



Qur'anic Logic in The Story of Prophets Abraham And Moses

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Abstract

This research intends to reveal the logical side of understanding God, from two great Prophets, Ibrahim and Musa through their stories in the Qur'an. This is because one of the elements of the Qur'anic mu'jizat, is a logical narrative that often appears in the dialogue of the prophets. Prophet Ibrahim and Prophet Musa, were sent to a people who were smart enough to argue regarding their own misguidance. Both faced similar problems: facing idolaters and unjust rulers. In terms of requests to Allah, both even asked for almost the same thing: Prophet Ibrahim asked his descendants to be granted prophethood. Prophet Musa, asked that his brother be appointed Prophet. Both of them, at the level of trying to understand the Power of God itself: Prophet Ibrahim asked God about bringing the dead back to life; Prophet Moses asked about the knowledge that Prophet Khidir possessed. Methodically, this article is a literature study with a narrative approach to the same theme found in the stories of Prophet Ibrahim and Prophet Moses. This study concludes that there are at least two things in which both logically refute idolaters and rulers through narratives that are neatly recorded in the Qur'an. It also logically shows human aspects of kinship and curiosity.

Contribution: This research reveals the logical approach in the Qur'anic narrative through the stories of Prophet Ibrahim and Prophet Musa in understanding divinity.

Keywords: Qur'anic Logic; Prophet Moses; Prophet Ibrahim; I'jaz al-Qur'an

Abstrak

Penelitian ini bermaksud untuk mengungkapkan sisi kelogisan dalam memahami Tuhan, dari dua nabi besar, Nabi Ibrahim dan Nabi Musa melalui kisah-kisah keduanya dalam Al-Qur'an. Hal ini disebabkan salah satu unsur mu'jizat al-Qur'an, adalah narasi logis yang seringkali nampak dalam dialog para nabi. Nabi Ibrahim dan Nabi Musa, diutus pada kaum yang cukup cerdas dalam berargumentasi terkait kesesatannya sendiri. Keduanya bahkan menghadapi persoalan yang hampir serupa: menghadapi penyembah berhala dan penguasa yang zalim. Dari sisi permintaan kepada Allah, memiliki permintaan hal yang hampir serupa: Nabi Ibrahim meminta agar keturunannya dianugerahi kenabian, sedangkan Nabi Musa, meminta agar saudaranya diangkat menjadi nabi. Keduanya pun, pada tingkat berupaya memahami Kekuasaan Allah itu sendiri: Nabi Ibrahim bertanya kepada Allah tentang menghidupkan orang mati; Nabi Musa bertanya tentang ilmu laduni yang dimiliki Nabi Khidir. Metode yang digunakan dalam artikel ini merupakan studi pustaka, dengan pendekatan naratif terhadap tema yang dijumpai dalam kisah Nabi Ibrahim dan Nabi Musa. Kajian ini menyimpulkan, bahwa setidaknya terdapat dua hal di mana keduanya secara logis membantah penyembah berhala dan penguasa melalui narasi yang secara apik direkam dalam al-Qur'an. Termasuk secara logis menunjukkan aspek manusiawinya: kekeluargaan dan keingintahuan.

Kontribusi: Penelitian ini mengungkap pendekatan logis dalam narasi Al-Qur'an melalui kisah Nabi Ibrahim dan Nabi Musa dalam memahami ketuhanan.

Kata Kunci: Logika Qur'ani; Nabi Musa; Nabi Ibrahim; I'jaz al-Qur'an





Introduction

To talk about logic is to talk about elements that relate to common human behavior. In particular, in relation to social situations, there are both individuals and communals. Through this means of logic, knowledge develops, including the social value system of society. Starting from the ancient Greek tradition of logic, namely through the work of logic written by Aristotle. The classification of categories was based on the classification of knowledge. Even the classification of all things, such as the ontological to epistemological status of a thing.¹ In ancient Greek logic, logic developed in the face of sophists who did not want to recognize the existence of truth. It even radically rejects things related to knowledge. The rejection is based on the logic of the absolute relativity of truth. There was then a stream that straightened the people, namely Socrates and his students. Aristotle laid the foundations of logic itself based on his experience learning from Socrates. Looking at most of Aristotle's logical and metaphysical works, we can conclude that his logic model ranges between induction and deduction. That is, the inference of rules is based on facts and data, and the method of obtaining truth is based on the same. What is most distinctive is that the Western epistemological model also formulates the rules of truth based on social agreement. Logic is assumed to develop through the consensus of the scientific community.²

Of course, it becomes an interesting question when we question the relationship of logic rules with some stories in the Qur'an that contain certain lessons. In terms of science, faith, and wisdom. In addition, we examine the rules of logic based on socio-cultural agreements more deeply.³ It is socially logical if something qualifies as a recognized truth within a certain system and social order. For example, humans tend to have a sense of awe or fear of things that are greater than them, and even then they glorify the power behind those things.⁴ This reverence developed into the tradition of worship. It is socially agreed to be a pattern of thinking and social logic: idols are representations of God or Gods who have the power to mediate affairs in

¹ *Studies in Medieval Philosophy, Studies in Medieval Philosophy*, 2018, <https://doi.org/10.2307/j.ctv176b6>.

² Tony Street, "Arabic and Islamic Philosophy of Language and Logic," in *The Stanford Encyclopedia of Philosophy*, 2013.

³ Musa Akrami, "From Logic in Islam to Islamic Logic," *Logica Universalis* 11, no. 1 (2017): 61–83.

⁴ 9. Retrieved from aarssenlqueensu.ca Aarssen, L. W., & Crimi, L. (2016). Legacy, leisure and the 'work hard—Play hard' hypothesis. The Open Psychology Journal et al., "Searching for God: Illness-Related Mortality Threats and Religious Search Volume in Google in 16 Nations.," *Personality and Social Psychology Bulletin*, 2018.





their world. When viewed in terms of the rules of philosophy of science, the standard of truth of 'idolaters' is actually based on social agreements that homogeneously develop in certain temporal social situations.⁵ This assumption has been proven in Orientalist studies related to the tradition of logic in Islam. The discussion of logic in Islam is considered to take the total tradition of Greek logic. For orientalists, the strongest evidence to emphasize this statement is the many translations of Greek works into Arabic quoted by philosophers such as al Farabi, Ibn Sina, to Ibn Rushd.⁶

Given the function of the revelation of the Qur'an, one of which is to 'confirm the previous books that already existed'; it is very appropriate to say that the Qur'an was revealed to reveal the truth that had been 'buried' or 'buried and forgotten.' This truth has indeed been revealed by God through revelation to the prophets from time to time to all mankind, and there is no human race on this earth that has not been visited by a messenger.⁷ These prophets and messengers taught various things to their people. Referring to the main task of the prophets and apostles, namely 'teaching the book and wisdom,' 'purifying the soul,' and teaching things that are not known to humans in general. But after all, prophets are still human beings. Although empowered by Allah's mu'jizat in various forms, the human elements of the prophets are still revealed in the Qur'an.⁸ This is a logical element of the Qur'an. From the above introduction, we obtain at least two models of Qur'anic logic: a) the truth of prophethood and b) the human element of prophethood. Both are attempted to be revealed in an article that focuses on two prophets in the Qur'an; namely Prophets Abraham and Moses.

The research underlying this article is research conducted by Romdani Yumna Rasyid Aceng Rahmat, "Comparative Language Style Of Moses Story In Al-Quran". Stating that the comparative language style contained in the verses of the story of Moses in the AL-Quran includes; 1) Personification language style, which appears in three cases, 2) allegorical language style, which appears in five cases, 3) periphrasis language style, which appears in five cases, 4)

⁵ Ahmad Zainal Abidin, Thoriqul Aziz, and Dewi Charisun Chayati, "Beberapa Isu Teologi Dan Syari'ah Dalam Perspektif Islam Dan Agama Samawi Lainnya: Studi Kasus Pemikiran M. Quraish Shihab," 2020, 55–82, <https://doi.org/10.15408/quhas.v9i2.16951>.

⁶ Lathifah Ibrahim Khadhar, *Ketika Barat Memfitnah Islam* (Gema Insani, 2005).

⁷ Fauzan Saleh, *Kajian Filsafat Tentang Keberadaan Tuhan Dan Pluralisme Agama* (Kediri: STAIN Kediri Press, 2011).

⁸ Chafid Wahyudi, "Tuhan Dalam Perdebatan Eksistensialisme," *Tecosofi: Jurnal Tasawuf Dan Pemikiran Islam* 2, no. 2 (December 3, 2012): 369–88, <https://doi.org/10.15642/tecosofi.2012.2.2.369-388>.





the same language style, which appears in four cases, 5) hyperbolic language style, which appears in five cases, 6) metaphorical language style, which appears in six cases, 7) litotes language style, which appears in three cases, 8) figurative language style, which appears in eleven cases, and 9) synecdotal language style, which appears in three cases. The figurative language style is the most commonly used language style comparison.⁹

In addition, research conducted by Habib and Muslich Shabir, "Al-Ghazali's Qur'anic Sufi Hermeneutics: Study on the Story of Abraham in Search of God", found that the discovery of the essence of the text can be achieved by mystical intuition rather than categorical intuition. As shown in his interpretation of Q.S al-An'am:76-78 about Prophet Ibrahim's contemplation when searching for the essence of God. According to al-Ghazali, this shows how Ibrahim uses abilities higher than cognitive abilities, such as sensory perception, creativity, and reason. His interpretation of Surat al-An'am relies solely on mystical intuition, and cannot be understood by anyone who is not inclined towards such interpretations.¹⁰

In contrast to the two studies above, the research objective that the author wants to achieve in the article is to compare the two logics used by Prophet Ibrahim and Prophet Moses in convincing his people in the search for the meaning of Muuhid that should be through the interpretations of the mufasir that the author found. Therefore, the novelty of this research is the discovery of two different logics that were used by Prophet Ibrahim and Prophet Moses in asserting their theological arguments rationally.

To reveal the logical aspects of the story of Prophet Ibrahim and Musa, this study uses several methodological means. Beginning with describing the logical elements related to the socio-cultural situation, and comparing them with several examples of Qur'anic verses, then exploring the narrative in the story of Abraham and Moses through the study of falsafi-style interpretations such as al-Manar, al-Kasyaf, Mafatih al-Ghaib, Fiy Dzilal Qur'an, following Futuhat Makkiyah, as well as Tafsir al-Mizan. This study model, of course, confronts many people's assumptions (reality) with the ideality affirmed in the Qur'an itself, especially some 'human aspects that can be learned from the story of Prophet Ibrahim and Prophet Moses.

⁹ Romdani Yumna Rasyid Aceng Rahmat, "Comparative Language Style Of Moses Story In Al-Quran," *AL SINATUNA* 3, no. 2 (August 20, 2018): 200–224, <https://doi.org/10.28918/alsinatuna.v3i2.1170>.

¹⁰ Habib Habib and Muslich Shabir, "Al-Ghazali's Qur'anic Sufi Hermeneutics: Study on the Story of Abraham In Search of God," *KALAM* 15, no. 2 (2021), <https://doi.org/10.24042/klm.v15i2.9523>.





Qur'anic Logic: A Survey of Literacies

The term Qur'anic logic, or the so-called al-Quran *mantiq* is actually not much mentioned except in discussions about the philosophy of tafsir. Namely, the philosophical method of reading texts, especially the Qur'an.¹¹ This study, if traced, has two major schools. In other words, the Shia and Sunni schools of Islamic philosophy. This is because the two traditions have different branches of philosophy. The Shia school emphasizes its view of the infallibility of the Shia imam; on the other hand, the Sunni school emphasizes moderation between revelation and ratio.¹²

Fundamentally, the term logic is closely related to reason. Indeed, it is easy to find the term reason in the Qur'an. There are also derivatives of this concept, which form a systemic view of life that brings about a change from an ignorant society to Islam.¹³ Later, reason became an important component of ijihad (ra'yi), although its understanding became different traditions: sunni and shia. This difference is based on the understanding of the hadith of the apostle of Allah, where the Shia tend to believe that the religious leader (imam) after the apostle is continued by the ahl al-bayt family. Thus, this tends to develop into a Shia version of Islamic logic.¹⁴

In general, some discussions on the term Qur'anic logic have adopted certain models and schemes. Among them are as follows: First, positioning the Qur'an as a legal basis, especially the 'right' and 'wrong' of a matter; making it a logical standard in ruling on certain matters. This model is also found in writings on falsafiy tafsir such as al-Thabathaba'iy, which in this case emphasizes that the verse of the Qur'an that was revealed because of an event, always contains legal content. The logic of law usually starts with a certain cause. Thus, it is logical that the legal aspects of the Qur'an often have asbabun nuzul.¹⁵

¹¹ Muhammad Nur, "The Qur'anic Logic in al-Ghazali's Book al-Qistas al-Mustaqim," *KALAM* 14, no. 1 (2020): 37–56.

¹² Mohammad Reza Aram, "The Classical Tafsir Works Of Both Shias And Sunnis On The Interpretation Of The Mustaqarr And Mustawda," *European Journal of Science and Theology* 11, no. 4 (2015): 13–22.

¹³ Usmanul Khakim, Khasib Amrullah, and Hifni Nasif, "Metode Sains: Membaca Pemikiran Epistemologis al Attas Dan Wall," *IJoIS: Indonesian Journal of Islamic Studies* 2, no. 2 (2021): 181–90.

¹⁴ Akrami, "From Logic in Islam to Islamic Logic."

¹⁵ Bassim Ziarra Jabbar, Fadhil Abbas Lateef, and Yusra Kareem Resen, "Criticism Of The Body Of The Interpretive Narrations In Light Of The Critical Criteria Of Allama Tabatabai: Applied Models Of Interpretation Of Al-Mizan," *PalArch's Journal of Archaeology of Egypt/Egyptology* 17, no. 7 (2020): 5992–6007.





Second, there are various rhetorical styles and languages in the Qur'an. It contains a logical system in terms of the semiotic branch of communication science. For example, that in the Qur'an there are verses that tend to be stories with dimensions a) parable (*matsal*), b) true story (*qasas al-haq*), c) refutation (*judal*). Given the descent of the Qur'an as 7 letters, there is also a classification of verses that can be understood logically the direction and purpose of the narrative. Namely: a) command (*amr*), b) prohibition (*nahy/zajr*), c) promise (*wa'd/targhib*), d) threat (*wa'id*), e) debate/refutation (*judal*), f) story (*qashash*), g) allegory (*matsal*). These classifications contain certain psychological elements that can affect the mood of the reader.¹⁶

Third, the logic of law in the Qur'an (including hadith) is not absolute, as in the rules of legal logic. This is because not all narratives and styles of language contained in the Qur'an are sourced from a particular event. Rather, it becomes an order, prohibition, or various legal narratives without a specific cause. That is, many verses were revealed without being based on *asbabun nuzul*. This is the logic of Fiqh, namely the rule: 'al-ibrah bi umum al-lafdz la bi khusus al-sabab' formulated by Imam Shafi'i. Although law in Islam does not contain a cause, there is wisdom behind it. This has led to many studies on the *hikmah al-tashri'* and *maqashid al-shariah*. Historically, the development of legal logic elements in fiqh can be seen in the study of Ushul Fiqh.¹⁷ Fourth, as revealed, the Qur'an and hadith also form worldviews. The next stage is a seminal concept that develops into a negative heuristic (quoting Lakatos), which then becomes the basis of belief in the development of the 'Islamic logic' model.¹⁸

Similar to the debate about the originality of Islamic philosophy, Qur'anic logic has also been questioned. Most experts in Qur'anic studies from Orientalists believe that the logical aspect of Islam is not dominant. Rather, it is the result of Muslim interactions with other civilizations, such as Greece. In fact, although al-Farabi is said to be influenced by Greek tradition, in his work, he discusses Arabic terms that contain logical content.¹⁹

The Reasoning Used by the Qur'an in Telling the Story of Prophet Ibrahim and Prophet Musa

¹⁶ Devin J Stewart, "Speech Genres and Interpretation of the Qur'an," *Religions* 12, no. 7 (2021): 529.

¹⁷ Akrami, "From Logic in Islam to Islamic Logic."

¹⁸ Akrami.

¹⁹ Shukri Abed, *Aristotelian Logic and the Arabic Language in Alfarabi* (SUNY Press, 1991), 2–5.





From a little introduction about the relationship between logic and the Qur'an until the emergence of the term 'Qur'anic logic,' we can capture that various interpretations of the story in the Qur'an actually have logical aspects. In terms of formal logic rules, Farabi has highlighted some important things. Furthermore, if we explore the requirements of *ijtihad*, it turns out that there is an obligation for a *mujtahid* to explore the rules of Arabic. This reflects the existence of logical elements in Islamic worldviews.²⁰

Logically, for example, it is a given that truth is the consensus of the majority. This is common in the Western philosophical tradition of its epistemological system. Whereas the term '*aktsar*' in the Qur'an refers to negative things. Conversely, the term '*qalil*' is indicated for the good group. These are at least some of the verses that confirm the above 'Qur'anic logic': First, the terms 'most people' and 'most of them'. This can be observed on various verses. Such as Surah al-Baqarah (2:100), al An'am (6:37,111), al-A'raf (7:17,102,131) and most mentioned in al-Shu'ara' (26:8,67,103,121,174,190).

Second, the terms 'a few of them' as well as 'except a few of you.' '. These terms are positioned in contrast to the assertion that most people do not follow Allah's guidance. Some examples are found in Surah al-Baqarah (2:83,246,249), which is also interesting, namely the term '*illa qalila*' at the end of the word as an affirmation, this can be found 4 times in Surah al-Nisa' (4:46,83,142,155). This includes the term '*qalilan ma*' which is found similarly twice in Surah al-A'raf (7:3,10) and in various other verses.

1. Truth is not determined by the majority

People assume that all truths are logically agreed upon by many people. This is also the norm in science. But at a higher level, the truth of the revelation brought by the apostle - even though he was alone among his people - is the truth that God affirms in the Qur'an. Thus, although the prophets experienced the event of 'meeting God' individually, this meeting contained important values and meanings. Like the incident of Prophet Moses, he first met God on the hill of Tur. The meeting of Prophet Ibrahim. The two prophets have a distinctive similarity, namely the story of the conversation is described directly in the Qur'an.

²⁰ Akrami, "From Logic in Islam to Islamic Logic."





At the time of Prophet Abraham and Prophet Moses, there were at least the customs of the Children of Israel who were still searching for God, but in some ways could not be separated from the customs of idolatry that were deeply rooted at that time. Historically, the situation of the Children of Israel at that time was indeed a lot of colonization with other nations. Thus, it is more or less colored by the culture of the nation that colonized it. In the era of Prophet Moses, the children of Israel who lived in Egypt were under the tyranny of the Pharaoh.

In the era of Prophet Ibrahim, people worshipped stones. In the story of Prophet Moses, the habit of worshiping idols is still seen to affect Children of Israel. The proof is that when passing through a pagan community, the Children of Israel begged Moses to create a statue. In Prophet Abraham, idol worship was the most common belief. This was also the case in the Prophet Moses era. Prophet Abraham's father was a well-known idol maker. At the time of Prophet Moses, Samiri made a cow statue mixed with soil traces from Jibril's vehicle. Thus, the statue created by Samiri can sound and move in such a way. This statue was also special because it was made of gold that he collected from the Children of Israel.

The element of logic that wants to be revealed here is that Prophet Ibrahim and Musa both want to argue that worshiping idols is an act that is contrary to reason. In the story of Prophet Ibrahim, the statues of his people were destroyed, except for the largest one, to be used as a means of proving that the idol cannot be questioned. Similarly, Prophet Moses burned the idol of Samiri and showed that it could not protect him from fire. With these two examples, the arguments of the majority of people at that time were invalidated.

2. Questioning Divine Power

In Islamic ethics, questioning Allah's commands should not be performed. This is because Allah's commands contain *maslahat* and *maqashid*, even if we cannot determine them logically by science. This framework is related to the concept of 'faith' in Islam. This was exemplified by the prophets when they received orders from Allah. Including Prophet Ibrahim and Prophet Musa, they are known as Prophets who are said to have received many orders from God and carried them out without question.

But on the other hand, there is the opposite attitude of the two Prophets. Both Prophets Abraham and Moses questioned God's decree and power. Prophet Ibrahim once questioned the





Power of God in the form of bringing dead creatures to life. The Prophet Moses questioned the decree of God, outlined in the Prophet Khidir. The Prophet Khidir received Laduni knowledge from God about the meaning and wisdom of an event. In terms of logic, questioning is common, especially regarding things that are not commonly known.

Prophet Abraham had a logical reason for questioning Allah's power, namely so that his heart would be at peace and his faith would increase. It was precisely because of his faith that he had asked Allah for proof. Of course, what Allah proved was only one of the rational ways that Prophet Ibrahim could understand at the time. That rationally, it is impossible for the bird that Abraham had killed to return to life without any intervention from Allah. Al Zamakhshari emphasized with a simple analogy: when we see someone other than us lifting heavier loads/items than us, of course we already believe in that person's ability. However, we still question how to lift it. However, we were still unable to do so.²¹

In this case, Fakhruddin al-Razi in Mafatih emphasized the dimension of the pillars of faith. That is, this verse shows the truth about the existence of resurrection after death (*ba'ts*). This conversation also emphasizes adab in declaring Allah's power. At the time of 'Uzair, the Prophet had the mu'jizat of reviving the dead, like the Prophet Isa. However, with this mu'jizat actually makes people believe that Isa and Uzair are the children of Allah. It is possible for Allah to give a miracle to Ibrahim to revive the dead. However, Allah established Ibrahim as the father and an example of the prophets in terms of the balance between prophethood and humanity.²²

Prophet Musa, on the other hand, had two logical reasons for questioning Prophet Khidir's actions. This is something that appears uncivilized. This is because Allah has shown something about the existence of another Prophet who has a different knowledge from the Prophet Moses. This question of the Prophet Moses is similar to that of Prophet Abraham. The first is questioning because the things done by Prophet Khidir are contrary to sharia and morals. Second, it is questionable to emphasize his beliefs. What is interesting is the answer from Prophet Khidir, which actually emphasizes that Prophet Moses will not be able to be patient in undergoing this 'learning period.' Al-Zamakhshari emphasized that Khidir's answer did not

²¹ Al-Zamakhsharī Abu al-Qāsim Maḥmūd ibn Umar, *Al-Kasyāf 'an Haqāiqi Ghawāmidī al-Tanzīl* (Beirut: Dār al-Kutub al-Arabī, 1987), vol.1, 308.

²² Fakhr al-Dīn al-Rāzī Abu Abdullāh Muḥammad ibn Umar ibn al-Husayn at-Taymī al-Bakrī at-Tabaristānī, *Mafātiḥ Al-Ghayb* (Beirut: Dar 'Ihya' al-Turats al-A'rabi, 2000), vol.7 p.34.





mean to corner Prophet Musa or reveal the shortcomings of his mandatory prophetic nature. Rather, it is because of the knowledge.²³

From the above debate, Fakhruddin al-Razi focused on analyzing the hadith that tells the factors that encourage Prophet Musa to learn from Prophet Khidir. It was concluded that the hadith about the background was dhaif because it was impossible for Prophet Moses to feel ujub about his knowledge. Based on the proposition *وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ* in Surah Yusuf verse 76. Instead, the Mafatih reveals the aspect of Prophet Moses' earnestness in trying to find Prophet Khidir to increase his knowledge. Is this something contradicting the hadith argument? Thus, Fakhruddin al Razi interpreted the verse as moderate.²⁴ Both Prophets questioned the basis of the confirmation of belief, not skepticism. Thus, the answers to these questions are used to increase faith and knowledge instead of questioning other things that do not need to be questioned.

3. Argumentation Techniques Against the Authorities

Prophets who bring the truth - in the minority—deal with society up to its highest structure, which is power. Power is reflected in various structural and cultural forms. The highest leadership in society at that time was structurally in the form of kingdom. Culturally, it was also inseparable from the teachings of the king and his descendants. A similar situation occurred during the time of Prophet Moses, when the Children of Israel were enslaved by the king.

Historically, the birth of the Prophets Abraham and Moses has had similarities. Similarly, at the time of the birth of the two Prophets, the king at that time dreamed about the fall of their power at the hands of a young man. A similar policy was enacted to kill all male babies born at that time. Similarly, both Prophets survived by the Power of Allah; in the case of Prophet Moses, he was raised in the court of Pharaoh.

When both reached adulthood and received revelations, they returned to warn the king. At the beginning of their preaching, both prophets used persuasive approaches and narratives. It

²³ Abu al-Qāsim Maḥmūd ibn Umar, *Al-Kasyāf 'an Haqāiqi Ghawāmidī al-Tanzīl*, vol.2 p.734.

²⁴ Abu Abdullāh Muḥammad ibn Umar ibn al-Husayn at-Taymī al-Bakri at-Tabaristānī, *Mafātiḥ Al-Ghayb*, vol.21 p. 479.





was emphasized in the case of Prophet Moses, who received orders to deliver the message 'gently' in the hope that Pharaoh would remember God again. Both Ibrahim and Moses argued without demeaning the king, even though the king faced was very arrogant and haughty, and even impossible to warn. Some arguments that realize the human element of the two kings who both claim God emphasize and remind the human element of the king who claims God.

4. The Commandment of Sacrifice

As explained above, Allah's commands always contain aspects of *maslahat* and *maqashid* that are best for everyone. These commands are often delivered from the prophets to their people or from Allah to the prophet himself as a test. One of the familiar commands in the prophetic tradition is the command to sacrifice things that can be called illogical, but the essence of sacrifice contains extraordinary wisdom. As it turns out, the function of sacrifice in Islamic traditions is not the same as that in non-Islamic cultures. Prophet Moses was commanded to sacrifice. This order was addressed to his people after the incident of worshiping the cow statues. The meaning of this command is to erode the influence of the custom of worshiping statues. In the case of Prophet Ibrahim, the command to sacrifice was addressed to the Prophet himself, who aimed to test him.

5. Claiming the Gift of Prophethood for a Brother or his Fair Progeny

After all, logically, humans love their families, at least some of them. This is because of the bond of struggle, similarity of vision, and others. Because of that factor, again logically, even a prophet begged for part of his family to get what Allah gave him. This is also included in the stories of Prophet Ibrahim and Prophet Musa, both of whom had families that were loved and begged Allah for the family to get prophethood.

There is something unique to the stories of these two prophets. Both hope for Allah that their relatives will be made prophets like themselves. In the story of Prophet Ibrahim (al-Baqarah verse 124), he was promised by God to become a leader after completing various tests from God. Furthermore, Prophet Ibrahim also asked with the intention of pleading: Will his descendants get such a gift as well? Apparently, the answer is also rational: for those who are





not unjust, they can potentially become prophets as well. This can be interpreted as a sign that religious leadership (imam) also has a social dimension, namely, justice.²⁵

In the story of Prophet Moses, Aaron's appointment as a prophet seemed to be due to human factors. Prophet Moses expressed his weakness in speaking - because as a toddler, he had eaten burning coals - and needed a spokesman in the future. If we look at it literally, there seems to be 'nepotism' on this side, as well as the non-fulfillment of the obligatory characteristics of the apostle in Prophet Moses. However, this is a permissible assumption based on causality. Because the isnad is only as a parable; remembering that the various mu'jizat of Prophet Moses has become a reinforcement of his prophethood, even without absolutely needing a spokesman with any scheme.²⁶

On the other hand, it is actually an element of the struggle of the prophets that Allah rewarded. In addition to being included as *ulul azmi*, both prophets' names are mentioned in the Qur'an in a position that is honored and remembered. Namely with the narrative '*salamun*.' Both Prophet Ibrahim and Prophet Musa, both names are immortalized with this honor, namely in Surah al-Shaffat 109 and 120. Including, besides the two of them, there are also Prophet Noah and Prophet Ilyas - Ilyasa.

6. Uncovering the Human Element of the Prophets

Although Abraham and Moses were Prophets, with all the mu'jizat for both of them; the Qur'an still shows the human side of both. One of them is fear. Both participants were said to have experienced fear at a certain time. In the story of Prophet Ibrahim (Surah Hud verse 69), this happened when the messengers of Allah visited him and gave good news. The messengers who received the food did not consume it, as is human custom in general.²⁷ This caused fear in Prophet Ibrahim. The same was true for the Prophet Moses. When he first learned that his staff, who were thrown at the command of Allah, could turn into a snake (Surah al Nahl verse 10). The second is the emergence of fear when dealing with witches financed by Fir'aun in Surah Taha Verses 67 and 68. Although it looks like showing the weakness of the prophets, the actual

²⁵ Abu al-Qāsim Maḥmūd ibn Umar, *Al-Kasyāf 'an Haqāiqi Ghawāmidī al-Tanzīl*, vol.1, 184; Abu Abdullāh Muḥammad ibn Umar ibn al-Husayn at-Taymī al-Bakrī at-Tabaristānī, *Mafūtiḥ Al-Ghayb*, vol.4 p.31.

²⁶ Abu al-Qāsim Maḥmūd ibn Umar, *Al-Kasyāf 'an Haqāiqi Ghawāmidī al-Tanzīl*, vol.3, 410.

²⁷ Abu al-Qāsim Maḥmūd ibn Umar, vol.2, 409.





disclosure of the human element of the prophets in the Qur'an actually shows that mu'jizat is something that cannot be engineered by the prophet himself. Rather, the prophet received guidance from Allah on any matter. The human soul of the prophet still feels fear like an ordinary human being.²⁸

Conclusion

It is not new that the miracles of the Qur'an are on a different level from the miracles of previous prophets. One of the most recent is that the Qur'an contains a logical story of how the prophets argued against falsehood. Precisely with this type of mu'jizat, the Qur'an has a new position than previous mu'jizat which are temporal. The relevance of the narrative in the Qur'an to the logical problems of that time is still relevant to be used as a lesson. One important lesson is that despite the great mu'jizat granted by Allah to the prophets, there is still a point where the prophets are still emphasized as ordinary humans. Thus, we can find some human tendencies carried out by prophets.

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²⁸ Abu Abdullāh Muḥammad ibn Umar ibn al-Husayn at-Taymī al-Bakri at-Tabaristānī, *Mafātīḥ Al-Ghayb*, vol.22, 73.





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