

## Rationalizing Divine Scripture: Hasbi Ash-Shiddieqy's Interpretation of Quranic Narratives on Prophetic Miracles and Earlier Communities

**Amaliea Rizqi**

*Fakultas Ushuluddin UIN Syarif Hidayatullah Jakarta*

*Email: amaliea.rizqi@gmail.com*

**Ali Thaufan Dwi Saputra**

*Fakultas Ushuluddin UIN Syarif Hidayatullah Jakarta*

*Email: ali.thaufan@uinjkt.ac.id*

**Miftach Ansari**

*Fakultas Ushuluddin UIN Syarif Hidayatullah Jakarta*

*Email: miftachansari5@gmail.com*

**Article history:** Received: Februari 30, 2025, Revised: July 01, 2025; Accepted May 04, 2025;  
Published: May 31, 2025

### **Abstract:**

This study explores the rational approach in Qur'anic interpretation by Hasbi Ash-Shiddieqy, as found in his work *Tafsir Al-Qur'anul Majid an-Nur*, particularly in relation to verses about prophetic miracles and stories of past nations. Traditionally, Qur'anic commentators have interpreted such verses by relying on classical reports, including Hadith and Israiliyat narratives. However, Hasbi offers an alternative, more rational and contextual approach. This research employs a qualitative method with a textual analysis of Hasbi's tafsir. The study focuses on his interpretation of the miracles of Prophet Jesus (Ali 'Imran: 49), the affliction of Prophet Ayyub (al-Anbiya': 83 and Sad: 41), Prophet Abraham and the birds (Ali 'Imran: 260), Prophet Sulaiman's (Solomon) ability to understand the language of animals (al-Naml: 16–20), and the story of Uzair (al-Baqarah: 259). The findings reveal that Hasbi attempts to rationalize these verses through engagement with modern scientific perspectives, including references to medical science and interpretative deviations from literal meanings. Nevertheless, he also incorporates traditional narratives, including Israiliyyat, as supplementary material. The study concludes that Hasbi developed a model of interpretation that integrates rational reasoning with classical exegetical traditions, making his approach particularly relevant in contemporary academic discourse.

**Keywords:** (Rationality, Miracles, Quranic Interpretation)

**Abstrak:**

Penelitian ini membahas rasionalitas dalam penafsiran al-Qur'an oleh Hasbi Ash-Shiddieqy dalam karyanya *Tafsir Al-Qur'anul Majid an-Nur*, khususnya terkait ayat-ayat yang berbicara tentang kemukjizatan nabi dan kisah umat terdahulu. Umumnya, para mufasir terdahulu menafsirkan ayat-ayat tersebut dengan merujuk pada riwayat-riwayat tradisional, termasuk hadis dan kisah-kisah israiliyat. Namun, Hasbi menawarkan pendekatan alternatif yang lebih rasional dan kontekstual. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka terhadap teks tafsir Hasbi. Fokus kajian meliputi penafsiran Hasbi terhadap mukjizat Nabi Isa (Ali Imran: 49), kisah Nabi Ayyub (al-Anbiya': 83 dan Shad: 41), Nabi Ibrahim dan burung (Ali Imran: 260), kemampuan Nabi Sulaiman memahami bahasa binatang (al-Naml: 16–20), dan kisah Uzair (al-Baqarah: 259). Hasil penelitian menunjukkan bahwa Hasbi berupaya merasionalkan ayat-ayat tersebut melalui pendekatan ilmiah modern, termasuk merujuk pada ilmu medis dan menakwil sebagian makna literal. Meskipun demikian, ia tetap menyertakan beberapa riwayat, termasuk israiliyat, sebagai pelengkap. Kesimpulan penelitian ini adalah bahwa Hasbi mengembangkan model penafsiran yang menggabungkan pendekatan rasional dengan tradisi tafsir klasik, menjadikannya relevan dalam konteks keilmuan kontemporer.

**Kata Kunci:** (Rasionalitas, Mukjizat, Tafsir)

**INTRODUCTION**

Research on the rationality of interpretation in *Tafsir al-Qur'anul Majid an-Nur* by Muhammad Hasbi Ash-Shiddieqy has previously been conducted by Muhammad Syahrial. In his study, he concluded that when interpreting Surah an-Nisa: 1, Hasbi was influenced by the views of "rationalist scholars." Although Syahrial's research focused on analyzing the first verse of Surah an-Nisa, he also discussed the rationality of Hasbi's interpretation of the verse about the story of Prophet Moses parting the sea (Surah al-Baqarah: 50) and the story of the Ababil birds (Surah al-Fil: 4).<sup>1</sup>

Syahrial's explanation in his research merely states that Hasbi cited an opinion suggesting that the Israelites crossed the sea when the tide was low, and that the sea did not actually split. Syahrial also explained that Hasbi suggested "the birds sent by God might have been a type of mosquito or fly carrying disease-causing germs, or perhaps they carried stones from dry land containing poison, blown by the wind."

Syahrial's research mentioned above is limited in terms of the scope of the verses he examined, leaving room for further study. In addition to interpreting the previously mentioned verses rationally, Hasbi also applied a rational approach to the interpretation

---

<sup>1</sup> Muhammad Syahrial R.I, "Rasionalitas al-Qur'an dalam Tafsir *an-Nūr*: Studi Penafsiran Surah al-Nisâ' [4]: 1", *Mutawâtir: Jurnal Keilmuan Tafsir Hadis*, Vol. 6, No.1, (June 2016).

of other narrative verses that have not yet been explored by earlier researchers. Several stories that Hasbi interpreted rationally include: the miracle of Prophet Jesus in Surah Ali 'Imran: 49; the story of Prophet Job (Ayyub) afflicted with illness in Surah al-Anbiya': 83 and Surah Sad: 41; the story of Prophet Abraham and the birds in Surah Ali 'Imran: 260; and the story of Uzair being brought back to life after a hundred years in Surah al-Baqarah: 259.

One example of Hasbi's rational interpretation of a prophetic narrative verse can be found in the following excerpt:

أَيُّيَ أَخْلَقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ

"...Indeed, I create for you out of clay the shape of a bird; then I breathe into it, and it becomes a bird by permission of Allah..." (Ali 'Imran [3]: 49).

Some scholars, such as Ibn Kathir,<sup>2</sup> Wahbah al-Zuhaili,<sup>3</sup> and al-Qurtubi,<sup>4</sup> interpreted that Prophet Jesus shaped something resembling a bird from clay and blew into it, and by Allah's permission, the bird was able to fly—because Allah breathed a soul into it. Wahbah and al-Qurtubi cited narrations stating that the bird in question was a bat. Meanwhile, Hasbi cited a narration suggesting that the bird was merely a metaphor—symbolizing the act of bringing people out of ignorance into knowledge and the light of truth. Prior to quoting this narration, Hasbi interpreted the creation of the bird as a miracle from Allah that was shown by the Prophet to his people.<sup>5</sup> At a glance, Hasbi affirmed the miraculous nature of the event, he also sought to apply rational interpretation when explaining the verse.

The decision to highlight Hasbi's rational approach in this study is based on his own statement in the introduction of his tafsir, which indicates a tendency toward rational interpretation. Hasbi stated that the decline and weakness of the Muslim community stem from their abandonment of the Qur'an and their reluctance to understand it using reason.<sup>6</sup> The reason for focusing specifically on the stories of the prophets and past nations is due to the limited attention given to these verses in previous research.

According to Quraish Shihab, the stories presented in the Qur'an can be categorized into three types. First, prophetic narratives, which include the prophets' missions and their phases, miracles, the responses of their communities, and the consequences of rejecting their message. Second, stories related to past events and individuals whose prophethood is not clearly established. Third, stories concerning events that took place

<sup>2</sup> Ibnu Katsir, *Tafsir Al-Qur'an Al-Karim* (Giza: Muassasah Qurthubah, Cet.1), vol. 3, 65.

<sup>3</sup> Wahbah Zuhaili, *Tafsir Al-Munir* (Damaskus: Dar al-Fikr, 2009, Cet.10), vol. 2, 253.

<sup>4</sup> Al-Qurthubi, *Al-Jami' li Ahkam Al-Qur'an*, Vol. 1 (Beirut: Muassasah Al-Risalah, 2006, Cet.1), 143-144.

<sup>5</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, Vol. 1 (Semarang: PT. Pustaka Rizki Putra, 2016), 591-592.

<sup>6</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, Vol. 1, xi.

during the time of the Prophet Muhammad.<sup>7</sup> Quraish Shihab notes that scholars have adopted two main approaches in interpreting Qur'anic stories. The first sees them as accounts of events that actually occurred in the real world. The second views them as symbolic narratives. Scholars who interpret the Qur'anic stories symbolically tend to shift the literal meaning (*hakiki*) toward a figurative (*majāzī*) understanding.<sup>8</sup> This shows that some scholars have attempted to interpret Qur'anic stories using their reasoning (*ra'y*).

## RESEARCH METHOD

This study employs a qualitative method with a textual analysis approach to the *Tafsir al-Qur'anul Majid an-Nur*. The purpose of this method is to understand the meaning, context, and relevance of the interpretation within the scope of the research. This type of research is categorized as library research, focusing on the exploration and analysis of the text in *Tafsir al-Qur'anul Majid an-Nur* and other relevant secondary sources. The primary data source for this study is the *Tafsir al-Qur'anul Majid an-Nur* itself. In addition, the researcher also refers to secondary data such as books, journals, scholarly articles, and previous studies that support the analysis of the tafsir under examination.

## RESULTS AND DISCUSSION

### The Definition of Rationality in Quranic Interpretation

Rationality (*Latin: Rationalitas*) is a noun that refers to the quality of being rational.<sup>9</sup> Rationality implies an opinion or judgment based on systematic and logical thinking.<sup>10</sup> According to Nurcholish Madjid, rationality is a method for obtaining accurate understanding and sound judgment regarding a particular issue and its solution.<sup>11</sup> When rationality is linked to Qur'anic interpretation, it refers to an approach that relies on reason (*'aql*), commonly known as *tafsir bi al-ra'y*. This type of interpretation is also frequently referred to as *tafsir bi al-ijtihad*. Such an interpretive model is based on the *ijtihad* or independent reasoning of the exegete (*mufassir*).<sup>12</sup>

Various new religious problems have emerged over time, requiring answers from the Qur'an. However, explicit solutions to these problems are not always found within the text. This gap is what gave rise to *tafsir bi al-ra'y* (interpretation based on reason).<sup>13</sup> The emergence of *tafsir bi al-ra'y* has sparked debate among scholars of tafsir—some accept it,

<sup>7</sup> Mannā' al-Qaṭṭān, *Mabāhith fi 'Ulūm al-Qur'an* (Mesir: al-Qahirah: Maktabah Wahbah, seventh edition), 301.

<sup>8</sup> M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat al-Qur'an* (Tangerang: Lentera Hati, 2015, the third edition), 279.

<sup>9</sup> Rasionalitas, <https://kbbi.kemdikbud.go.id/entri/rasionalitas>.

<sup>10</sup> Kerasionalan, <https://kbbi.kemdikbud.go.id/entri/kerasionalan>.

<sup>11</sup> Budhy Munawar, *Karya Lengkap Nurcholish Madjid Keislaman, Keindonesiaan, dan Kemodernan* (Jakarta: NCMS, 2019).

<sup>12</sup> Muhammad Sofyan, *Tafsir wal Mufasssirun* (Medan: Perdana Publishing, 2015), 3.

<sup>13</sup> M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat Al-Qur'an* (Tangerang: Lentera Hati, 2015, Cetakan ke-3), 308.

while others reject it. One of the arguments put forward by those who support *tafsir bi al-ra'y* is the Qur'anic encouragement for people to continually reflect upon (*tadabbur*) the Qur'an,<sup>14</sup> and even the criticism directed at those who neglect such reflection. One of the verses that addresses this is found in Surah Muhammad (47), verse 24:<sup>15</sup>

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

"Do they not reflect upon the Qur'an, or are there locks upon their hearts?"

Although *tafsir bi al-ra'y* is accepted, this does not mean that it can be practiced without restrictions. There are several strict prerequisites for any exegete who chooses this method of interpretation. These include: proficiency in the Arabic language and its intricacies; mastery of Qur'anic sciences and related disciplines (such as *usul al-fiqh*, *hadith*, etc.); sound theological belief (*'aqidah*); a solid understanding of the core principles of the religion; and familiarity with the subject matter of the verse being interpreted.<sup>16</sup> It is important to note that in practice, *tafsir bi al-ra'y* still relies on transmitted sources (*naqli*), such as other Qur'anic verses and prophetic hadiths, as its foundational references.

Exegetes who reject *tafsir bi al-ra'y* argue that interpreting the Qur'an should be based solely on divine knowledge or what has been conveyed by the Prophet Muhammad; anything beyond that is deemed impermissible. They often cite the hadith narrated by al-Tirmidhi as a foundational argument for their rejection:

قال رسول الله صلى الله عليه وسلم : من قال في القرآن برأيه فأصاب فقد أخطأ

"The Messenger of Allah said: Whoever speaks about the Qur'an based on his personal opinion (*ra'y*), even if he is correct, has indeed committed an error."<sup>17</sup>

Examining its historical roots, the development of *tafsir bi al-ra'y* is closely tied to the broader evolution of rational thought within the Islamic intellectual tradition. Rational thinking in Islam can be traced back to the early stages of Islamic civilization, particularly when Muslims began to pay close attention to the Arabic language. This led to the formulation of grammatical rules (*nahw* and *ṣarf*) as a solution to the widespread errors in Qur'anic recitation at the time. The pinnacle of rational thought emerged during the period of intellectual contact between Islamic scholarship and Greek rational philosophy, particularly through the translation of numerous Greek works into Arabic (around the 8th–9th centuries CE).<sup>18</sup> As a result, during this formative period, Muslims began to master various fields of knowledge, laying the groundwork for the integration of reason into disciplines such as theology, law, and Qur'anic exegesis.

The development of rational thought also had significant implications for the evolution of Qur'anic interpretation. Whereas early exegetes primarily relied on

<sup>14</sup> Jani Arni, *Metode Penelitian Tafsir* (Riau: Daulat Riau, 2013). 57-60.

<sup>15</sup> Another verse is in Q.S Shad (38): 29.

<sup>16</sup> Muhammad Sofyan, *Tafsir wal Mufasssirun*, 4.

<sup>17</sup> Jani Arni, *Metode Penelitian Tafsir* (Riau: Daulat Riau, 2013). 57-60.

<sup>18</sup> Walfajri, "Melacak Akar Tradisi Pemikiran Rasional dalam Islam", *Rumah Jurnal IAIN Metro*, 2013.

transmitted sources (*dalīl naqlī*), the advancement of knowledge eventually led scholars to incorporate rational arguments (*dalīl 'aqlī*), integrating the various sciences they had mastered into their interpretive efforts. The academic background of a *mufasssīr* greatly influences the tone and style of their tafsir work. Different tafsir works exhibit distinct methodological and thematic characteristics. For example, *Tafsīr al-Kashshāf* by al-Zamakhsharī is known for its linguistic emphasis;<sup>19</sup> *al-Jāmi' li Ahkām al-Qur'ān* by al-Qurṭubī is legalistic, focusing on jurisprudence (*fiqh*);<sup>20</sup> and *Rūḥ al-Ma'ānī* by al-Ālūsī combines spiritual (*ishārī*) elements with jurisprudential and theological dimensions.<sup>21</sup> These diverse approaches demonstrate how the exegete's intellectual orientation shapes their method of interpreting the Qur'an.

In the modern and contemporary era, rational-based Qur'anic interpretation has expanded to include the integration of the Qur'an with modern sciences. Especially when addressing social issues, contemporary interpretations often contextualize the Qur'an in light of current realities.<sup>22</sup> This approach is considered effective in offering fresh interpretations for modern society while remaining aligned with the Qur'anic principle of *ṣāliḥ li kulli zamān wa makān* (suitable for all times and places). One prominent example is Muhammad Abduh—a modern exegete and Islamic reformer—who, in his interpretations, sought to harmonize Qur'anic teachings with modern scientific knowledge.<sup>23</sup> It is therefore unsurprising that many consider Abduh's interpretations, particularly in *Tafsīr al-Manār* and his *Tafsīr Juz 'Amma*, as rational in nature. This is largely due to Abduh's consistent emphasis on the use of reason (*'aql*) in understanding the Qur'an.<sup>24</sup>

Sir Ahmad Khan, a modernist exegete from India, also offered a rational perspective on the Qur'an. He believed that the Qur'an, as the *saying of God*, could never contradict the *creation of God*. Based on this premise, he rejected supernatural events, such as the miracles of the prophets, interpreting them instead in a natural or metaphorical light. Ahmad Khan was also inclined to adopt the thought of Ibn Rushd, who asserted that truth derived through reason should not conflict with truth revealed through divine revelation. Thus, when an apparent contradiction arises between reason and revelation, he argued that the revealed text should be interpreted metaphorically to preserve harmony between the two.<sup>25</sup>

<sup>19</sup> Asep R dan FajarH, "Kajian Analitik dan Epistemik Terhadap Corak Lughawī dan Kecenderungan I'tizālī Tafsir Al-Kasysyāf", *Jurnal Iman dan Spiritualitas*, Vol. 1, No.1, 2021.

<sup>20</sup> M. Jufriyadi, "Tafsir Al-Qurtubi: Metodologi, Kelebihan dan Kekurangannya", *Jurnal Reflektika*, Vol. 13, No. 1, 2018.

<sup>21</sup> Aminah Rahmi, *Metode dan Corak Penafsiran Imam Al-Alusi terhadap Al-Qur'an* (Analisa terhadap Tafsir Ruh Al-Ma'ani, (Skripsi S1, UIN Sultan Syarif Kasim Riau).

<sup>22</sup> Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: LKis Group, 2012), 54.

<sup>23</sup> Ahmad Asy-Syirbashi, *Sejarah Tafsir Qur'an* (Jakarta: Penerbit Pustaka Firdaus, 2001), 162.

<sup>24</sup> See, for instance, Abduh's interpretation of the army of the elephant that was defeated during the attempted assault on the Ka'bah, as found in his *Tafsīr Juz 'Amma*.

<sup>25</sup> Syukri Ismail, "Rasionalisasi Tafsir Ayat-Ayat Mukjizat Kajian Tafsir The Holy Qur'an Maulana Muhammad Ali", *Nur EL-Islam*, Vol. 3, No. 2, 2016 .

This rational mode of thought also influenced Indonesian thinkers and exegetes. Hasbi Ash-Shiddieqy, as an Indonesian *mufasssir*, appears to follow the intellectual lineage of rational interpretation in line with his predecessors. His rationalist orientation can be traced back to Muhammad Abduh, as evidenced by the numerous quotations and references to Abduh's views found throughout his tafsir, *Tafsir Al-Qur'anul Majid an-Nur*.

### A Brief Biography of Hasbi Ash-Shiddieqy and His Exegetical Work.

Muhammad Hasbi Ash-Shiddieqy was born in Lhoksumawe, Aceh Utara, on March 10, 1904, and passed away in Jakarta on December 9, 1975. He was laid to rest at the cemetery of UIN Syarif Hidayatullah Jakarta. Hasbi traced his lineage back to Islam's first caliph, Abu Bakr Ash-Shiddiq (573 CE/634 CE), as a 37th-generation descendant. For this reason, the title "Ash-Shiddiq" remained attached to his name. He began using this title in 1925 at the age of 21, upon the recommendation of his teacher, Shaykh Muhammad bin Salim Al-Kalali—an Islamic reformer from Sudan who resided in Lhokseumawe, Aceh.<sup>26</sup>

His father, Teungku Qadhi Chik Maharaja<sup>27</sup> Mangkubumi Husein ibn Muhammad Su'ud, was a prominent Islamic scholar in Aceh and the founder of a *dayah* (traditional Islamic boarding school). Meanwhile, his mother, Teungku Amrah binti Teungku Chik Maharaja Mangkubumi Abdul Aziz, was the daughter of a Qadhi (judge) of the Aceh Sultanate. At the age of 19, Hasbi married Siti Khadijah, who was a relative of his. However, the marriage was short-lived, as Siti Khadijah passed away while giving birth to their first child. After her passing, Hasbi remarried Tengku Nyak Asiyah binti Haji Hanum, who was a cousin of his first wife. From this second marriage, he was blessed with four children—two sons and two daughters.<sup>28</sup>

From a young age, Hasbi had traveled from one Islamic boarding school (*pesantren*) to another across the Aceh region in pursuit of knowledge. His early education began at his father's *pesantren*, before he continued his journey to study in various other places. He also studied under an Arab scholar, Muhammad Ibn Salim al-Kalali. Through this teacher, Hasbi gained access to the works of Islamic reformers and various magazines published in Singapore, Penang, and Padang. Hasbi was known as a critical thinker with broad insight. With his proficiency in Arabic, he studied various books of Islamic jurisprudence, as well as works written in Malay, Latin, and Dutch. He secretly learned the Latin script from his teacher's son, while he studied Dutch from a friend who was originally from the

---

<sup>26</sup> Ahmad Zainal Abidin dan Thariqul Aziz, *Khazanah Tafsir Nusantara* (Yogyakarta: IRCiSoD, 2023), 128.

<sup>27</sup> Teungku Qadhi Chik Maharaja is an honorary title in Acehnese tradition. Teungku is a title given to Islamic scholars or individuals with expertise in Islamic religious knowledge. Qadhi refers to a judge or religious leader who holds authority in the field of Islamic law. The term Chik, in the context of Aceh, is often used to refer to someone who holds a high position in Islamic scholarship or governance. Meanwhile, Maharaja is a noble title that signifies a high status within Aceh's social structure.

<sup>28</sup> Marhamah Pohan, *Analisis Metodologi Tafsir An-Nur karya Hasbi Ash-Shiddieqy Aplikasi Metodologi Kajian Tafsir Islah Gusmian*, (Skripsi UIN Jakarta 2016), 16.

Netherlands. Thanks to these skills, he was able to access a wide range of information from Dutch East Indies media sources.<sup>29</sup>

In addition to his contributions in the field of education, Hasbi was also active in politics and social organizations. In 1938, he was elected as the Branch Chairman of Muhammadiyah in Kutaraja, and from 1943 to 1946, he served as the Chairman of the Muhammadiyah Regional Council in the Province of Aceh. However, in 1946, he was detained by the Social Revolution Movement led by the Persatoean Oelama Seloeroeh Atjeh (PUSPA) without any clear reason, forcing him to endure approximately one year of imprisonment at Kam Burnitelog, Aceh. After his release in 1947, Hasbi returned to teaching at a Muhammadiyah school and helped establish a local branch of Persis (Persatuan Islam) with his colleagues. He was also active in Masyumi and served as the Head of the Masyumi Branch in North Aceh. During the Indonesian Muslim Congress (KMI) in Yogyakarta, he represented Muhammadiyah, which led to his meeting with the Minister of Religious Affairs, KH. A. Wahid Hasyim.

After years of service in Aceh, in 1951 Hasbi moved to Yogyakarta in response to an invitation from the Minister of Religious Affairs, KH. Wahid Hasyim, to join the State Islamic Higher Education Institute (PTAIN) in Yogyakarta. There, he taught at various educational institutions, such as the Religious Teachers and Judges School (PHIN) and the Muhammadiyah Mu'allimin Madrasah at Kauman Mosque, Yogyakarta. When PTAIN developed into IAIN Sunan Kalijaga, Hasbi was appointed as the Dean of the Faculty of Sharia and served in that position for approximately 12 years (1960–1972). In the same year, he also played a role in establishing a branch of the Faculty of Sharia in Aceh, which later became the foundation for the establishment of UIN Ar-Raniry Banda Aceh. There, he served as the first dean, while Usman Yahya Tiba was appointed as the dean's secretary. In addition to serving as dean, in 1966 Hasbi was also appointed as the Vice Rector III at IAIN Sunan Kalijaga. He did not only teach in Yogyakarta, but also at various other universities, such as the Islamic University of Indonesia (UII), Cokroaminoto University, the Islamic University of Bandung, Muslim University of Ujung Pandang, Al-Irsyad University, and Sultan Agung Islamic University (Unissula) in Semarang.<sup>30</sup>

As an academic, Hasbi produced numerous written works across several fields of Islamic scholarship. In the field of Qur'anic Studies and Tafsir, his works include *Beberapa Rangkaian Ayat* (1952), *Sejarah dan Pengantar Ilmu Tafsir* (1954), *Tafsir Al-Qur'an Al-Majid An-Nur* (1956), and *Tafsir Al-Bayan* (1966). In the field of Hadith Studies, he authored works such as *Beberapa Rangkuman Hadits* (1952), *Sejarah dan Pengantar Ilmu Hadits* (1954), and *Problematika Hadits sebagai Dasar Pembinaan Hukum Islam* (1964). In the field of Islamic Jurisprudence (Fiqh), his contributions include *Sejarah Peradilan Islam* (1950), *Syari'at Islam Menjawab Tantangan Zaman* (1961), and *Pengantar Ilmu Fiqih* (1967). In the field of Theology (*Ilm al-Tawhīd*), his works include *Hakikat Islam dan Unsur-Unsur Negara, Sendi*

<sup>29</sup> Ahmad Zainal Abidin dan Thariqul Aziz, *Khazanah Tafsir Nusantara*, 130.

<sup>30</sup> Saiful Amin Ghofur, *Profil Para Mufasssir Al-Qur'an* (Yogyakarta: Pustaka Insan Madani, 2008), 205.



*Aqidah Islam, Kehidupan Manusia dan Perpautannya dengan Agama, Fungsi Aqidah dalam Kehidupan, Sejarah dan Pengantar Ilmu Tauhid, and Pelajaran Tauhid.*<sup>31</sup>

In recognition of his scholarly contributions, in 1975 Hasbi was awarded two honorary doctorates (*Doctor Honoris Causa*)—from the Islamic University of Bandung (UNISBA) and the State Islamic University Sunan Kalijaga Yogyakarta (UIN SUKA). He was also entrusted to serve as Chairman of the Indonesian Islamic Jurisprudence Institute (*Lembaga Fikih Islam Indonesia, LEFISI*).<sup>32</sup> Among his many works, one of the most well-known is *Tafsir Al-Qur'an Al-Majid An-Nur*, commonly referred to as *Tafsir an-Nur*. This tafsir has undergone two editions and revisions, including improvements in its cover design and language structure. The first edition was published by CV Bulan Bintang in Jakarta in 1956 and reprinted in 1965. After Hasbi's passing, the second edition was reissued in 2000 by his two sons, Nourouzzaman Hasbi and Fuad Hasbi.<sup>33</sup>

After *Tafsir an-Nur* was published, Hasbi faced sharp criticism regarding the originality of his work. Some parties accused the tafsir of being a mere translation of an Arabic-language tafsir, namely *Tafsir al-Maraghi*. In response, Hasbi clarified in the introduction of his book that *Tafsir an-Nur* was composed based on primary references from several major tafsir works, such as *'Umdat al-Tafsir* by Ibn Kathir, *Tafsir al-Manar*, *Tafsir al-Qasimi*, *Tafsir al-Maraghi*, and *Tafsir al-Wadhih*. In translating Qur'anic verses, he referred to *Tafsir Abu Su'ud*, *Tafsir Shiddiq Hassan Khan*, and *Tafsir al-Qasimi*. Additionally, much of the tafsir content was taken from *Tafsir al-Maraghi*, which itself is essentially a summary of *Tafsir al-Manar*. Meanwhile, the hadiths cited in this tafsir were largely sourced from *Tafsir al-Maraghi*, and in explaining verses with similar meanings, Hasbi adopted the approach of *Tafsir Ibn Kathir*.<sup>34</sup>

By examining Hasbi's background as outlined above, the writer concludes that Hasbi is both a Qur'anic exegete and an academic. As a lecturer, he naturally operates within an academic environment that emphasizes a culture of critical, systematic, and rational thinking. This environment, along with the influence of earlier exegetes, has shaped his approach to interpretation. Hasbi's interpretive model, which carries a rational nuance, is highly relevant in the context of today's advancements in science and knowledge.

## **Rationality in Hasbi's Interpretation of Prophetic and Historical Quranic Narratives**

### **1. Ali Imran: 49 (The Story of Prophet Isa's Miracle)**

---

<sup>31</sup> Abdullah Muaz, dkk, *Khazanah Mufasssir Nusantara* (Cilandak: PTIQ), 89.

<sup>32</sup> Moh. Damami, *Lima Tokoh Pengembangan IAIN Sunan Kalijaga Yogyakarta* (Yogyakarta: Pusat Penelitian IAIN Sunan Kalijaga Yogyakarta, 1998), 196.

<sup>33</sup> Abdurrahman Wahid, "Corak dan Metodologi Tafsir Al-Qur'an al-Madjid An-nur Karya Hasbi Ash-Shiddieqy", *Rausyan Fikr*, Vol. 14 No.2 Desember 2018.

<sup>34</sup> A study examining the sources referenced in *Tafsir An-Nur* has been conducted by Oktaviani Sari and her team. See more details at: Oktaviani Sari, "Melacak Sumber Rujukan dalam Tafsir Al-Qur'anul Majid Al-Nur Karya Hasbi Ash-Shidique", dalam Ali Thaufan Dwi Saputra (editor), *Melacak Sumber Rujukan Mufasir Indonesia* (Ciputat: Lembaga Kajian Dialektika, 2024), 55.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

*"(Allah will make him) a messenger to the Children of Israel. (Isa said,) 'Indeed, I have come to you with a sign (miracle) from your Lord. Indeed, I create for you from clay the form of a bird, then I breathe into it, and it becomes a bird by the permission of Allah. I heal the blind from birth and the leper, and I bring the dead to life by the permission of Allah. I inform you of what you eat and what you store in your homes. Indeed, in that is a sign for you if you are believers.'"*

In the wording of the verse above, there are at least four miracles of Prophet Isa mentioned, which are: creating a bird that can fly from clay, healing someone's diseases (blindness and leprosy), bringing the dead back to life, and knowing what his followers have eaten and stored in their homes.

In explaining the verse above, Hasbi begins with a description of Prophet Isa's miracles, particularly his ability to create a bird. When proclaiming himself as a prophet and preaching to his people, the Bani Israil, Prophet Isa conveyed that Allah had granted him various abilities. His followers then challenged him to create a bat. After the bat was made from clay, Isa blew on it, and it flew away. In explaining this story, Hasbi quotes the opinion of Wahab (who was known for narrating Israiliyat stories), stating that the bat flew high, and when it became invisible to the eyes of the Bani Israil, it died. While Hasbi refers to Wahab's narration, he also mentions that the ability to create the bird is a metaphor. Hasbi states: *"The meaning is, to lead people from ignorance to knowledge and the light of truth."*

After explaining Prophet Isa's ability to create a bird, the verse also mentions other miracles, such as healing the blind and curing skin diseases (وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ). According to Hasbi, the significance of Prophet Isa's ability to heal blindness and skin diseases (in Hasbi's translation, he refers to this skin disease as *supak/sopak*)<sup>35</sup> lies in the fact that, at that time, there were no doctors who could cure these diseases. Therefore, Allah granted Prophet Isa a miracle that enabled him to heal these two ailments.

In explaining the verse, the term "the blind" is also interpreted as referring to those with skin diseases. According to Hasbi, "healing diseases" in this context can be understood in two ways. First, Prophet Isa healed these two illnesses using the medical knowledge available at the time. Second, Prophet Isa granted divine guidance (*hidayah*) from Allah. In other words, the sickness mentioned here is not only physical (visible to the eye) but can also be interpreted as a metaphor for a heart that is closed off from Allah's guidance. Hasbi then affirms that both interpretations are acceptable.

The interpretation of the verse above, which Hasbi also approached through a rational lens, relates to Prophet Isa's ability to inform people about what they eat and store in their homes. In the verse, "I inform you of what you eat and what you store in your houses," Hasbi interprets this as Prophet Isa having the ability to teach his people

<sup>35</sup> In the Indonesian dictionary, *sopak* is defined as "a skin disease characterized by white patches on the hands or feet."

how to manage their households. Hasbi himself refers to this explanation as a *diversion of meaning*, or what is known in the science of tafsir as *ta'wil*. He does not reject the possibility that fortune tellers may sometimes seem to know hidden things. However, Hasbi emphasizes that the knowledge of such people is fundamentally different from that of the prophets. While fortune tellers base their insights on people's habits and patterns, the prophets receive knowledge of the unseen through divine revelation from Allah.

Regarding Prophet Isa's ability to raise the dead, Hasbi explains that Isa first revived a woman who was about to be buried. Another narration cited by Hasbi in his tafsir mentions that Isa brought back to life a deceased man named Ya'zir and another individual whose bones had been crushed, though the latter's name was not mentioned. With regard to the verse's phrase "bringing the dead to life," Hasbi does not appear to rationalize this interpretation.<sup>36</sup> Nevertheless, he elaborates on his exegesis by accommodating views that attempt to rationalize the miracles of Prophet Isa. In his commentary, Hasbi also includes various opinions, some of which are drawn from *isra'iliyyat* sources through the transmission of Wahab ibn Munabbih.

## 2. Al-Anbiya': 83 and Shad: 41 (The Story of Prophet Ayyub Afflicted with Illness)

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ

"And (remember the story of) Ayyub (Job), when he called upon his Lord: 'Indeed, adversity has touched me, and You are the Most Merciful of the merciful.'"

In interpreting this verse, Hasbi begins by explaining who Ayyub (Job) was and recounts his story. He states that Ayyub was a Roman prophet, a descendant of Ais ibn Ishaq, who was blessed with abundant wealth and many children. However, he was later tested by Allah with a severe illness that lasted for 18 years. After this long period of trial, Allah lifted his affliction and granted him even more children than he had lost. In his interpretation, Hasbi employs the concept of *munasabah* (thematic or contextual connection between verses), specifically linking this story of Prophet Ayyub to the narrative found in Surah Saad: 41.<sup>37</sup>

Hasbi then cites one of the fifteen opinions mentioned by al-Qurṭubī regarding the illness that afflicted Ayyub. According to this view, there was a moment when Ayyub awoke to perform worship, but he found his body stiff and unable to move. Confronted with this paralysis, Ayyub patiently accepted that he had been struck by illness. Hasbi notes that the majority of scholars hold the view that Ayyub's affliction was a repulsive disease. Because of this condition, he was shunned by his community, and only his wife would visit him to bring food. Further elaborating on the nature of this repulsive illness, Hasbi refers to a narration presented by al-Qurṭubī, which describes that worms

<sup>36</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nūr*, Vol. 1, 592-593.

<sup>37</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nūr*, Vol. 3, 2634.

consumed parts of Ayyub's body. Whenever a worm fell off, Ayyub would return it to its place.<sup>38</sup>

The narrations that describe Ayyub as being afflicted with a repulsive disease, according to Hasbi, are *israiliyat* reports originating from the Book of Ayub (*Sifr al-Ayyub*), the authorship of which remains a matter of scholarly dispute. Hasbi rejects the use of these narrations and constructs a rational argument by stating, "The status of Ayyub as a prophet does not justify him being in such a condition. Prophets are protected from repulsive diseases.<sup>39</sup> The story of Ayyub being afflicted with illness is also mentioned in the Qur'an in Surah Sad, verse 41:

وَأَذْكُر عَبْدًا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ. أَيُّ مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

"And remember Our servant Ayyub, when he called out to his Lord, saying, 'Indeed, Satan has touched me with hardship and torment.'"

In interpreting this verse, Hasbi presents three reports or opinions without mentioning their sources. First, a report states that when Ayyub was afflicted with illness, his family had dispersed, and many had died. Ayyub patiently endured this trial. Satan constantly tempted him and whispered disturbing thoughts. According to Hasbi, the temptation from Satan in this context refers to the kind of temptation that can cause a person to easily despair and lose patience. Second, an opinion explains that Ayyub suffered from a skin disease that was later cured by bathing in water containing a mixture of metallic elements. Third, a hadith states that "Prophet Ayyub suffered from the illness for 18 years, and during that time he was abandoned by his relatives. Only two people continued to visit him."<sup>40</sup>

Although Hasbi outlines the three reports above, he considers the third hadith to be an *ahad* (solitary) hadith that does not align with the principles of religion—namely, that prophets are protected from illnesses that would repel people from them. He further argues, "A prophet's duty is to convey the religion to humankind, so how could he fulfill this duty if he suffered from a disease that disgusted people?"<sup>41</sup>

From the explanation above, it is evident that in interpreting the verses about Ayyub being afflicted with illness, Hasbi attempts to construct a rational argument while also rejecting narratives based on *Isra'iliyyat* sources as well as *ahad* hadiths.

### 3. Al-Baqarah: 260 (The Story of Ibrahim and a Bird)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَكِنَّ لِّيَ بَطْنًا فَلَئِنْ قُلْتُ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"And [mention] when Abraham said, 'My Lord, show me how You give life to the dead.' [Allah] said, 'Have you not believed?' He said, 'Yes, but [I ask] only that my heart may be satisfied.' [Allah] said, 'Take four birds and commit them to yourself. Then [after slaughtering them] put a portion of

<sup>38</sup> Al-Qurthubi, *al-Jami' li Ahkam al-Qur'an*, Vol. 14 (Beirut: Thaba'ah wa al-Nasyr wa al-Tauzi'), 258.

<sup>39</sup> Hasbi Ash-Shiddiegy, *Tafsir Al-Qur'anul Majid An-Nur*, Vol. 3, 2635

<sup>40</sup> Hasbi Ash-Shiddiegy, *Tafsir Al-Qur'anul Majid An-Nur*, Vol. 4, 3516.

<sup>41</sup> Ibid., 3517.

*them on every hill and call them—they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise.”*

From the wording of this verse, it contains an explanation of a story in which Abraham asked Allah to show him how He gives life to the dead. According to Hasbi, this request was not a denial of God's power, but rather an expression of Abraham's curiosity about the mysteries of such events. In interpreting this verse, Hasbi attempts to summarize the opinion of the majority (*jumhur*) of scholars. He states: "The conclusion of the meaning of this verse, according to the majority of scholars, is that Allah instructed Abraham to take 14 birds, slaughter them, and cut them into pieces. After the pieces of the birds were placed on the hills, Abraham called them, and the birds came to him." From this, it can be concluded that the majority of scholars agree on the act of cutting up the birds before placing them on the hills. However, regarding the number of 14 birds, Hasbi does not provide the source of this opinion—even though the literal meaning of the verse clearly states only four birds (أَرْبَعَةً مِنَ الطَّيْرِ).

In addition to summarizing the opinion of the *jumhur* (majority of scholars), Hasbi also quotes and agrees with the opinion of Abu Muslim, who interprets the phrase "فَصْرَهُنَّ" as "incline them toward you" or "make them tame to you" (meaning: train and domesticate them so that they return to you when called). As a result, his interpretation differs from the common one. Hasbi explains that after Abraham made his request to Allah, Allah then instructed him to take four birds that had already been tamed and place them on various hills. After placing them, Abraham then called the birds using signals or gestures, and the birds came to him from the tops of the hills.<sup>42</sup>

This opinion of Abu Muslim is also supported by Rashid Rida in *Tafsir al-Manar* and by Mahmud Yunus in *Tafsir Quran Karim*.<sup>43</sup> From this, it can be seen that Hasbi follows a pattern of interpretation similar to other rationalist exegetes, namely by explaining extraordinary events as though they were natural occurrences. Specifically, regarding this verse, it is as if the birds' return to Abraham happened because they had first been tamed or trained, enabling them to return to their master.

#### 4. Surah al-Naml: 16-20 (The Ability of Prophet Solomon Knowing Animal Languages)

وَوَرِثَ سُلَيْمُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ ( ١٦ )  
( وَخَشِرَ لِسُلَيْمٍ جُنُودُهُ مِنْ الْجِنَّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ( ١٧ ) حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ  
يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمٌ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ( ١٨ ) فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا  
وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي  
عِبَادِكَ الصَّالِحِينَ ( ١٩ ) وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ( ٢٠ )

(16) And Solomon (Sulaiman) inherited [the knowledge of] David. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty." (17) And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows. (18) Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive

<sup>42</sup> Ibid., 3517.

<sup>43</sup> M. Dalip, "Rasionalisasi Tafsir Ayat-Ayat Supranatural (Studi atas Karya Tafsir Quran Karim Mahmud Yunus)", *Jurnal Pappasang*, Vol. 5, No. 2, 2023, 203.

not." (19) So he smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants." (20) And he inspected the birds and said, "Why do I not see the hoopoe—or is he among the absent?" These verses beautifully illustrate the unique knowledge and blessings given to Prophet Solomon (Sulaiman), such as his ability to understand animal speech and command armies of men, jinn, and birds.

The wording of the above verses illustrates how Solomon (Sulaiman) was granted great blessings by Allah, particularly the knowledge of the language of birds. In addition, Solomon was also able to understand the words of the ant queen to her colony as he and his army were about to pass by, indicating that he could also understand the language of other animals. In various historical books about the prophets, it is mentioned that Prophet Solomon possessed the miracle of being able to speak with animals.<sup>44</sup>

In interpreting these verses, Hasbi begins by explaining that Solomon was the only one among David's nineteen sons who inherited his prophethood, knowledge, and kingdom. He supports this explanation by citing an opinion stating that Solomon received all kinds of blessings, including the ability to understand the language of birds and command an army composed of jinn, humans, and birds. He also quotes the opinion of Qatadah, who said that Solomon's kingdom was broader and he was more skilled in making judgments than his father, while David surpassed him in acts of worship.<sup>45</sup>

In the phrase "يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ" ("O people, we have been taught the language of birds"), Hasbi offers several interpretive insights. First, he highlights this expression as a form of Solomon's gratitude to Allah for the blessings he had received. He also draws attention to the opinion of some scholars who explain that Solomon was not only able to understand the language of birds, but the languages of all animals. Furthermore, Hasbi adds an explanation as to why only birds are specifically mentioned in this verse—namely, because birds were part of Solomon's army and possessed several other extraordinary traits.

Secondly, Hasbi takes a rational approach to the phrase "understanding the language of birds" mentioned in the verse—namely, a scientific one. He explains a reality that must be acknowledged: birds produce sounds that express their needs and emotions, just like other animals. For example, the sound a horse makes when asking for food differs from the sound it makes when calling for a mate. Similarly, the sound a cat makes when trapped in a confined space differs from the one it makes when asking for food. From this explanation, it becomes clear that Hasbi is trying to show that animal sounds carry specific meanings based on their emotions and circumstances, and thus can be understood by humans.<sup>46</sup> In modern science, this concept relates to *ethology*, the study of animal behavior.<sup>47</sup>

<sup>44</sup> M. Quraish Shihab-Najeela Shihab, *Hidup Bersama Al-Quran 2* (Ciputat: Penerbit Lentera Hati, 2011), 109.

<sup>45</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, Vol. 4, 2995-2996.

<sup>46</sup> Ibid., 2996.

<sup>47</sup> Syarif Hidayat, *Etologi: Ilmu Perilaku Hewan* (Makassar: CV.Tohar Media, 2024, Cet.1), 23.

Thirdly, Hasbi cites the interpretation of Al-Baidhawi (the exegete who authored *Anwar al-Tanzil wa Asrar al-Ta'wil*), who stated that it is entirely possible that when Solomon heard the birds' sounds, he was able to understand their intended meaning through the strength of his intuition or perception. Hasbi also quotes a narration (without mentioning its source) which tells that "when Solomon passed by a bulbul (or *serindit*,<sup>48</sup> as Hasbi calls it) that was chirping and dancing, the bird said, 'If I eat half of the fruits, then all the rest would be returned to the world.'" Hasbi's intention in citing both Baidhawi's interpretation and this narration seems to be to highlight that Solomon was able to grasp the meaning of the birds' expressions through his intuitive understanding. This is also reflected in his interpretation of Solomon's statement "يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ" as: "O all people, God has enabled us to understand the language of birds. With the power that has been given to me, I am able to comprehend the intentions of birds."

Regarding how Solomon communicated with the birds as part of his army, there is no further explanation—whether it was done through gestures or by some other means. Overall, Hasbi's interpretation of the above verse attempts to connect the meaning of the Qur'anic text with the context of modern scientific knowledge, particularly the field of ethology. In addition, he also refers to the views of earlier exegetes, such as Al-Baidhawi, and to a narration of unknown origin.

#### 5. Surah al-Baqarah: 259 (The Story of Uzair Being Caused to Die)

أَوَكَلِّدِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ  
قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ  
إِلَى جِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ  
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٥٩

*"Or [consider] the one who passed by a township which had fallen into ruin. He said, 'How will Allah bring this back to life after its death?' So Allah caused him to die for a hundred years, then revived him. He said, 'How long have you remained [dead]?' The man said, 'I have remained a day or part of a day.' He said, 'Rather, you have remained a hundred years. Look at your food and your drink; they have not changed with time. And look at your donkey—and thus We make you a sign for the people. And look at the bones [of the donkey]—how We raise them and then We clothe them with flesh.' And when it became clear to him, he said, 'I know that Allah is over all things competent.'"*

The story in this verse is also one of the depictions of how Allah demonstrates His power in bringing the dead back to life. If we examine it closely, the essence of the story lies in a man who passes through a town or city that had been completely destroyed. A question then arises in his mind: how could Allah possibly restore such a ruined place? In response, Allah caused the man to die for one hundred years and then brought him back to life—while he was unaware of what had happened to him.

In interpreting this verse, Hasbi begins by explaining who the person was and which city is being referred to. He cites two views of the exegetes: the first opinion states

<sup>48</sup> The Serindit bird is a small, hook-billed bird with green feathers. In Indonesia, this species is well known as the iconic animal of Riau Province. Source: <https://id.wikipedia.org/wiki/Serindit>

that the person passing through the city was Uzair bin Syakhria, and the city was Bukhtunassar;<sup>49</sup> the second opinion says that the man was Armiya, a descendant of Prophet Harun, and the city was a place of worship on the banks of the Tigris River, built by Hercules. However, Hasbi seems to lean more toward the first opinion. He then explains that the question posed by this individual pertains to how it is possible for Allah to restore and prosper a city that had been so thoroughly destroyed and whose inhabitants had been scattered.

Regarding the man's death for 100 years, Hasbi explains that "death" here means the removal of sensation, movement, and reasoning, while his soul remained within his body. He then attempts a rational approach to this event by linking it to modern scientific discoveries. Hasbi states that modern scientists have conducted various experiments and found the possibility of a human remaining alive for a long time without sensation and in a state of sleep. Therefore, it is easy for Allah to preserve His creation for hundreds of years. Such a thing is not impossible for Him.<sup>50</sup>

There are several scientific studies and theories that explore the possibility of humans surviving in a long-term sleep state without suffering serious damage. One relevant scientific approach is Suspended Animation. In medical terminology, this condition is often referred to as clinical death or near-death state.<sup>51</sup> In his interpretation, Hasbi shows an element of *ijtihad*, by interpreting the verse using a rational-scientific framework—particularly from the perspective of medicine. Such an explanation likely aligns with the thinking of contemporary society, especially in the medical field.

## CONCLUSION

Based on the explanation above, the researcher concludes that in interpreting verses containing messages about miracles or extraordinary events (as mentioned previously), Hasbi employed a rational approach. Unlike classical commentators, Hasbi sought to present a more rational nuance in his interpretations. Nevertheless, he also gave space to *Israiliyyat* narratives, which he cited to help explain these verses. Hasbi's rationality in interpreting the Qur'an can be attributed to two main factors: First, Hasbi was both a Qur'anic commentator (*mufasir*) and an academic. As an academic, he was inclined toward logical and rational thinking. In his interpretation of the Qur'an, Hasbi was influenced by earlier commentators who also had a tendency toward rational interpretation, such as *Muhammad Abduh*, whose works were among his main references. The rational approach to interpreting the Qur'an employed by Hasbi will always remain relevant in today's context.

---

<sup>49</sup> Some sources mention that this ancient city is now Jerusalem. Others suggest it was Babylon, which is now part of modern-day Iraq.

<sup>50</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nūr*, Vol. 1, 457.

<sup>51</sup> Abdul Gafar Parinduri, *Buku Ajar Kedokteran Forensik dan Medikolegal* (Medan: UMSU Press, 2020), 5. Lihat juga dalam Ahmad Yudianto, *Ilmu Kedokteran Forensik* (Surabaya: Scopindo Media Pustaka, 2020), 27.



## BIBLIOGRAPHY

- Abidin, Ahmad Zainal, dan Thariqul Aziz. *Khazanah Tafsir Nusantara*. Yogyakarta: IRCiSoD, 2023.
- Arni, Jani. *Metode Penelitian Tafsir*. Riau: Daulat Riau, 2013.
- Arni, Jani, dan FajarH, Asep R. "Kajian Analitik dan Epistemik Terhadap Corak Lughawī dan Kecenderungan I'tizālī Tafsir Al-Kasysyāf." *Jurnal Iman dan Spiritualitas* 1, no. 1 (2021).
- Budhy, Munawar. *Karya Lengkap Nurcholish Madjid: Keislaman, Keindonesiaan, dan Kemodernan*. Jakarta: NCMS, 2019.
- Dalip, M. "Rasionalisasi Tafsir Ayat-Ayat Supranatural (Studi atas Karya Tafsir Quran Karim Mahmud Yunus)." *Jurnal Pappasang* 5, no. 2 (2023): 203.
- Damami, Moh. *Lima Tokoh Pengembangan IAIN Sunan Kalijaga Yogyakarta*. Yogyakarta: Pusat Penelitian IAIN Sunan Kalijaga Yogyakarta, 1998.
- Jufriyadi, M. "Tafsir Al-Qurtubi: Metodologi, Kelebihan dan Kekurangannya." *Jurnal Reflektika* 13, no. 1 (2018).
- Muaz, Abdullah, dkk. *Khazanah Mufassir Nusantara*. Cilandak: PTIQ, 2023.
- Mustaqim, Abdul. *Epistemologi Tafsir Kontemporer*. Yogyakarta: LKis Group, 2012.
- Parinduri, Abdul Gafar. *Buku Ajar Kedokteran Forensik dan Medikolegal*. Medan: UMSU Press, 2020.
- Pohan, Marhamah. *Analisis Metodologi Tafsir An-Nur karya Hasbi Ash-Shiddieqy: Aplikasi Metodologi Kajian Tafsir Islah Gusmian*. Skripsi S1, UIN Jakarta, 2016.
- Al-Qurthubi. *Al-Jami' li Ahkam Al-Qur'an*. Vol. 5. Beirut: Muassasah Al-Risalah, 2006.
- Al-Qaṭṭān, Mannā'. *Mabāhith fi 'Ulūm al-Qur'an*. Cet. ke-7. Kairo: Maktabah Wahbah, n.d.
- Rahmi, Aminah. *Metode dan Corak Penafsiran Imam Al-Alusi terhadap Al-Qur'an (Analisa terhadap Tafsir Ruh Al-Ma'ani)*. Skripsi S1, UIN Sultan Syarif Kasim Riau, n.d.
- R.I, Muhammad Syahril. "Rasionalitas al-Qur'an dalam Tafsir an-Nūr: Studi Penafsiran Surah al-Nisā' [4]: 1." *Mutawātir: Jurnal Keilmuan Tafsir Hadis* 6, no. 1 (2016).
- Ash-Shiddieqy, Hasbi. *Tafsir Al-Qur'anul Majid An-Nūr*. Vol. 1. Semarang: PT. Pustaka Rizki Putra, 2016.
- Hidayat, Syarif, *Etologi: Ilmu Perilaku Hewan*. Cet. 1. Makassar: CV.Tohar Media, 2024.
- Shihab, M. Quraish. *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat al-Qur'an*. Cet. ke-3. Tangerang: Lentera Hati, 2015.
- Sofyan, Muhammad. *Tafsir wal Mufasssirun*. Medan: Perdana Publishing, 2015.
- Asy-Syirbashi, Ahmad. *Sejarah Tafsir Qur'an*. Jakarta: Pustaka Firdaus, 2001.
- Syukri, Ismail. "Rasionalisasi Tafsir Ayat-Ayat Mukjizat: Kajian Tafsir *The Holy Qur'an* Maulana Muhammad Ali." *Nur El-Islam* 3, no. 2 (2016).
- Thaufan Dwi Saputra, Ali, ed. *Melacak Sumber Rujukan Mufassir Indonesia*. Ciputat: Lembaga Kajian Dialektika, 2024.
- Wahid, Abdurrahman. "Corak dan Metodologi Tafsir Al-Qur'an al-Madjid An-nur Karya Hasbi Ash-Shiddieqy." *Rausyan Fikr* 14, no. 2 (Desember 2018).
- Zuhaili, Wahbah. *Tafsir Al-Munir*. Vol. 2. Damaskus: Dar al-Fikr, Cet. ke-10, 2009.

Walfajri. "Melacak Akar Tradisi Pemikiran Rasional dalam Islam." *Rumah Jurnal IAIN Metro*, 2013.

**Online Sources**

Kamus Besar Bahasa Indonesia. "Rasionalitas." accessed on 26 Februari 2025. <https://kbbi.kemdikbud.go.id/entri/rasionalitas>.

Kamus Besar Bahasa Indonesia. "Kerasionalan." accessed on 26 Februari 2025. <https://kbbi.kemdikbud.go.id/entri/kerasionalan>.

Wikipedia "Serindit." accessed on 2025. <https://id.wikipedia.org/wiki/Serindit>