intellect and says: “intellect prevents humans from inappropriate speech and deeds”² (Ibn Faris, 2012, vol. 4, p. 69). Firoozabadi defines intellect as: “having knowledge of objects’ characteristics regarding its pros and cons”³ 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”⁴ (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”⁵ (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

²العقل الحابس عن دميم القول و الفعل

³العقل هو: العلم بصفات الأشياء، حُسْنُهَا وَ قُبْحُهَا

⁴العقل: الجبر و النهي، ضد الخلق

⁵القوة المتهبئة لقبول العلم

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).

Intellect 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).

Intellect from Sunni's perspective

Muhammad ibn Abd al-Wahhab al-Jaba'i states: "Intellect is the same as science, because human beings prevent themselves from evil deeds through intellect, while an insane person does not" (Ali ibn Ismail al-Ash'ari, 2010, vol. 2, p. 175). Harith ibn al-Assad al-Muhasabi also states: "The intellect is the instinct that God Almighty placed in most creatures, and it is the authority that God blessed the righteous with" (Harith ibn al-Assad al-Muhasabi, 1402 AH, p. 201). Abi Bakr al-Baqalani states: "Intellect is the necessary knowledge of obligatory duties and the permissibility of the permissible and the lawfulness of the lawful" (Qurtubi, 2008, vol. 1, p. 370).

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 (يَعْقِلُ) 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 verb, it is used in the form of first person plural (نَعْقِلُ) only once in verse 10 of Surah Malik⁷, and in the passive singular form (يُعْقَلُهَا) it has been mentioned only once in verse 43 of Surah Ankabut⁸, and in passive plural (يُعْقَلُونَ) in 22 verses, and in third person plural (تُعْقَلُونَ) in 24 verses.

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

لُبِّ، الحلم، الحبر، النهي، القلب، الفؤاد، النظر، تدبُّر، تفكُّر، تفقُّه، التأمل
(Fatemeh Ismail, 1413 AH, p. 64).

These words are apparently synonymous, but they also have subtle differences. For example, the difference between the word "تفكر" 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

⁶ فَتَقَطَّعُوا أَنْ يُؤْمِنُوا لَكُمْ وَ قَدْ كَانَ قَرِيبٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يَحْرُفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَ هُمْ يَعْلَمُونَ

⁷ وَ قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

⁸ هِيَ تِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَ مَا يَعْقِلُهَا إِلَّا الْعُلَمَاءُ

⁹ أَوْ لَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَ أَجَلٍ مُّسَمًّى وَ إِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ
(verse 8; Surah Al-Rum)

¹⁰ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ وَ يَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ
(verse 191; Surah Al-Imran)

nature and within, and the Holy Quran does not consider infidels as rational or intellectual¹¹.

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 (هدى ورحمة) are objective examples (Abdeh, 1414 AH, vol. 1, p. 25).

¹¹ أَوْ مَثَلِ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَ نِدَاءَ صُمُّ بُكُمْ عُمْى فَهُمْ لَا يَفْقَهُونَ
(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

¹² أَوْ إِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوْ لَمْ تُؤْمِنِ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

them together, while verse 260 of Al-Baqarah does not indicate this event (Rashid Rida, vol. 3, p. 55). Muhammad Abduh, quotes Abu Muslim¹³ 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 found it 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 Jarir, 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.

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)

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 (اضْرِبُوهُ) 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 (كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَى), contrary to Tafsir al-Manar, means to resurrect, not an act of law as in (وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ)¹⁶. If (كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَى) 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 (كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَى), 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 (اضْرِبُوهُ بَعْضُهَا), is similar to the phrase (أَنْ ضَرْبَ بِعِصَاكَ الْبَحْرَ) (فَانْفَلَقَ)¹⁷. 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

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 “تفكر” is different from the word “تعقل”. The former is general and can be used for all human beings. Thus, the Holy Quran uses this word for both infidels¹⁸ and believers¹⁹. 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 وَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ (verse 8 ; Surah Al-Rum)

¹⁹ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَفُجُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (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.

References

1. Adams, C Charles, Islam and Modernism in Egypt, London ,1933.
2. Ali Ibn Ismail Al-Ash'ari, Articles of Muslims and Muslim Differences, Egyptian Movement School, Egypt, Cairo, Second Edition, 2010
3. Ali Ibn Shuba Harani (Translated by Sadegh Hassanzadeh), The Gift of Minds to the Prophet, Iran, Qom, Al Ali Publications, 2003
4. Amid Zanjani, Abbas Ali, Principles and Methods of Quran Interpretation, Iran, Tehran, Ministry of Culture and Islamic Guidance, Fourth Edition, 1988
5. Enayat, Hamid, A Look at Arab Political Thought, Seventh Edition, Iran, Tehran, Amirkabir, 2010.
6. Fakhr Razi, Mohammad Ibn Omar, Al-Tafsir Al-Kabir, Iran, Tehran, Dar al-Kitab al-Almiya, 1421 AH
7. Farahidi, Khalil Ibn Ahmad, Al-Ain, Iran, Qom, Hijrat, second edition, 1409
8. Fatemeh Ismail Muhammad Ismail, The Qur'an and the Mental View, The International Pledge of Islamic Thought, USA, Washington, 1413 AH (1993)
9. Firuzabadi, Muhammad ibn Ya'qub, Al-Qamoos Al-Muhit, Lebanon, Beirut, Dar al-Kitab al-Alamiya, 1415 AH
10. Ghomashi, Saeed, Recognition of the place of reason in Shiite jurisprudence, Porch of Thought, No. 3, pp. 46-57, 2015
11. Ghorashi, Ali Akbar, Quran Dictionary, Islamic Library, Iran, Tehran, 1973
12. Harith Ibn Asad Al-Muhasabi, Al-Aql wa Fahm Al-Quran, Dar al-Fikr, Iran, Qom, third edition, 1402 AH
13. Ibn Faris, Ahmad, Dictionary of Language Comparisons, Al-Bab Al-Halabi, Egypt, Cairo, Second Edition, 2012
14. Ibn Kathir, Ismail, Tafsir Al-Quran Al-Azeem, Lebanon, Beirut, Dar Al-Ma'rifah, 1400 AH
15. Ibn Manzoor, Muhammad ibn Makram, Arabic language, third edition, Lebanon, Beirut, Dar Sadr, 1414 AH
16. Maaref, Mohammad Hadi, Al-Fasir al-Mufsaroon, Iran, Mashhad, Razavi University of Islamic Sciences, Second Edition, 2005
17. Makarem Shirazi, Nasser, Tafsir Nomoneh, Iran, Tehran, Islamic Books House, Published: 10, 1992
18. Malek Mohammad, Mohammad Hossein, A Study of Reason in the Philosophy of Aristotle and Mullah Sadra, Hosseini Shahroudi's Articles Blog, 2015
19. Nafisi, Happiness, Rationalism in the Fourteenth Century Interpretations, Iran, Qom Islamic Propaganda Office, 2000
20. Najarzadegan, Fathollah, Comparative Interpretation, Office of Textbook Planning and Compilation, Iran, Qom, 2004
21. Qurtubi, Muhammad ibn Ahmad, Al-Jame 'al-Lahkam al-Quran, Egypt, Cairo, Dar al-Katib al-Arabi, 1387 AH
22. Ragheb Isfahani, Hussein Ibn Muhammad, Vocabulary of Quranic Words, Lebanon, Beirut, Dar al-Alam, 1412 AH
23. Rashid Reza, Muhammad, Tafsir al-Quran al-Hakim (Tafsir al-Manar), Egypt, Cairo, Dar al-Fikr, 1990

24. Rashid Reza, Al-Wahi Al-Muhammadi, Egypt, Cairo, Islamic School, 10th edition, 1405 AH
25. Sabzevari, Hadi, Sharh Manzomeh, Nash Publishing, Iran, Tehran, 1990
26. Shaltout, Mahmoud, Tafsir al-Quran's Holy, Egypt, Cairo, Dar al-Shorouq, 1408 AH
27. Shartouti, Saeed Al-Khoury, Nearest sources in the Arabic and Shaward period, Iran, Qom, Dar al-Aswa, 1416 AH
28. Siouti, Abdul Rahman bin Abi Bakr, Classes of the Commentators, Lebanon, Beirut, Dar al-Kabab al-Alamba, 1412 AH
29. Tabari, Muhammad ibn Jarir, Jame 'al-Bayyan fi Tafsir al-Quran, Lebanon, Beirut, Dar al-Fikr, 1400 AH
30. Tabatabai, Mohammad Hussein, Al-Mizan Fi Tafsir Al-Quran, Iran, Qom, Society of Teachers, 1417 AH
31. Tusi, Muhammad ibn Hassan, Al-Tibyan Fi Tafsir Al-Quran, Lebanon, Beirut, Darahiyah Al-Tarath Al-Arabi, undated
32. Zahabi, Mohammad Hussein, Interpretation and Interpreters, Egypt, Cairo, Wahba School, 1976.
33. Zubaidi, Mohammad, Dictionary of the Crown of the Bride, National Assembly for Culture, Arts and Literature, Kuwait, Kuwait, 1997.