

## The Rationality of Maulana Muhammad Ali's Interpretation of the Miracles of Prophet Moses

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### Abstract

The verses of the Qur'an have two types of meaning, namely *mutasyabihat* (irrational) and *muhkamat* (rational). The matter of miracles can be classified as something *mutasyabihat* because the prophets show these events to show aspects of God's intervention to the unbelievers. One such phenomenon is Q.S. Al-Baqarah: 50, about the sea splitting. This miracle was given to the prophet Moses to avoid Pharaoh and his army. Commentators such as ar-Razi and Hamka confirm the verse as evidence of God's Majesty. However, it differs from Maulana Muhammad Ali's interpretation, which explains the miracle of the prophet Musa's ability to pass through the sea due to receding water. Therefore, the difference between Maulana Muhammad Ali's interpretation and other commentators raises problems, namely how irrational meanings such as the splitting of the sea are understood by Ali rationally and how the categorization of Ali's interpretation. This research is qualitative, library research that accumulates documentation data. The analysis used in this study is based on *Tafsir's* interpretive approach and rationality. The results of this study are Maulana Muhammad Ali provides an interpretation of the event of the splitting of the sea, and it is understood that the receding of the seawater is a rational reason so that the prophet Musa and his people could pass through the sea.

**Keywords:** *rationality, Maulana Muhammad Ali, interpretation, miracles prophet Moses.*

### Abstrak

Ayat-ayat Al-Qur'an memiliki dua macam makna, yaitu *mutasyabihat* (irasional) dan *muhkamat* (rasional). Perkara mukjizat dapat digolongkan sebagai sesuatu yang *mutasyabihat* karena para nabi memperlihatkan kejadian-kejadian tersebut untuk memperlihatkan aspek campur tangan Tuhan kepada orang-orang yang tidak percaya. Salah satu fenomena tersebut adalah Q.S. Al-Baqarah: 50, tentang terbelahnya laut. Mukjizat ini diberikan kepada Nabi Musa untuk menghindar dari Firaun dan bala tentaranya. Para mufasir seperti ar-Razi dan Hamka membenarkan ayat tersebut sebagai bukti Keagungan Tuhan. Akan tetapi, berbeda dengan tafsir Maulana Muhammad Ali yang menjelaskan mukjizat kemampuan Nabi Musa melewati laut akibat surutnya air. Oleh karena itu, perbedaan tafsir Maulana Muhammad Ali dengan para mufasir lainnya menimbulkan permasalahan, yaitu bagaimana makna-makna irasional seperti terbelahnya laut dipahami oleh Ali secara rasional dan bagaimana kategorisasi tafsir Ali. Penelitian ini merupakan penelitian

kualitatif, yaitu penelitian kepustakaan yang mengumpulkan data dokumentasi. Analisis yang digunakan dalam penelitian ini menggunakan pendekatan interpretif dan rasionalitas *Tafsir*. Hasil penelitian ini adalah Maulana Muhammad Ali memberikan tafsir tentang peristiwa terbelahnya laut, dan dipahami bahwa surutnya air laut merupakan alasan rasional agar Nabi Musa dan kaumnya dapat melewati laut tersebut.

**Kata Kunci:** *rasionalitas, Maulana Muhammad Ali, penafsiran, keajaiban/mukjizat, nabi Musa.*

## INTRODUCTION

The miracles of the prophet Moses a.s. were rationally understood by Maulana Muhammad Ali in his interpretation. In contrast to other theologically based commentators as God's majesty in seeing the miracles of Moses (B. Hamka, 1990, pp. 189–190; Razi, 1981a, pp. 76–77). Maulana Muhammad Ali has a point of view on the miracle of Moses, which has a logical nuance, by stating the phenomenon of tides over the event of the splitting of the sea (Ali, 1920, p. 38). This interpretation shows the existence of values of the relationship between text information and science. The opinion of Muhammad Abduh, quoted by M. Quraish Shihab, said that the earlier books of interpretation contradicted scholars' opinions and were limited to linguistic studies (Shihab, 2006, p. 20). From this problem arose a gap in understanding the miracles of the prophet Moses, which were understood rationally and theologically.

Research related to the material object of the story of the prophet Musa has been studied in several studies. Several studies can be classified into 3 (three), namely; the study of linguistic structure (Mannan, 2020; Mursalim, 2017; Mushodiq, 2018), the study of interpretation (M. I. Ismail & Tang, 2021; Romziana & Rahmanyah, 2021; Thahir & Khoiruddin, 2020), and educational values (Asykur et al., 2022; Fauzi & Chudzaifah, 2017; Fauziah & Rizal, 2019; Khatib, 2019; Ni'mah et al., 2019; Syaripudin et al., 2019). In addition; Moh. Haris Zubaidillah in his writing entitled Adversity Quotient Educational Values in the Story of the Prophet Musa in the Koran revealed that there are educational values in the story of Prophet Musa such as the value of patience (control), ownership (self-control), reach (reach), endurance (endurance) (Zubaidillah, 2018). M. Faisol's article entitled Interpretation of the Story of the Prophet Musa from the Narrative Perspective of the Qur'an has six/VI episodes of the prophet Moses shown through a narratological theory approach (Faisol, 2017).

The story of the prophet Moses is one of the interfaith themes found in

literature outside the Qur'an. One of the studies regarding the intertextual study of the story of the prophet Musa is Syukron Affani's writing entitled *Reconstruction of the Story of the Prophet Musa in the Al-Qur'an: Comparative Study with the Old Testament* explains that the difference in the story of the prophet Moses in the Qur'an and the Old Testament lies in the substance of the details of the story in it. Also called the Old Testament narrative of the prophet Moses, it is also called the source of *israiliyat* (Affani, 2017). From the research previously mentioned, there were no studies related to Maulana Muhammad Ali's view of the story of the prophet Musa. This research tends to reveal the rationality aspect of Maulana Muhammad Ali's interpretation.

Rationality in interpreting the Qur'an received attention from Muhammad Abduh who based its source on reason. The structure of rationality is the accommodation to build a true and perfect foundation of faith (Nawawi, 2002, pp. 7–9). Logical reasoning also becomes the basis for developing progressive Muslims who think freely/liberated, even out of the dogma of religious doctrine based on method, theory, and philosophy (Kersten, 2018, p. 324). Abdullah Affandi quoted al-Jabiri's view stating that rationality is describing the text contextually with the current conditions and situations of the interpreter (Affandi, 2015, p. 65). However, *al-Dzahabi* classifies rational interpretation (*ra'yi*) into two types, namely *mamdudh ja'iz* and *madmum ghair ja'iz* (Dzahabi, 2000). As for Maulana Muhammad Ali, he was seen as a scholar and a commentator who relied heavily on rationality, even surpassing the position of Muhammad Abduh (M. S. Ismail, 2016, p. 2).

The description above shows the distinction between Maulana Muhammad Ali and other commentators in understanding the miracles of the prophet Moses. Therefore, this study reveals the rationality of Maulana Muhammad Ali's interpretation of the miracles of the prophet Musa. The formulation of the problem raised in this article is about Maulana Muhammad Ali's interpretation of the miracle of the prophet Musa and the rationality aspect of Maulana Muhammad Ali's interpretation.

## RESEARCH METHOD

This article is qualitative research, which means that the research is descriptive-analytical (Rukin, 2019, p. 6). Based on the data used in this type of research, this research falls into the category of a library research area, namely

theoretical studies, references, and other scientific literature that has links to culture, values, and norms that develop in the social context of the research object (Sari & Asmendri, 2020, p. 42). The data collection technique uses the documentation method, namely tracing data related to variables scattered in notes, transcripts, books, newspapers, magazines, traces of inscriptions, agendas, and so on (Siyoto & Sodik, 2015, pp. 77–78).

## RESEARCH FINDINGS AND DISCUSSION

### Overview of the Life of Maulana Muhammad Ali

Hafiz Fatehud Din is Muhammad Ali's father who has seven children (6 boys and a girl), namely Khairud Din, Amirud Din, Aziz Bakhsh, Nabi Bakhsh, Muhammad Ali, Imam Begum, and Ahmad Ali. Maulana Muhammad Ali was the fifth child born in December 1874 (Ahmad & Faruqui, 2020, p. 3) (Z. Hamka, 2020, p. 76; M. S. Ismail, 2016, p. 3), Muhammad Ali had a father with good morals, honesty, and integrity; because of this character, the local government appointed him village head. In addition, it is a fair policy as long as he handles various cases, memorizes the Koran, and always reads it on the sidelines of his activities, masters the Persian language so that he has a mosque next to his house, and becomes an imam there. If traced from the genealogical map of his descendants, Muhammad Ali is related to Mian Muhammad Din and his brother Mian Qutbud Din, an ethnic Arian Muslim who migrated from Kharla Kingra (an area whose ethnic majority are Arian (Islam) and Hari Chand (Hindu) descendants) (Ahmad & Faruqui, 2020, p. 1), to the village of Murar in the state of Kapurthala (Ahmad & Faruqui, 2020, pp. 1–3).

Maulana Muhammad Ali's academic journey began with his brother Maulvi Aziz Bakhsh participating in the Anglo-Vernacular school near Diyalpur on the orders of his father, Hafiz Fatehud Din. They were sent to Diyalpur because there was no school in Murar. At that time, Muhammad Ali was three and a half years old, while his brother was 6 or 7 years old. This made Rahmatullah, one of the teachers there, appreciate a small child who walked two miles away to school with his brother. Together, these two brothers continued until they entered Lahore State University, although both took different subjects from each other. In 1883, his father sent them both to Randhir High School, Kapurthala. At that time, Muhammad Ali was almost 9 years old (Ahmad & Faruqui, 2020, pp. 3–4).

The limited economic conditions made them, while studying at the Lahore State College (Government College Lahore), live a frugal and simple life, often cooking themselves. In 1892, both of them passed the F.A exam, when Maulana Muhammad Ali took Arabic as his focus subject. However, he had excellent mathematical credibility, so Muhammad Ali took his B.A. degree in mathematics and graduated in 1894. When Muhammad Ali asked for a recommendation from one of his professors, his professor wrote, "Muhammad Ali is the best mathematician from our campus." Muhammad Ali's M.A. degree was obtained at the Lahore State University (Government College Lahore), where the subject was English. At the same time, he gained experience working at Islamia College Lahore as a mathematics professor at 19 and spent three years there. Finally, he graduated M.A. in 1896, majoring in English. In 1896, after graduating with his M.A. and continuing to teach at Islamia College, he was accepted into the LLB (law) class. In 1897, he finally left his job at Islamia College and took a job at Oriental College, Lahore, then outside the Taxali Gate, and worked there as a professor of mathematics until May 1899 (Ahmad & Faruqui, 2020, pp. 5–6).

Maulana Muhammad Ali's meeting with Hazrat Mirza Ghulam Ahmad occurred in 1897. Mirza Ghulam Ahmad wrote an opinion on Ali in an announcement. The summary of the contents of the announcement is Mirza's statement of interest in Muhammad Ali, who has completed his legal exam. Mirza Ghulam asked Muhammad Ali to serve in religious studies by translating some of his writings into English (Ali, 2008, p. 110) Two months later, on another occasion, Mirza Ghulam again mentioned a person who had joined the Ahmadiyya Movement. As for his writings, he describes his pleasure and gratitude for the joining of Maulana Muhammad Ali in the Ahmadiyya community. Mirza continued to have high expectations for Ali. This is because of the depth of his understanding of the Qur'an (Ali, 2008, p. 111). After that, Mirza Ghulam still had many impressions of Ali joining the Ahmadiyya movement.

Maulana Muhammad Ali was asked to be the editor of the Review of Religions magazine. Ali dedicated his service to religion, Islam, and the Ahmadiyya Movement. Therefore, Ali arrived and settled in Qadian in 1899. Arriving in Qadian, Ali married the daughter of Mian Nabi Bakhsh named Fatima Begum. However, in November, Ali gave up his job to take care of his wife's health. Finally, on November 20, 1908, his wife died (Ahmad & Faruqui,

2020, p. 56). The magazine is mostly filled with Ali's writings and many of the translations of Mirza Ghulam's (The Promised Messiah) writings. The development of this magazine did not take long to be known not only in India but has expanded abroad (Ali, 2008, pp. 112–113). However, in April 1914, Maulana Nuruddin died and at that time Ali left the Ahmadiyya Qadian. The problem that was used as the reason for his departure was the emergence of polemics related to doctrinal issues, Ali moved to Ahmadiyah Lahore and was immediately appointed as president based in Pakistan (Z. Hamka, 2020, p. 77).

At the end of the 19th century, the political conditions in India were experiencing British (British) colonialism (Lavan, 1974, p. 1). Thus, socio-cultural India experiences polemics that occur all the time. Starting from the hunger crisis, and the division of Indian society groups. The obvious impact is the cracking of relations between social groups, even to the point of stretching Hindu Muslims in India (Lawson, 1993, p. 110). This is the situation experienced by Maulana Muhammad Ali when he struggled to help India's reform struggle.

Maulana Muhammad Ali's health declined, especially his liver and respiratory problems. He usually rests a bit, but eventually sleeps soundly. Despite his weakened condition, Ali still wrote detailed replies to two letters that had been addressed to him. Mr. Naseer Ahmad Faruqi, a specialist in Karachi who treats Ali, said that Ali had difficulty in breathing, other problems that had arisen, and excruciating pain in his stomach. On October 13, 1951, at 11.30 pm coinciding with 10 Muharram 1371, Maulana Muhammad Ali breathed his last in Karachi, but at 6.30 at night his body was sent to Lahore by Pakistani train (Ahmad & Faruqi, 2020, pp. 423–424).

As for his work in book form, namely: *The Teaching of Islam* (1910), *Divine Origin of The Holy Quran* (1910), *Islam, the Natural Religion of Man* (1912), *Al-Mus'lih al-Mau'ud* (1914), *'Asmat-I Anbiya'* (1915), *Nuka'tul Qur'an* Part 1,2,3, and 4 (1915-1916), *English Translation of the Holy Quran 1917 with Arabic text and commentary* (1917), *Masīh Mau'ūd* (1918), *Mir'at-ul-Ḥaqqīqat* (1919), *'Isawiyat kā Ākharī Sahāra* (1920), *Muhammad and Christ* (1921), *Bayān-ul-Qur'ān*, 3 volumes (1922-1924), *Muhammad The Prophet* (1924), *Faḍl-ul-Bārī*, 2 volumes (1926-1937), *Muqaddama-tul-Qur'ān* (1930), *Tahrīk-i Ahmadiyyat* (1931), *Early Caliphate* (1932), *Muhammad The Prophet Revised Edition* (1932), *The History and Doctrines of the Babi Religion* (1933), *Collection and Arrangement of the Holy Quran* (1934), *the Religion of Islam* (1936), *Founder of The Ahmadiyya*

Movement (1937), History of Prophets (1946), *Wafāt-i Masīh wa Nuzūl-i Masīh* (1947), The Anti-Christ, Gog and Magog (1948), etc. Maulana Muhammad Ali's health declined, especially his liver and respiratory problems. He usually rests a bit, but eventually sleeps soundly. Despite his weakened condition, Ali still wrote detailed replies to two letters that had been addressed to him. Mr. Naseer Ahmad Faruqi, a specialist in Karachi who treats Ali, said that Ali had difficulty in breathing, other problems that had arisen, and excruciating pain in his stomach. On October 13, 1951, at 11.30 pm coinciding with 10 Muharram 1371, Maulana Muhammad Ali breathed his last in Karachi, but at 6.30 at night his body was sent to Lahore by Pakistani train (Ahmad & Faruqi, 2020, pp. 423–424).

In terms of looking at the thoughts of Maulana Muhammad Ali, the researcher takes the essence from his various writings or various studies on Ali's thoughts. If traced from his work, it can be found that Ali's thoughts cover all aspects of life ranging from theology, social, legal, and political as well as other scientific treasures. However, the researcher only includes a few thoughts that are related to the theme of this research, namely his thoughts on theology.

Maulana Muhammad Ali is a theologian who puts forward logical rationalism, this is done to open up space for understanding religious teachings that are considered narrow and rigid. Ali also fortified Islamic teachings from various thoughts that emerged from Christian and Magian scholars, using his rationality (Z. Hamka, 2020, p. 78). Ali's rationality can be seen from his understanding of miracles. Ali interprets miracles as something logical, not magical the view that calls miracles a suprarational thing is contrary to human rationality (M. S. Ismail, 2016, p. 4). Then Ali emphasized that the meaning of the prophet's khatamun is the last prophet or the closing of the previous prophets. This is based on the fact that from various dictionaries by both Muslim and Christian scholars, none of them understand the Khatamun Nabi as the last prophet and the closing of the prophets (Ali, 1981, pp. 20–21). This is what underlies Ali's rationality in understanding various objects of study.

Maulana Muhammad Ali distinguishes the principles of Islamic principles, namely the theoretical aspect known as the pillars of faith, and the practical aspect which contains all the practices that must be internalized as a way of life. The first aspect is known as *usūl* and the second aspect is *furu'*. Usūl is the plural form of *as* which means principal or principle and the word

furu' is plural from the singular far' which means branch. The first typology is also called aqa'id which means belief and the second is also called ah}ka>m which means Islamic rules (Ali, 1936, p. 119). Muhammad Ali gave the meaning of faith as an acknowledgment of the truth in the mouth and heart about the truth of the teachings brought by the Holy Prophet, doing good, then applying all the teachings received (Ali, 1936, p. 121).

Pledge with the truth of the two sentences of the creed, namely "*laa ilaaha illa Allah, Muhammadur Rasulullah*", people are considered to have converted to Islam. The meaning of believing in God Almighty is the intention of all religions that have been revealed by revelation. While the understanding of the testimony of the prophet is a cult of the messenger of the Prophet Muhammad as the messenger of God. The Pillars of Faith for Maulana Muhammad Ali are the legitimacy of doing all deeds. If someone believes in Allah, then that person realizes his faith with noble character, because our dreams must be implemented in patterns of behavior. Faith in angels means that we must follow positive promptings. Belief in the books of Allah has significance for the status of the book of Allah as a way of life to increase our spiritual immunity. Then belief in Allah's messengers (Allah's Apostle) means imitating their exemplary behavior and dedicating one's life to a common goal. Finally, the implication of belief in the Last Day has taught us that material or physical strength is not a guarantee of the purpose of life. The purpose of life in this sense is eternal life which begins on the Day of Resurrection (Ali, 1936, pp. 131–134).

### **Relation Between Science and Religion**

Human intellectuals do not just have an understanding of this nature but construct religious arguments, even the Qur'an always opens up space for science. With the application of science to the Qur'an, the meaning contained in it can be understood comprehensively. Therefore, Islam recognizes the concept of ijtihad which is understood as one's attempt to understand religion by using the concept of knowledge possessed (Ali, 1996, pp. 31–32). The Qur'an has the substance to follow ulil 'amri which is understood as a person who applies reason and opinion (4:59) (Ali, 1936, p. 114). The collection of knowledge in understanding Islam has an impact on the strength of belief in every Muslim (Ali, 1985, p. 3). The view described earlier became Maulana Muhammad Ali's principle in understanding the relationship between science and religion. The



two do not contradict each other but build strong arguments against each other. The role of reason and reason has a significant impact on the production of laws that are adapted to the context of society. Therefore, Ali believes that *ijtihad* is always open for every Muslim to produce and supervise the doors of the Qur'an.

### **The Legality of Rationality in Interpretation**

Activities to harmonize Islam and science intensely occurred in the Abbasid era in the Baytul Wisdom (House of Wisdom), where various fields of knowledge were studied such as astrology, chemistry, physics, mathematics, medicine and various philosophical disciplines. Islamic scholars build a relationship between Islam and science through education (Mustafa et al., 2021, pp. 49–50). The verses of the Qur'an suggest the urgency of using reason in the process of understanding meaning. The power of the ratio can be understood as a medium to understand and describe something (Q.S. Al-'Ankabut: 43). The terms used by the Qur'an to show reason in accommodating understanding of natural phenomena, namely *nazhara*, *tafakkur*, and *tadabbur* (Zein, 2017, p. 237). In the treasury of the *ulumul Qur'an*, the term *Tafsir* which tends to use reason in the operation of interpreting the contents of the Qur'an is called *Tafsir bil ra'yi*. This type of interpretation does not pivot on hadith literature but is oriented to the argument/reason element to explain the verses of the Qur'an (Esack, 2005, pp. 132–133).

Ibn Rushd as quoted by Abdullah Saeed affirms that the approach through arguments (*ra'yi*) towards interpreting the Qur'an can be a communication medium that can be contextualized when interpreting it (Saeed, 2008, p. 181). With the application of rationality, it can degrade the productivity of interpretations that are considered repetitive to be productive interpretations (Yusuf, 2014, p. 58). The phenomenon of repeating *hujjah* from scholars in classical commentaries indicates a lack of awareness of context. Mulla Sadra stated that the interpretation of the Qur'an applies reason as a tool to reveal the veil of the Qur'anic verses. In fact, he explained the variations in the meaning of reason, one of which means reason with the connotation of "intelligent" which is able to distinguish from people without reason (Solehudin, 2022, p. 20).

Muhammad Asad explained that in understanding the Qur'an there needs to be an interpretation based on reason, because that too can be a way of faith (Rahman, 2016, p. 67). Even Asad's interpretation of Q.S. 12:108 concludes

that in principle the Qur'an is devoted to people who think (Asad, 1980, p. 354). According to Muhammad Abduh, there are nuances of interpretation that are considered *manhaj aqli*, namely Zamakhsyari, ath-Tabari, Abu Muslim al-Asfahani, and al-Qurthubi (Shihab, 2006, p. 21). A commentator who relies on rational reasoning in interpreting the Qur'an has the task of describing several things, namely, first, revealing the logical meaning contained in the verses of the Qur'an. Second, revealing the secret phenomena in the Qur'an that can be reached by human ability. Third, confirming the meaning of the Qur'an and the desired aspects. Fourth, take the *ibrah* contained in the texts about the story in the Qur'an. Fifth, bring out the majesty of the Qur'an in its miraculous *balaghah* (Karim, 2009, p. 18).

The explanation above marks the function of reason in understanding the Qur'an as a matter that can change the productivity of repetitive interpretations to contextual ones. Tafsir which is rooted in reason does not mean denying the previous narrations, instead, it becomes initial information on the major themes of the verses of the Qur'an. Muhammad Abduh emphasized the importance of reason, but not all verses can be negotiated with reason but also logically can be accepted by rational reasoning. In addition to the commentators mentioned earlier, there are still scattered interpretations that lead to rational reasoning on the Qur'an. Likewise, Maulana Muhammad Ali became a commentator who tends to pivot on logical principles. This sub-topic describes the relationship of your findings to theory and other research findings. It is not for repeating the research findings or the theory, but to elaborate on the result. The author(s) must show the novelty of this study compared to the others.

### **Maulana Muhammad Ali's Interpretation of the Prophet Musa's Miracle Verses**

Before understanding the views conveyed by Maulana Muhammad Ali in his commentary. The author first explores the opinions of commentators about the miracles of the prophet Moses, so that apart from presenting arguments, they can also understand the differences between them. The verses that are the focus of this paper are Verse of Moses's Magical Stick in Q.S. Taha> (20) : 17-22 "TrannstaAnd what is that in your right hand, O Moses?". 18. He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses." 19. [Allah] said, "Throw it down, O Moses." 20. So he threw it down,

and thereupon it was a snake, moving swiftly. 21. [Allah] said, "Seize it and fear not; We will return it to its former condition. 22. And draw in your hand to your side; it will come out white without disease - another sign".

Hamka in his commentary on Al-Azhar said that Allah had given a signal to Moses regarding the grace that rested on his stick and hands. Where the stick and his own hands can accommodate assistance from all forms of challenges in his da'wah struggle (Hamka, 1990, p. 4406). Hamka quoted a narration from Ibn Abi Haitam from Ibn Abbas who said: The stick turned into a big snake, even though at that time a large snake had not been found. When the serpent found the tree eaten, it hit the rock and chewed until Moses could hear its crushing sound. So Moses was afraid to see his staff become like that (Hamka, 1990, pp. 4407–4408).

The story of Moses' dialogue with God recorded in verses 17-18 proves the power of God given to him. Quraish Shihab's opinion regarding the question posed to Moses is a matter of both a sign and a warning. This gesture is understood by the stick he is holding as evidence of God's power by turning him into a snake later. While the warning here refers to Moses being reminded not to escape his material condition, because direct conversation with Allah is considered a spiritual concept. Whereas he (Moses) was constructed from material and immaterial aspects (Shihab, 2005, pp. 288–289).

Quraish Shihab continues his interpretation of verses 19-20 which relates to the miracle of Moses' stick turning into a snake. This event is the initial phase of Moses' stick showing its form as a snake. In other verses such as Q.S. A'raf (7): 107 the snake is called tsu'ban meaning a long and agile snake, the verse above calls it hayyah which means piles of snake bodies that are united and scary, in Q.S. al-Qashash (28): 31 is described as jann which means a snake that looks scary. The different terms that refer to the snake transformed from this stick indicate the existence of a different form. The factor that influences the difference in form is the place where the miracle occurs (Shihab, 2005, pp. 289–290).

The opinion of Ibn 'Ashur regarding verses 17-18 of Taha's letter which is related to Allah's question and the detailed answer of the prophet Moses hints at Moses' intention. Musa's very detailed answers may only be mentioned in the Qur'an a few times. This is because Moses wanted to linger in his conversation with God. The meaning of حَيَّةٌ contained in verse 20 is interpreted by Ibn 'Ashur as a kind of poisonous/poisonous snake when bitten by it, the poison is capable

of killing and the type refers to men. While this snake is crawling ('Ashur, 1984, pp. 205–207).

Ar-Razi's view in his commentary reveals that verse 17 of Surah *Taha* is both a question and a statement that the two (what does that mean for the stick and the right hand) work together to produce evidence of miracles. God can give life to solid objects and make the rough body emit the light of conscience. Where God is 360 times a day and night looking at our hearts which is a sign of evidence that God can turn his heart, because of the good deeds he has done (Razi, 1981b, pp. 24–25).

The interpretations described above regarding the miracle of the staff of the prophet Moses turning into a snake are not touched by the nuances of rational reasoning from the commentators, but they are based on theology. Meanwhile, Maulana Muhammad Ali redefined the meaning of the stick owned by the prophet Musa which essentially means people. These people were known as the Israelites. Therefore, Moses was given the gift of strength by God to revive and fight for the liberation of his people who had become Pharaoh's slaves (Ali, 1920, p. 627).

The view of Quraish Shihab which explains the allocation of changes to Musa's staff differs from Maulana Muhammad Ali's asserting that only in two cases Musa's staff changed. When Moses had a dialogue with Allah, before meeting *Pharaoh* and when he faced *Pharaoh* (Ali, 1920, p. 351). It appears here that Ali, responding to this verse by representing the staff of the prophet Musa as his people, is intended for us to understand logically more easily. *The Concept of a Split Ocean in Q.S. Al-Baqarah (2) : 50* "And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on".

The verse above shows the power of God by giving miracles to Moses and his staff was able to split the sea. Thus, *Pharaoh* and his army were given the punishment of drowning in the ocean, after the prophet Moses and his people arrived on the other side. The concept of a split ocean without the consequences of natural conditions can be found in Maulana Muhammad Ali's view. As explained at the beginning that Ali contemplated the factor of the sea splitting as the presence of a strong East wind (his information can be found in the Book of Exodus 14:21 which reads "Then Moses stretched out his hand over the sea, and all night the Lord lifted up the waters of the sea by means of a strong east wind,

and made the sea dry land, and the waters parted) (The Jewish Publication Society of America, 1917, pp. 90–91), so that the seawater splits and dries up (Ali, 1920, p. 32).

The journey that Moses and his people made at night, is based on Q.S. Thaha (20): 77 where Ali asserts that there is a dry path in the sea (Ali, 1920, p. 633). The location of the events of the prophet Moses in the Biblical description is in the Red Sea at the northern end. In the interpretation of Maulana Muhammad Ali, he believes that in the miracle of the splitting of the seas, there is a natural law of causality, namely the tides.

Ar-Razi saw this as a great favor given to Moses and the Children of Israel because they struggled against Pharaoh. The meaning of *faraqna* is understood by separating one part from another, so that a way appears for them to be passed. This event, as is known, is the incident of Pharaoh's pursuit of Moses and his followers. The phenomenon of the sea splitting legitimizes the great blessing of Allah SWT. Ar-Razi explained the reason for the mercy that Allah sent down was that when in front of them there was an ocean, while behind Pharaoh's army was ready to attack. If the arrest occurs, then Musa and his people will feel the torture (Razi, 1981a, pp. 76–77).

Hamka has similarities with ar-Razi's understanding of Moses and his people who had been tortured, bullied, and extorted during their stay in Pharaoh's territory. Therefore, when Moses and the 12 tribes of the Children of Israel tried to escape, blocked by the vast sea, Allah's help revealed that the sea was parted so that they were able to pass through it. Then, Hamka emphasized that God splitting the sea was a miracle in the time of Moses which was witnessed by 600,000 refugees from the Children of Israel and the nations around the sea of Qulzum. Please note that the Qulzum Sea for more than 4,000 years after the incident, has never found a tidal phenomenon. Even if there are groups of scientists who carry out expeditions, they will surely return with the acknowledgment of Allah's miracles (B. Hamka, 1990, pp. 188–190).

M. Quraish Shihab presented two contradictory opinions about the incident of the overturning of the sea, namely believing in the tides and legitimizing theologically with the reasons in Q.S. 26:63 describes a direct command from God to Moses to strike his staff. Although Quraish Shihab stated these two views, for him the phenomenon of the split sea was a great pleasure and gift to Moses and the Children of Israel (Shihab, 2002, pp. 193–194).

The exodus event from a scientific perspective is the influence of climatic factors, more precisely the wind setdown phenomenon. This study conducted by Carl Drews and Weiqing Han both concluded that under an east wind pressure of 28 m/s in the reconstructed model basin, the marine model produces an open mud flat area where the river mouth opens to the lake. This land bridge is 3-4 km long and 5 km wide and remains open for 4 hours. The results of this model indicate that navigation in shallow water ports can be significantly limited by wind drop when strong winds blow offshore. So the temperature of the wind power of 33 m/s blows every 12 hours causing the waters to recede (Drews & Han, 2010, pp. 6-7).

An explanation above, it can be found that the interpretation difference between Maulana Muhammad Ali and other commentators is that the weather temperature factor affects the sea splitting. Scientifically it has been published as well as the hypothesis of Drews which claims the prophet Musa and his followers were able to pass through the waters due to the power of the wind. Here it appears that Ali has a rational view, even though when he understands the verse it has not been scientifically confirmed.

## CONCLUSION

In this concluding section, the author answers the problem formulation contained at the beginning. Maulana Muhammad Ali gave an interpretation of the splitting of the sea; it was understood that the receding of the seawater was a rational reason for the prophet Musa and his people to pass through the sea. This interpretation is different from other theological beliefs. The product of Ali's interpretation is inseparable from his scientific and ideological background. Ali's rational thinking pattern is influenced by mathematics. Then, the Lahore Ahmadiyya ideology was attached to Maulana Muhammad Ali's interpretation of the Qur'an.

As a conclusion of this research, I recommend furthering research on the interpretation of Bashiruddin Mahmud Ahmad as Ahmadiyah Qadiyan regarding the interpretation of Moses and the aspects of its differences with the Lahore Ahmadiyya.

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