

A critical review of Rashid Reza's view on the miracles of Jesus and Muhammad

Abstract

Intellect is one of God's greatest blessings to human beings. The two broad categories of Quranic interpretations are the narrative or effective interpretation and the intellectual and *ijtihad* interpretation. The Quranic verses are interpreted using ration and reasons that are supported by the Quran, the narrations, and the *Sireh* in the intellectual interpretation approach. In this approach, the intellect serves as a light source for direction. Many Quranic commentators have used the intellect to interpret the Quran, including the Sunni Egyptian scholar Muhammad Rashid Rida. He was a disciple of Muhammad Abduh and presents a different method of interpretation of Quranic verses about the miracles of Jesus (PBUH) and Muhammad (PBUH). Thus, it is necessary to examine his views in this regard. This article examines the intellectual interpretations of *Tafsir Al-Manar* about the miracles of the mentioned prophets using a descriptive-analytical method to assess the accuracy of Mohammad Rashid Rida's commentaries. The results of this investigation led to the conclusion that Rashid Rida's views contradict the appearances of Quranic verses and Shiite and Sunni narrations and commentators. He has also used contradictory discourse in his writings. Mohammad Rashid Rida's denial of the miracles proves his incorrect use of intellectual interpretation of the Quran, which would have otherwise led to a true intellectual interpretation.

Keywords: *Tafsir Al-Manar*, Prophet Jesus (PBUH), intellectual interpretation, Quran, Miracles, Prophet Muhammad (PBUH)

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1. Introduction

God Almighty has set four ways of cognition in human beings; senses, intellect, intuition, and revelation. Sometimes, cognition occurs through experience and feeling, sometimes through thinking and reasoning matters, sometimes through instinct and intuition, and sometimes through understanding resurrection, angels, etc. through revelation.

Quranic commentators should use their intellect to understand the truth in God's words. They have tried to solve the apparent issues that are initially understood with the mind, through intellect and offer a correct interpretation. In addition, some commentators have used their intellect to explain concepts such as miracles. These concepts are based on extraordinary matters, and intellect is not able to explain all its dimensions. Nevertheless, we see some rational interpretations that have correctly explained the subject of miracles. Some commentators such as Mohammad Abduh and Rashid Rida have incorrectly involved reason and intellect in interpreting the miracles of the prophets.

This article attempts to study *Tafsir Al-Manar* regarding the miracles of Jesus (PBUH) and Muhammad (PBUH) through a descriptive-analytical method to compare Muhammad Abduh's and Rashid Rida's views with the verses, narrations, and other commentators.

Various researches have been conducted on intellectual interpretation, including; the article "A Comparative Study of *Allameh Majlisi's and Allameh Tabatabai's Views on reason and its Functions*" by Ainullah Khademi, the journal of Philosophy and Hikmat, 2012, pp. 69-92, and the article "Terminology, Principles, and Methods of Interpretation" by

Mohammad Kazem Shaker, Journal of Articles and Reviews, 72, (2003), and books such as; "Al-Quran and Al-Nazar Al-Aqli" by Fatemeh Ismail Mohammad Ismail (1993), "Fundamentals and Methods of Quranic Interpretation" by Abbas Ali Amid Zanjani (1988), "Principles of Interpretation and Hikmat" by Khalid Abdul Rahman Al-Ak (1949), "Al-Aql wa Fahm Al-Quran" by Harith Ibn Asad Al-Muhasabi (1402 AH), "Al-Tafsir wa Al-Mufsaroon" by Mohammad Hossein Zahabi (1976), and "Methods and Interpretations of the Quran" by Mohammad Ali Rezai Isfahani (2003). These authors have mentioned different aspects of intellectual interpretation of the Quran.

2. Intellectual interpretation

2-1. The method of intellectual interpretation

Before explaining the intellectual interpretation method, it is necessary to understand the meaning of the method. Method refers to the way of using special tools or sources in the interpretation of the Quran, which clarifies the meanings and purposes of the verses and leads to specific results. The method means how to discover and extract the meanings and purposes of Quranic verses. Therefore, the interpretive method is the method of discovering the meaning of a verse based on the source and interpretive tools such as intellect and narration (Ridaei Isfahani, 2003, p. 21). The method of interpretation is comprehensive. A difference in comments causes a difference in the whole interpretation (Shaker, 2002, p. 46).

Quranic interpretations have been divided into two general categories; narrative or effective interpretation, and intellectual and *ijtihad* interpretation (Ma'rifat, 2005, vol. 2, p. 104). In the

method of intellectual interpretation, the verses of the Quran are interpreted using ration and reasons approved by the Quran, the narrations, and the Sireh. In this method, the intellect is used as a guidance lamp; meaning that after intellectual interpretation of the rules and *Hikmat* of Sharia, the intellect no longer has the right to enter the scope of Sharia. Even though the intellect is responsible for the discovery and understanding of divine commands, it is forbidden to seek its secrets (Javadi Amoli, 1998, p. 18).

Various definitions and interpretations of this method have been presented and used among theological religions (Shia, Mu'tazilites, and Ash'arites). The Shiites consider the intellect to be an internal argument against revelation, which is an external argument and considers it as proof of interpretation (Najarzadegan, 2004, p. 132).

The intellectual interpretation method is known as the method of *ijtihad* in some sources. This method is sometimes considered to be the same as the philosophical interpretation method (Ridaei Isfahani 2010, p. 191). Javadi Amoli believes that intellect means "argumentative reason", which is free from fallacy, illusion, and imagination. The intellect, with its conventional principles and sciences, has proved that there is a great existence or creator in the creation of the world, as well as Asma Al-Husna (Ibid., p. 178).

Quranic sciences date intellectual interpretation of the Quran back to the Imams (AS), especially Imam Ali (AS). This method reached its peak in the period of Imam Ali (AS) and later with the Mu'tazilites. This method became popular among Shiite commentaries such as Sheikh Tusi, and the Sunnis, such as Fakhr Razi. In the last two centuries, the commentaries of *Al-Mizan* by Allameh Tabatabai, *Ruh al-Ma'ani* by Alusi, and *Tafsir Al-Manar* by Rashid Rida are examples of Shiite and Sunni intellectual interpretations (Ridaei Isfahani, 2003, p. 175).

2.2. The definition of intellectual interpretation according to Muslim scholars

There is disagreement about the definition of intellectual interpretation among scholars. Each has been judged based on their perceptions.

2-2-1. Instrumental use of intellectual arguments in interpretation

Ayatollah Makarem Shirazi has stated: "Intellectual interpretation means to seek help from rational arguments accepted by the wise to understand the meanings of the words and sentences, including the Quran and the hadith. For example, when it is said, 'The hand of Allah is over their hands'¹, the intellect rations that God does not have an organ

that has five fingers, because God does not have a physical body. All physical objects are finite and perishable. God is infinite, immortal, and eternal. Rather, it means that the power of God is above all powers. This verse has an ironic aspect; human power is exercised through his hands" (Makarem Shirazi, 1988, p. 38). At the end of the discussion, it is noted that: "when speaking of intellectual interpretation, this is what it is meant, not imposing personal tastes and baseless thoughts and ideas" (Ibid., p. 39).

2.2.2. Intellectual interpretation as Ijtihad interpretation

Ayatollah Marifat states: "Ijtihad interpretation relies on reason and rations more than narrations so that the criterion of criticism and refinement is correct" (Knowledge, 2005, vol. 2, p. 349). He considers *ijtihad* in interpretation and reliance on rational understanding as one of the characteristics of subordinate interpretation and says: "They commented on the secrets and the prophets and the like through reason. They narrated according to Rashid's interpretations and perhaps interpreted them according to what agrees with a correct instinct" (Ma'rifat, 2005, vol. 1, p. 435). He mentions "*Ibn Abbas*" in Mecca and "*Ibn Mas'ud*" in Kufa as the pioneers of this method and gives numerous examples of their rational and *ijtihad* interpretation (Ibid., p. 43). He also states: "intellectual interpretation became more popular later on, especially for Mu'tazilites and their followers who considered the intellect as a prelude to narrative appearances". He quotes a letter from "Abu Muslim Muhammad ibn Bahr Bahr Isfahani" and provides an example in this regard (Ibid., p. 404).

2-2-3. Intellectual interpretation versus consensual interpretation

The term "*ijtihad interpretation*" is opposed to the consensual interpretation which is based on the soul and instinct. It refers to the *ijtihad* method, which is based on definite intellectual rules in explaining the meanings of the Quran and contemplation. Also, its statement has been substantiated (Ayazi, 1414 AH, p. 40). The Imams and Mu'tazilites have considered the intellect to be valid, and the path to definite science, as well as the proof of *Hikmat*. On the other hand, the Ash'arites and some Shiites believe that the source of *Hikmat* is Shari'a, not intellect. In addition, they have considered the meaning of intellect as rationality between Shari'a and other rational rules (Ibid., p. 41).

2-2-4. Intellectual interpretation as a type of consensual interpretation

Sheikh Khalid Abdul Rahman Al-Aka states: "intellectual interpretation is contrary to narrative interpretation which

¹ «يد الله فوق ايديهم» (verse 10; Surah Al-Fath)

relies on a deeper level of understanding ... and of the meanings of the Quranic words, that is, after understanding the Quranic expressions and their meanings. Therefore, intellectual interpretation is based on *ijtihad* in understanding the Quran and its purpose. Scientists refer to “intellectual interpretation as consensual interpretation” (Al-Ak 1428 AH, p. 167). Regarding the consensual interpretation, Zahabi states: “The consensual interpretation is the same as *ijtihad*” (Zahabi 1976, vol. 1, p. 255). He thus introduces two types of consensual interpretation as praiseworthy and inappropriate. Praiseworthy interpretation is the same as intellectual interpretation which may conflict with (effective) narrative interpretation and provide solutions for the conflict. (Ibid., p. 284). This method of interpretation is supported by several interpretations such as “*Mafatih al-Ghayb*” by Fakhr Razi, “*Ruh al-Ma’ani*” by Alusi, etc. (Ibid., p. 288).

2-2-5. Intellectual interpretation as a rational and mindful interpretation of the Quran

Ayatollah Javadi Amoli states: “One of the sources of interpretative sciences and principles of research to achieve Quranic knowledge is intellect. Intellect is protected from fallacy, delusion, and imagination (Javadi Amoli 1999, vol. 1, p. 171). He continues: “studying the interpretation of the Quran requires familiarization with Quranic science and examination of the conditions of intellect to keep the Quran safe from misconception” (Ibid., p. 172). Javadi Amoli divides intellectual interpretation into two types: “intellectual interpretation takes place with interior and exterior evidence and observations. That is, intellect provides meaning through narrations. In other words, it has a “*Mesbah*” role and nothing more. Since this is an *ijtihad* interpretation, it is considered an effective interpretation, not an intellectual one. If the interpretation is inferred from some imaginary and affirmative sources, then the intellect is the source, not *Mesbah*. Thus, intellectual interpretation is specific to where the underlying and affirmative principles of the argument are inferred by the intellect and the verse in question is particularly questioned” (Ibid., p. 173).

2-2-6. Understanding and interpreting Quranic verses based on intellectual assumptions

Boroumand and Judovi believe that narration and intellect have two interpretive bases. That is, narrations are based on the interpretation of the infallible, and intellectual interpretations are based on the interpretations of the non-infallible. (Judovi & Boroumand, 2011, pp. 32-33). They believe that the infallible understood the Quran in two ways: a) their heart (intuition) and b) mind (intellect) (Ibid., p. 33). Therefore, intellectual interpretation is understood through the mind, and

interpretation of the Quran is based on rational assumptions (Ibid., p. 44).

3. Tafsir Al-Manar and Muhammad Abdeh's intellectual interpretation

Muhammad Abdeh, 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 by 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 following 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. The dry interpretation that turns man away from God and the Holy Book. In this type of interpretation, the goal is to analyze the words, the diacritic, final expressions, hints, and 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 و رحمة) are objective examples (Abdeh, 1414 AH, vol. 1, p. 25).

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 at 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).

4. Mohammad Rashid Rida's view on the miracles of Jesus (PBUH) and Muhammad (PBUH)

Throughout history, it is said that when people denied their prophets, the prophets showed them miracles that God Almighty had given them 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 as they surrendered to sorcerers and magicians because they did not know the cause (Rashid Rida, 1990, vol. 11, p. 160).

Here we refer to some miracles that were denied by the authors of Tafsir Al-Manar, Muhammad Abduh, and Rashid Rida. We will also provide a critique of their view.

4-1. The miracle of Jesus (PBUH)

² وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَآبْرَأُ الْأَكْمَامَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَآتَيْنَاكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْجِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِنْ كُنْتُمْ مُؤْمِنِينَ
³ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَبَدْنَاكَ بِرُوحِ الْقُدُسِ تَكَلَّمَ النَّاسُ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَ

Isa Ibn Maryam (PBUH), or Jesus, is one of the first five Arch prophets. God Almighty showed miracles through Jesus to guide the generation of Israel. One of these miracles was the conception of Jesus (PBUH) with no father, ascension to heaven, and giving life to a bird by blowing in a mold of mud. One of the miracles mentioned in verses 49 of Surah Al-Imran² and verse 110 of Surah Al-Ma'idah³, is giving life to a bird made of mud. According to these verses, Jesus (PBUH) made a bird out of the mud and blew it into it. The mold of mud shaped like a bird came to life with the permission of God.

4-1-1. Tafsir Al-Manar's Denial of Prophet Jesus's (AS) miracles

Regarding verse 49 of Surah Al-Imran, Muhammad Abduh says: "it can be interpreted from the verse that God informed Jesus of this subject, but it does not mention Jesus creating life. There is no narration that Jesus (PBUH) created a mold of mud and turned it into a bird after blowing into it" (Rashid Rida, vol. 3, p. 311). Muhammad Abduh brings three reasons for this denial. First, the creation of the bird did not happen in the exterior world. Second, there is no evidence of Prophet Mohammad narrating this story. Third, the story of the creation of a bird from mud did not exist in pre-Islamic religions (Ibid., p. 313).

Mohammad Rashid Rida supports Mohammad Abduh and quotes Ibn Jarir Tabari: "One day, Jesus (PBUH) was speaking with a teenager. He takes some mud in his hand and says: I can turn this into a bird for you. The teenager replies: Can you do this? Jesus says: With my Lord's permission. So, he made a bird out of the mud and blew it into it. He said: By the permission of God, turn into a bird. The bird flew between his hands" (Rashid Rida, vol. 3, p. 311; Tabari, vol. 3, p. 190). After quoting this narration from Tabari, Mohammad Rashid Rida, confirms Mohammad Abduh and states: "it is as if Jesus was degrading his prophecy for a teenager, so there is no correct narration about this story in Islamic, nor Christian resources. Perhaps verse 110 of Surah Al-Ma'idah indicates the occurrence of this miracle more than this narration (Rashid Rida, vol. 3, p. 311).

4-1-2. Critique of Mohammad Rashid Rida's perspective

4-1-2-1. Lack of attention to the appearance of the verses

Muhammad Abduh and Mohammad Rashid Rida deny the actual occurrence of the creation of a bird by Jesus (PBUH), while the Holy Quran has clearly stated this fact. In verse 110

الأنجيلِ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَامَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ

of Surah Al-Ma'idah, God considers the creation of a bird as a blessing to Jesus (PBUH). He brings this blessing along with other blessings such as birth without a father and learning the Torah, etc., which have all taken place in the exterior world. Therefore, this blessing along with other blessings is proof of the occurrence of this event in the exterior world; thus, Tafsir Al-Manar has not provided a correct interpretation.

4-1-2-2. Opposition to the commentators

Most commentators agree that the creation of the bird from mud took place in the exterior world, which shows that it occurred with the permission of God Almighty. Ibn Kathir says: "Jesus made a bird out of the mud and then blew into it. The bird came to life which shows that God sent Jesus (PBUH) as a messenger to guide people" (Ibn Kathir, vol. 1, p. 364). In addition, Jafari states: "Jesus had many miracles. Verse 49 of Surah Al-Imran points to four miracles, among which the story of creating a real-life bird out of mud has been mentioned. All has been done with the permission of God and His command. That is, Jesus did not do this miracle alone, rather he did so with God's permission and through His power" (Jafari, 1997, vol. 2, p. 134).

4-2. The miracle of Mohammad (PBUH)

Prophet Mohammad (PBUH) is the last and supreme prophet of God. God revealed the Quran to Prophet Muhammad (PBUH), which is an eternal miracle and a proof of his prophecy until the Day of Resurrection. The Quran was not only sent for the Quraysh or the Arab; rather, it is a guide for all human beings. God Almighty has given the Holy Prophet (PBUH) other miracles besides the Holy Quran, and although most commentators have accepted it, some deny them.

4-2-1. Mohammad Rashid Rida's denial of Mohammad's (PBUH) miracle

Muhammad Abdu denies the miracles of Prophet Mohammad (PBUH). In Tafsir Al-Manar, he states: "With Prophet Muhammad's (PBUH) prophetic mission, miracles came to an end and people converted to Islam through cognition. Unlike in the past, miraculous events did not incline a man to religion and faith. God Almighty guided man with the last revelation (the Quran) so that people use their intellect to believe in God" (Rashid Rida, vol. 1, p. 315). Sheikh Mohammad Rashid Rida states: "The miracle of Prophet Mohammad (PBUH), which was the mark of his prophethood, is the Quran; the same scientific miracle that is understood with intellect, sense, and conscience. There are many doubts and interpretations about Mohammad's (PBUH) sensory miracles and their authenticity and meaning. In addition, these miracles happen to many

people at any time" (Ibid., Vol. 11, p. 155). He continues: "God has based Mohammad's (PBUH) prophethood and mission on the rules of science and reason because human beings entered maturity and certain independence. The intellect does not follow unusual events in the world; so, God Almighty used the Holy Quran as a proof of Muhammad's (PBUH) prophecy" (Ibid., Vol. 11, p. 155).

4-2-2. Critique of Mohammad Rashid Rida's perspective

4-2-2-1. Opposition to the Quran

Some commentators who have been influenced by some inductions and have denied supernatural events regarding the Prophet of Islam (except the Quran) are struggling to justify this unusual phenomenon to an extent that its miraculous aspect is denied. But the truth is that the "*Shaq al-Qamar*" was a miraculous event, and the verses in the Quran support its occurrence. It is best if they readdress these events and realize that the Prophet indeed showed miracles with God's permission. If some verses deny their occurrence, it is because they were "miracles of pretense" that a group of people used as an excuse to not accept the truth. Also, they did not surrender to the truth after seeing the miracle. The prophet's miracles are proof of their repetition in history.

Most Shiite and non-Shiite commentators believe that in addition to the Holy Quran, the Prophet (PBUH) performed multiple miracles to guide people. Some have been mentioned by the Holy Quran: "when they see a sign and a miracle on the truth of your invitation, they (constantly) turn away and say that this is sorcery"⁴. By constantly, the Quran means that they saw miracles many times, including "*Shaq al-Qamar*" where the moon was split in half, and they insisted on his sorcery and wizardry. This slander was only an excuse to not surrender to the truth" (Makarem, 1992, vol. 23, p. 10).

4-2-2-2. Opposition to narrations

In Nahj al-Balaghah and other resources, it has been mentioned that Imam Ali (AS) said: "I was with the prophet when the leaders of Ghoraish came to him. They said: you claim what your ancestors and relatives did not, and we ask you for one favor. If you respond, then we shall believe that you are a prophet and messenger of God. And if not, we will know that you are a sorcerer and a liar. The Prophet (PBUH) said: What is your request? They said: move this tree so it will be uprooted and let it stand before you. The Prophet (PBUH) said: God is omnipotent, if he does as you say, will you surrender? They said: Yes. He said: I shall show you what you asked for, and I know that you shall not believe. Among you are some who will be killed in the battle of Badr and will fall in the well of Badr, and some will raise armies and bring me to battle. Then he

⁴ وَإِنْ يَرَوْا آيَةً يُعَرِّضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

continued: O' tree! If you have faith in God and the Day of Judgment and you know that I am the Messenger of God, then rise so you can stand before me with God's permission. With God's permission who sent the Prophet with righteousness, the tree was uprooted from the ground and went towards him, with a sound like the sound of birds flapping their wings. It stood by Mohammad (PBUH) and cast a shadow over his head. It put one branch on his head and one branch on mine. I was standing on his right. When they saw this visible miracle, they said with arrogance: Command the tree to return and split in half, so that half of it stays and the other half comes to you. The Prophet did so and one half returned with a great sound. They said: Let this other half return and reconnect with the other half. He did as they wanted; I said: There is no God but Allah! I am the first to believe in you and the first to confess that the tree acknowledged your prophethood, and I am the first to bow before you. The disbelievers said: "You are a sorcerer and a liar, and he does not acknowledge you if he were not standing beside you" (Nahj al-Balaghah, Sermon 192).

4-2-2-3. Contradiction in discourse

Sheikh Mohammad Rashid Rida only considers the Quran as the Prophet's (PBUH) miracle in Tafsir Al-Manar (Rashid Rida, vol. 11, p. 155), and considers the miracle where God sent three thousand angels to war to help the prophet and his army in another source (Rashid Rida, vol. 11, p. 153). In addition, by examining the conditions of the pre-Islamic era where people buried their daughters alive (according to the Quran), Muhammad Abduh and Rashid Rida's belief in the intellectual maturity of the people of the time contradicts the Holy Quran and historical propositions.

5. Conclusion

The results of this study showed that:

1. The intellect is an internal argument against revelation and mission, which are external arguments. Intellect is considered a source of interpretation. The Quran does not invalidate the authority of the intellect, rather its authority is proved by the intellect.
2. According to Muslim scholars, intellectual interpretation refers to; 1. The instrumental use of rational evidence in interpretation, 2. The same as ijtiḥad interpretation, 3. Opposite to consensual interpretation, 4. A kind of consensual interpretation, 5. The same as rational and reasonable interpretation, and 6. Based on rational assumptions.
3. Tafsir al-Manar denies the resurrection of a bird made of mud by Jesus (PBUH), which is inconsistent with Shiite and non-Shiite commentators as well as the authenticity of the appearances of the words in the Quran.

4. Tafsir al-Manar denies the miracles of Prophet Mohammad (PBUH), which is not significant due to opposition to the Quran, especially the first verses of Surah Al-Qamar, as well as opposition to Shiite and non-Shiite narrations, and contradictions in Rashid Rida's claims.
5. Through a critical investigation of Tafsir Al-Manar by Mohammad Rashid Rida, we proved the authenticity of Jesus' (PBUH) and Mohammad's (PBUH) miracles mentioned in the Quran. It can be concluded that the two mentioned prophets are among the greatest divine prophets who showed their prophecy with miracles.

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