

THE POLEMIC OF ISRA' MI'RAJ IN THE PERSPECTIVE OF MU'TAZILITE AND SUNNI TAFSIR: A COMPARATIVE STUDY OF AL-KASSHAF AND AL-KABIR



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Abstract

This study examines the Isra' Mi'raj, the miraculous nocturnal journey of the Prophet Muhammad, through the lens of the tafsir interpretations of Al-Zamakhshari and Al-Razi, with a focus on the differing views of these two prominent scholars. The event, which encompasses the Prophet's journey from the Al-Haram Mosque to the Al-Aqsa Mosque and his ascension to Sidaratul Muta, where he directly encountered Allah SWT, has been subject to diverse theological and interpretative discussions. This article employs a descriptive and qualitative methodology, utilizing library research for data collection and content analysis to examine the relevant tafsir texts. The comparative analysis reveals that Al-Zamakhshari asserts the event took place at the Al-Haram Mosque in a spiritual form, prior to the Prophet's prophethood, whereas Al-Razi posits that the Isra' Mi'raj occurred in the general Haram area, specifically in the house of Umm Hani bint Abi Talib, a year before the Hijrah, and involved both body and spirit. The study further explores the interpretive approaches of both mufasssirin, highlighting differences in their methods, theological beliefs, the location of departure, the timing of the event, and the nature of the ascension itself. These findings contribute to a deeper understanding of the variances in the interpretations of this pivotal event in Islamic tradition.

Abstrak

Kajian ini mengkaji Isra' Mi'raj, perjalanan malam yang ajaib dari Nabi Muhammad, melalui sudut pandang tafsir Al-Zamakhshari dan Al-Razi, dengan fokus pada perbedaan pandangan dari kedua ulama terkemuka ini. Peristiwa yang meliputi perjalanan Nabi dari Masjid Al-Haram ke Masjid Al-Aqsa dan kenaikannya ke Sidaratul Muta, tempat ia bertemu langsung dengan Allah SWT, telah menjadi subjek berbagai diskusi teologis dan interpretatif. Artikel ini menggunakan metodologi deskriptif dan kualitatif, memanfaatkan penelitian pustaka untuk pengumpulan data dan analisis isi untuk mengkaji teks-teks tafsir yang relevan. Analisis perbandingan mengungkap bahwa Al-Zamakhshari menegaskan peristiwa itu terjadi di Masjid Al-Haram dalam bentuk spiritual, sebelum kenabian Nabi, sedangkan Al-Razi berpendapat bahwa Isra' Mi'raj terjadi di area Haram secara umum, khususnya di rumah Umm Hani binti Abi Thalib, setahun sebelum Hijrah, dan melibatkan tubuh dan jiwa. Studi ini selanjutnya mengeksplorasi pendekatan interpretatif dari kedua mufasssirin, menyoroti perbedaan dalam metode mereka, keyakinan teologis, lokasi keberangkatan, waktu peristiwa, dan sifat kenaikan itu sendiri. Temuan-temuan ini berkontribusi pada pemahaman yang lebih mendalam tentang varians dalam interpretasi peristiwa penting ini dalam tradisi Islam.

INTRODUCTION

The Qur'an and the Hadith serve as the foundation for Islamic teachings. The Qur'an is the primary source of law in Islam and the holy book of Islam, containing words of Allah revealed to the Prophet Muhammad SAW. Among the primary purposes



of the Qur'an being revealed is to guide humans in organizing their lives to obtain happiness in the world and the hereafter. To help humans achieve this goal, the Qur'an provides instructions, explanations, principles, and global and detailed stories, explicit and implicit in diverse issues and aspects of life (Iqbal & Ja'far, 2019).

The Qur'an is an eternal miracle filled with glory. As science develops, the validity of the miracles within it becomes increasingly apparent. The importance of the Qur'an for human life cannot be denied because individual progress and the revival of a nation can only be achieved by researching and exploring the guidance of its teachings. This effort requires in-depth study through interpretation because humans will not be able to understand the secrets of the Qur'an, which are the key to happiness in this world and the hereafter. The Qur'an contains spiritual religious teachings, such as morals, law and belief, and stories of previous people, which provide valuable lessons for human life today and in the future.

Stories in the Qur'an have been found in many people's everyday lives. Various delivery forms will be discovered in books, journals, newspapers, and magazines. Many preachers and teachers also use stories as a learning method (Al-Ayyubi, 2019). It is because the message in the Qur'an wrapped in stories is more popular, making it easier for readers to understand and appreciate the Qur'an's intended message. Delivery through stories is also seen to be capable of leaving an impression on the soul and having a substantial influence in developing a mindset in a person since readers or listeners can catch the message without having to go through severe indoctrination and instructions (Nasokah, 2018).

As Muslims, we believe that the miracles Allah gave to the prophets are a sign of His greatness and proof of the specialness of the prophets as chosen human beings. These miracles also strengthen the beliefs of those who doubt the prophethood of the prophets. One of the miracles given to the Prophet Muhammad SAW was the Isra' Mi'raj event, an extraordinary journey that showed the greatness of Allah SWT (Haris, 2015). It is as stated in the word of Allah SWT, in surah al-Isra' verse 1, namely:

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

Meaning: *Glory is to Allah, who took His servant one night from Al-Masjid Haram to Al-Masjid al-Aqsa, which We have blessed around it, so that We may show him some of Our signs (greatness). Indeed, He is All-Hearing, All-Knowing.*

Among the famous *mufasssirin* (interpreters of Qur'an's meaning) of his time was Abu al-Qasim Maḥmud bin 'Umar bin Muḥammad bin 'Umar al-Khawarizmy al-Zamakhshary (d. 538 H) (Mulyaden et al., 2022). He had in-depth knowledge in various fields of science, such as linguistics and grammar, hadith, literature, fiqh, and *tafsir*. One of his famous works in the field of *tafsir* is *al-Kasshaf 'an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*. This book of *tafsir* is one of the monumental works among the many *tafsir* compiled by *mufasssirin* bi al-ra'y, who were skilled in linguistics (Nur Muhammad et al., 2021).

Tafsir al-Kasshaf is highly influential in the scientific field today, both those who agree with his theology and those who do not. Al Alusy, Abu al-Su'ud, al-Nasafi and other *mufasssirin* quoted extensively from the book but did not cite the source (Anam,

2020). The author gave two characteristics to his interpretation; first, the interpretation of the Mu'tazilah style. Secondly, this tafsir has the primacy of Arabic language values, both in terms of i'jaz al-Qur'an, balaghah and fasahah (Nastiar & Miski, 2023.) He also interpreted the verses of the Qur'an following his school of thought and creed in a way known only to those who are experts, and he named the Mu'tazilah as religious brothers and the main group who are safe and righteous.

Talking about the primary teachings of the Mu'tazilah (Saladin, 2013), they use syara'/ naqli propositions but also do not abandon the propositions of Aqli (reason) because the Mu'tazilah glorify reason and value ru'yah more dominantly over reason (Rahman & Rahman, 2020). In contrast, Ahl al-Sunnah wa al-Jama'ah followers believe in the occurrence of Isra' Mi'raj performed by the Prophet Muhammad. Among the *mufasssirun* with Ahl al-Sunnah wa al-Jama'ah background is Fakhr al-Din al-Razi (W. 606 AH), an expert in the fields of logic, philosophy, and prominent in the field of kalam sciences (Hannan, 2021).

Al-Razi was seen as a philosopher during his time, and his books became a valuable resource for those who called themselves Islamic philosophers (Zuhdi, 2015). His work in the field of interpretation is Tafsir al-Kabir or Mafati al-Ghayb, which covers a wide range of scientific problems such as philosophy, theology, natural sciences, astronomy, medicine and more. Moreover, his interpretation received great attention from students of the Qur'an (Khoirul Muhtadin & Serli Ratna Sari, 2023). Tafsir al-Kabir is overly comprehensive, lacking only the interpretation itself (Khamid, 2024). However, others argue that the breadth of discussion of various scientific fields in Tafsir al-Kabir is one of the specialities compared to other interpretations (Khamid, 2024).

More interestingly, al-Kabir's interpretation presents many opinions of philosophers and theologians and rejects following the methods of the *Ahl Sunnah* and their followers. He always uses all his abilities to oppose Mu'tazilah's thinking and weaken their arguments (Wijaya & Mochamad, 2022). He also puts forward sharp arguments to refute Mu'tazilah's opinions. Like the interpretation of the story of Isra' Mi'raj, al-Razi put forward and made several verses as follows.

﴿مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ١٧ لَقَدْ رَأَىٰ مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَىٰ ١٨﴾

Meaning: *His (Muhammad's) vision did not turn away from what he saw and did not (nor) go beyond it. Indeed, he has seen some of the greatest signs (power) of his Lord.*

In the verse, Zamakhshary did not discuss the Isra' Mi'raj event too much. He mentioned the opinion of Ibn Ishaq, who quotes a weak hadith issued by 'Aisyah and Mu'awiyah, "that by Allah, the Messenger of Allah's body did not disappear; he performed the Mi'raj with his soul". However, he disagreed with Ibn Ishaq's opinion (Wathani, 2018). Meanwhile, in his interpretation, al-Razi emphasized that the Isra' Mi'raj event happened to the Messenger of Allah, namely his soul and body. In his interpretation, al-Razi put forward a rebuttal and criticism of the opinion that Isra' Mi'raj was carried out with a soul without a body. In his rebuttal, al-Razi tried to cite his arguments based on the values of astronomy, physics and logic to prove the possibility of the incredible journey being carried out by the Messenger of Allah with his body. Moreover, he really met Anwarullah with his sight; not turning away from what he saw (Malik & Komarudin, 2023).

Based on the researcher's examination of the existing literature, the researcher discovered many research papers with topics relevant to the research conducted. The

researcher found the first literature study by Al-Sya'rawi, "Uncovering the Mystery of Isra' Mi'raj". This study discusses events in Islamic history, including Isra' Mi'raj. This book also discusses the events when the Prophet Muhammad was experiencing Isra' Mi'raj. Then, the second study, "The Mystery and Miracle of Isra' Mi'raj", was written by Haraki. This study discusses the doubts that arise from someone due to the absence of definite evidence related to the Isra' and Mi'raj events. The third study, entitled "Analysis Study of the Isra' Mi'raj Events of the Prophet Muhammad according to the Qur'an and Hadith", conducted by Zakaria, discusses the events of Isra' and Mi'raj, starting from the understanding of the evidence for the event contained in the Qur'an and hadith, as well as the events experienced by the Messenger of Allah at that time. It has not discussed the events of Isra' and Mi'raj carried out with the soul and body or the soul only (Zakaria, 2019).

Haris conducted the following study entitled "Interpretation of the Isra' Mi'raj Event". From the description above, no research has been found that discusses explicitly the Isra' Mi'raj event from the perspective of the Mu'tazilah people, as contained in the interpretation of Tafsir al-Khashaf by al-Zamakhshari and Tafsir al-Kabir by al-Razi. Then, the study entitled "Historicity and Rationality of Isra' Mi'raj" was written by Miswari and Dzul Fahmi. The study examines Isra' and Mi'raj from a rationality standpoint. The Isra' Mi'raj event is not necessary to be compared with scientific results due to its limited relevance and forced matching. The rationality of Isra' and Mi'raj can be reviewed through the lens of Islamic spirituality or philosophical Sufism, which views prophetic dreams as actual happenings. From this information, the journal discusses the events of Isra' and Mi'raj, which were carried out by the soul alone without the body (Haris, 2015).

From the description above, specifically, no research has been found that explicitly discusses the Isra' and Mi'raj events by comparing the interpretations of the Mutazilah scholars, in this case, represented by al-Zamakhshary in Tafsir al-Khashaf and the Sunni scholars by Fakhr al-Din al-Razi in Tafsir al-Kabir. This matter then becomes evidence of the originality and novelty of this research. Therefore, studying this topic in more depth is interesting for the researcher. Notably, the stories in the Qur'an discuss Isra' Mi'raj in the views of the al-Zamakhshary and al-Razi groups because Isra' Mi'raj is one of the miracles of the Prophet Muhammad SAW, which is believed by the Sunni group to have happened to the Prophet Muhammad SAW (Al-Zamakhshari, 2015).

THE PERSPECTIVE OF AL-ZAMAKHSARI ON ISRA' MI'RAJ IN THE TAFSIR AL-KASYAF

1. Surah al-Isra' verse 1

As explained in the biography, Al-Zamakhshari is a figure who has breadth in various scientific disciplines, including *nahwu*, *sharaf*, *balaghah*, and others, so that in interpreting the verses of the Qur'an, he can draw on the numerous sciences he has mastered. Al-Zamakhshari interprets the verses about the Isra' Mi'raj event by showing how the Qur'an's miracles can show Allah SWT's greatness. In *Al-Mu'jam Al-Mufahras Li Alfadz Al-Qur'an*, by Muhammad Fuad' Abdul Baqi, the term Isra' with the origin of the word (*sa-ro-ya*), *asraa*, *yusrii*, *israa*, in the Al-Qur'an mentioned once, found in QS. Al-Isra verse 1 (Al-Zamakhshari, 2015).

Before delving into the *lafadz Asra'*, Al-Zamakhshari explained clearly the *lafadz subhana*, citing the event narrated by the Prophet Muhammad as a sign of the greatness

of Allah SWT for all His will. According to Al-Zamakhshari, the *lafadz Isra'* in this verse is the journey of a servant at night. In truth, the Prophet Muhammad traveled from Makkah Al-Mukarramah to Syria for 40 nights. However, it has a specific meaning, much like 'Abdullah's qiroah (Al-Zamakhshari, 2015).

As for the Hanifah qiroah view, that night means only part of the night. The inferred meaning of the *lafadz ليلا*, of course, includes an instruction to establish prayer at night based on QS. Al-Isra' verse 79. In other matters, there are differences of opinion regarding the place where the Prophet Muhammad SAW traveled, both physically and mentally or only mentally. Some believe he left the Al-Haram Mosque physically or with his body. Narrated by Imam Al-Bukhori in the book *Sohih Bukhori*, the Prophet Muhammad SAW was visited by the Angel Jibril carrying a *buroq*, then he traveled with it (Al-Zamakhshari, 2015).

The Al-Haram Mosque, according to Al-Zamakhshari, in the verse above, is the place where the Prophet Muhammad SAW was sent off until he returned to that place. With the story explained above, many people will not believe in the Prophet Muhammad SAW's Isra event; therefore, someone came to Abu Bakar and told the event, then reacted with the entire truth that the Prophet Muhammad SAW mentioned and told him. Following that, the Prophet Muhammad bestowed the title As-Shidiq to Abu Bakar since he was the first person to believe all the Messenger of Allah said and did (Al-Zamakhshari, 2015).

In Al-Zamakhshari's explanation, the Prophet Muhammad SAW traveled from the Al-Haram Mosque to the Bait Al-Muqoddas or Al-Aqsa Mosque. Then, from the Bait Al-Muqoddas, he was raised to the night's highest sky. As told by the Quraish, many extraordinary miracles appeared on that night. At that time, the Prophet Muhammad met with the Prophets until he reached the Bait Al-Ma'mur and Sidratul muntaha (Al-Zamakhshari, 2015).

Many scholars have different opinions about the time mentioned, with some stating one year before the journey and others clarifying after the Prophet Muhammad SAW's migration. Even Anas and Hasan stated that the Prophet Muhammad SAW's Isra' and Mi'raj events occurred before he was dispatched as a messenger. In addition, in the debate about the Isra' and Mi'raj events of the Prophet Muhammad SAW in a conscious or sleeping state, Aisyah RA claimed that the body of the Messenger of Allah SAW existed, as for his Mi'raj, only his soul. Mu'awiyah believed that the Mi'raj of the Prophet Muhammad SAW was with his soul only, which is the same as Hasan's opinion (Al-Zamakhshari, 2015).

2. Surah al-Najm verses 13 - 15

In his interpretation of QS. An-Najm verse 13, Al-Zamakhshari explains the phrase *nazlah ukhro*, which means *marotan ukhro* or the occurrence of descent for a single time. *Nazlah* is included in the category of *dzorf*, which indicates the time of the Mi'raj of the Prophet Muhammad SAW at night when the Angel Gabriel AS descended to fulfill the task of Allah SWT. The Prophet Muhammad SAW observed it clearly (Al-Zamakhshari, 2015).

As noted by Al-Zamakhshari, *Sidratul muntaha* in verse refers to the summit of the seventh Heaven to the right of the 'Arsy, gushing from its source rivers as Allah SWT stated in His word, and passengers or people in it travel under its shade for 70 years without stopping. (الْمُنْتَهَى), which means a stopping point or a place to arrive, refers to a place to stop for eternal life, namely Heaven. According to Al-Zamakhshari, no one has ever reached there, and even the Angels and others have no idea what

transpired. The statement indicates that those who will reach the peak of the stopping place are the Martyrs (Al – Zamakhsari, 2015).

Al – Zamakhsyari explained that alongside *sidratul muntaha*, heaven is a place of residence for pious people, filled with the souls of the martyrs. Al – Zamakhsyari quoted Ali, Ibn Zubair, and others as saying that the lights of shadows confine Jannatul ma'wa and that anyone can enter there. According to A'isyah, this opinion explains that (the Prophet Muhammad saw Jibril) when *sidratul muntaha* was surrounded by something. It is said that what surrounds it is all the creations of Allah SWT as a sign of His greatness, to the point where it cannot be explained in any way. The words of the Messenger of Allah SAW explained that in *Sidratul muntaha*, the Prophet Muhammad SAW saw what was in it (Al – Zamakhsari, 2015).

رَأَيْتَ عَلَى كُلِّ وَرْقَةٍ مِنْ وَرْكِهَا مَلَكًا قَائِمًا يُسَبِّحُ اللَّهَ

All creations of Allah SWT glorify Allah SWT with glorification from every time and place.

It is also explained in another history;

يَغْشَاهَا رُفُوفٌ مِنْ طَيْرٍ أَخْضَرِ

What covered and sheltered it was the flapping of green birds.

THE PERSPECTIVE OF AL-RAZI ON ISRA' MI'RAJ IN TAFSIR AL-KABIR

1. Surah al-Isra'verse 1

Fakhruddin Al – Razi interpreted the verse above by explaining three problems about the word *subhana*. The first problem is that *nahwu* specialists and *sohib an-nidzom* use distinct terms for *subhana*. The difference lies in the etymological definition. According to *nahwu* experts, the word *subhana* means a noun for praise. According to *Sohib An-Nidzom*, the word *subhana* signifies distance or separation. As interpreted by Fakhruddin Al – Razi in QS. Al – Hadid, the word *subhana - Al-tasbih* (as *masghar*) has numerous meanings, including the meaning of prayer, which is based on QS. As – Shofat verse 143 (Al – Razi, 2012).

The next problem is that a group interprets *subhana - Al-tasbih* as an exception. The basis is in QS. Surat Al – Qolam verse 28, meaning there is nothing great except Allah SWT. The third issue is understanding *subhana - al-tasbih* by including the basis of the hadith, which says, "His hijab is light; if the hijab is opened, it will undoubtedly burn among His creatures by the light of His face as far as the sight" (HR Muslim from Abu Musa) (Al – Razi, 2012).

It is mentioned in the hadith that *subhana - Al-tasbih*, with its derivation, means light that shines, and the light is an analogy of the Greatness of Allah SWT. Fakhruddin Al – Razi translated the word *Asra* in this verse based on language experts' definitions; it signifies to undertake. According to the interpretations, the word **بَعْدَهُ** refers to a servant of Allah SWT with a category of having a noble degree (Al – Razi 2012).

In this case, Fakhruddin Al – Razi also emphasized his interpretation by including the words of Sheikh Imam Al – Walid' Umar bin Al – Husain that he heard the words of Sheikh Al – Imam Abu Qasim Salman Al – Anshori, when the Prophet Muhammad Mi'raj to *Sidratul muntaha*, he was glorified because of his worship or his servitude, and

Fakhruddin Al-Razi mentioned that the event occurred at night ليلا, which is a *dzorif* or sign for time (Al-Razi, 2012).

If someone says: "The Isra' event will not happen except at night, then why is it mentioned that way?" It is answered: "The meaning of night is the *lafdu Al-tankir*, and *tankir* shows a specific meaning for those who experience the event, namely on a specific night. In addition, the Isra' event on that night was for a short time, not an entire night (Al-Razi, 2012).

According to Fakhruddin Al-Razi, the Prophet Muhammad SAW traveled from Mecca Al-Mukarramah to Syria for 40 nights, but the meaning indicates a specific time with a short duration. Furthermore, when discussing time, there is a difference of opinion that the Isra' Mi'raj event occurred at night one year before or after the *hijrah* (migration). Then, Fakhruddin Al-Razi incorporated the opinion of his companion Al-Kasyaf that there was a narration from Anas and Al-Husain about the time before he was sent as the Messenger of Allah (Al-Razi, 2012).

The place where the Prophet Muhammad SAW traveled by riding a *buroq*, carried by the Angel Jibril, started from the Al-Haram Mosque and moved to the Al-Aqsa Mosque (and has been agreed upon by scholars). It is called the Al-Aqsa Mosque because it shows the distance, and its signs, according to Fakhruddin Al-Razi's interpretation, are a place that Allah SWT always blesses; it is even mentioned that there are beautiful fruits and flowers. Therefore, it is occupied by the Prophets and protected by the Angels. In the interpretation of the direction to the Al-Aqsa Mosque, it is meant to be the *Bait Al-muqoddas*; Fakhruddin Al-Razi said that the phrase ألى is a sign of the destination's peak. Indeed, until the peak limit, there is no understanding that indicates entering it or only outside it (Al-Razi, 2012).

The Isra' event that occurred at night contained several miracles or special features as a sign of the greatness of Allah SWT, and all of this was due to His will. Allah SWT revealed to Prophet Ibrahim AS the *malakut* (God's creation) of the heavens and earth, which are signs of the greatness of Allah SWT. Moreover, what Allah SWT saw in the Prophet Muhammad SAW was more than that; it was a sign of the greatness of Allah SWT, which cannot only be captured by one's reasoning. Undoubtedly, the signs of Allah's power inspire Muslims to strengthen their faith (Al-Razi, 2012).

Additionally, according to Fakhruddin Al-Razi, إنه هو السميع البصير means that Allah SWT is All-Hearing and All-Seeing of what His servants do. For this reason, he selected the Prophet Muhammad as the *khatim of Al-anbya* and made him the chosen servant to travel from Al-Haram Mosque to Sidratul Muntaha. The underlying reason for Allah SWT's specialization in *karomah* (dignity) is that He knows which of His followers are pure in all aspects, sincere in their hearts, and devoted to the nature of *sidiq* (Al-Razi, 2012).

The next issue concerns how the Isra' event occurred. The majority of Muslims believe that Isra' happened with the body of Prophet Muhammad SAW. A few others believe that the Isra' event could not have occurred without the spirit of the Prophet Muhammad SAW. In describing the primary substance of this event, Fakhruddin Al-Razi explained *jawaz 'aqli*, which confirms the permissibility of reason. The first sensible point is that the Isra' Mi'raj occurrence happened swiftly. The movement went beyond what human reason could allow. From the beginning of the night to the end, the enormous ark known as Planet Earth moved in a half-circle (Al-Razi 2012).

The formulation of geometry has proven that comparing one diameter as the center line in a circle or one rotation is one to three equals one-seventh. Therefore,

when the Prophet Muhammad SAW performed Isra' from Mecca Al – Mukarramah to Mi'raj to the highest sky, he moved only half a diameter or equal to one radius. The occurrence of this movement can be measured by half a radius or half a diameter simultaneously (Al – Razi, 2012).

The Isra' Mi'raj event with the view of *fi Al-wuqu'* confirms that in the theory of geometry or the science of measuring instruments, the sun's disk is the same as the Earth's ball one hundred and sixty times. Then, it can be seen that the rise of the disk occurs quickly, showing that the movement reaches the speed of the limit mentioned above, and it is possible to happen on its own. The Isra' Mi'raj event can be understood by reason that there is a rise of a solid body from the center of the world to the top of the 'Arsy, likewise the descent of a soft spiritual body from the top of the 'Arsy to the center of the world is eliminated. Indeed, the descent of the Angel Jibril from the 'Arsy to Mecca Al – Mukarramah happened in a short time. It can be said that Mi'raj is evidence of the origin of prophethood and can occur to every prophet (Al – Razi, 2012).

2. Surah al-Najm verses 13-15

Before going into depth about the Mi'raj occurrence, Fakhruddin Al – Razi explained Surah Al – Najm verse 13 that the Prophet Muhammad SAW had indeed seen the Majesty of Allah SWT with a clear vision. When the Prophet SAW was on earth, a spirit came, which was thought from a distance to be a genie, and that was impossible because the Prophet Muhammad SAW had a clear vision that the one who came was a messenger of Allah SWT, specifically an Angel. One concrete proof is that when the Prophet Muhammad SAW arrived at Sidratul Muntaha, he saw no genies or humans. Fakhruddin Al – Razi's basis for justifying this statement is in QS. Shad: 25; "Then, We forgave (his mistakes). Indeed, he has a very tight relationship with us and a good place of return" (Al – Razi, 2012).

As interpreted by Fakhruddin Al – Razi above, the Prophet Muhammad SAW was lying down as if someone was speaking to him from a distance. In fact, with the knowledge of *dhoruri*, the Prophet Muhammad SAW believed that the Angel of Allah was sent to come to him and take him to face the *Khalik (The Creator)*. Mi'raj, or the ascension of the Prophet Muhammad SAW to Sidratul Muntaha, is a place above the sixth heaven where not a single jinn or human can reach him (Al – Razi, 2012).

Fakhruddin Al – Razi explained the fundamental problem of the *و* letter found at the beginning of surah Al – Najm verse 13 that there is no doubt that the belief in the event of the Prophet Muhammad SAW being raised to Sidratul Muntaha accompanied directly by the Angel to the sixth heaven. In linguistics, the *و* letter in the first sentence indicates the number of counts. The Prophet Muhammad SAW was not alone when he traveled from Baitul Maqdis to Sidratul Muntaha. In the tafsir book Mafatih Al – Ghoib, the *mufasssir's* explanation in interpreting the verses above is very detailed, including explaining the *و* letter, which means a conjunction. Moreover, the phrase *نَزْلَةً* is interpreted as the descent of something connected to the previous sentence.

The next problem arises in the word *nazlah*, which means descending. If it is said to descend, then there is a return. The concern is whether the Prophet Muhammad SAW faced Allah SWT or saw Allah SWT at another time. In this case, Fakhruddin Al – Razi stated that the Prophet Muhammad SAW saw Allah SWT with a pure heart. *Nazlah-nuzul* has a significant meaning with the event, descending with closeness in meaning rather than the senses. Indeed, Allah SWT approached the Prophet

Muhammad SAW with His love and Glory. The rationale is as said by the Prophet Musa AS in QS. Al – A'raf verse 143: (Al – Razi, 2012)

Meaning: And when Musa came to munajat (pray) at the time We had appointed, and God had spoken (directly) to him, (Musa) said, "O my Lord, appear (Yourself) to me so that I can see You.

Allah said, "You will not be able to see Me, but look at the mountain; if it remains in its place as usual, you will surely be able to see Me." When his Lord revealed His Majesty to the mountain, the mountain was destroyed, and Musa fell unconscious. After Musa regained consciousness, he said, "Glory be to You, I repent to You, and I am the first to believe."

This verse indicates that when Musa AS arrived at the specified place and time for revelation, Allah delivered it directly to him without intermediaries. Musa then yearned to obtain another glory besides the one he had just received from communicating directly with Allah. Musa's objective was to enjoy the glory of seeing God clearly, so he begged, "O my Lord, show me Your holy substance and give me the strength to see You clearly because I cannot see and know You perfectly." Allah answered, "O Musa, you will not be able to see Me" (Al – Razi, 2012).

Fakhruddin Al – Razi interpreted the general public's assumption that *sidrah* is a tree in the seventh heaven. It is said that Sidratul Muntaha is the highest peak element of heat energy, which cannot be penetrated by human reason. Muntaha is also *dzorf Al-makan*, however Fakhruddin Al – Razi ensures that when Allah SWT meets the Prophet Muhammad in Sidratul Muntaha, then Allah SWT has a place. Allah SWT is where everything returns on the Day of Resurrection, and Allah SWT will account for the small and the big. Then, Allah SWT will give rewards or punishments according to their respective deeds. This verse is a stern warning to evil people, a subtle persuasion for good people, and a comforter for the Prophet Muhammad SAW because that year was sad (Al – Razi, 2012).

COMPARISON OF THE INTERPRETATION METHODS OF AL-ZAMAKHSARI AND AL-RAZI

The source used is *bi al-Ra'yi*. A commentary must still use certain conditions. To maintain its ma'tsur, in a commentary, there must be a commentary of the *Qur'an bi al-Qur'an* and the narrations of the hadith, the words of the companions, and the *tabi'in* (Kamalia, 2017). Regarding this, it seems that both al – Kassyaf and al – Kabir use the commentary of the *Qur'an bi al-Qur'an* in their interpretations. It can be seen, for example, when al – Razi quoted the word of Allah: "whose journey in the morning is equal to the journey of a month and his journey in the evening is equal to the journey of a month (also)" to compare and explain how understandable what is contained in QS. Al – Isra' verse 1.

As for the primary substance of the interpretation, it is very clear that al – Razi gave a large portion of his interpretation with a physics and cosmology approach to explain how logical the Isra' Mi'rāj journey was. This matter can be seen when al – Razi pointed out the differences of opinion regarding the form of the Prophet's journey; he

divided it into two things, namely rational confirmation and the reality of the event. On the first point, namely confirmation of the permissibility of reason, al – Razi said:

The planet (earth) moves from the beginning to the end of the night in about half a circle. Based on the geometry formula, it is stated that the ratio between one diameter (the center line of a circle) and one circle is 1:3 1/7 (one to three and one-seventh). So, the radius (half diameter) ratio to half a circle is also 1:3 1/7. The size of the Prophet's time Isra' from Mecca to Mi'raj to the 'Arsy on this planet (earth) is that he moved only half a diameter (one radius). When a half-circle movement can be achieved in that time measurement (at night), then a half-diameter movement (one radius) is even more possible to be completed in the same time measurement (Al-Razi, 2012).

Unlike al – Zamakhshary, who did not employ calculations as in exact science, he presented a small percentage of his interpretation utilizing *lughah* science (in the sense of science that talks about the arrangement of words that follow the rules of fluent Arabic). For instance, al – Zamakhshary stated,

Al-Hasan read the phrase: لنريه with ya', and the consequence of the pronoun refers to the third person and the first person: "Then it is said: Isra' (being sent off), then the Researcher blessed, then to show him, according to the reading of Al-Hasan, then from the signs of the Researcher, then he is, this is one of the methods in the science of balaghah. Indeed, He is the One who hears the words of Muhammad, the All-Seeing of his deeds. With this world's subtlety and purity, he respects and draws closer based on that matter (Al-Zamakhshary, 2015).

When viewed from a systematic standpoint, al – Zamakhshary's interpretation research is more concise; this is evident in how al – Zamakhshary provided explanations, whether in the form of *lafdzi* interpretations, narrations, global explanations, discussion of problems, or continuing with the wisdom that can be taken. Differently, al – Razi did not provide limits or sub – chapters in his explanation, making his readers map or classify which parts of his interpretation are.

As in the comparison of the interpretation of al – Zamakhshary and al – Razi in QS. al – Isra' verse 1, the interpretation of both in Qs. Al – Najm verses 13 – 15 when viewed from the systematics of the research, al – Razi's interpretation is superior. This is because, in his interpretation, al – Razi provided sub – chapters, starting from writing the verses to be discussed, explaining the letter, dividing each verse into several explanations, and others. In this case, al – Razi included verses 13 – 15, which describe the revelation sent to the Prophet SAW and the process of the Prophet SAW's *taqarrub* (get closer) to Allah.

In the sub – chapter of the *lafdzi* interpretation, al – Zamakhshary and al – Razi's interpretations directly clarify the verse under consideration. It contrasts other verses, where both frequently distinguish separate sub – chapters between the interpretation of the *lafdzi* and the explanation of the verse under consideration. Regarding *munasabah*, the explanation of the letter *munasabah* in the interpretation of al – Zamakhshary does not seem as straightforward as al – Razi's answer. Meanwhile, the interpretation of al – Razi seems to explain the correlation of the letter or *munasabah bayna al-surah* more

clearly. Al-Razi explained that the *munasabah* of the letter *al-Najm* and the previous letter, namely al-Thur, are extremely strong. According to him, this can be seen in how al-Razi explains the letter *wawu qasam* at the beginning of the letter *al-Najm* (Sujani & Ichsan, 2022).

Regarding the main substance of his interpretation, al-Zamakhshary emphasized the meaning of *nazlatan* (descending) more. While al-Razi, in verses 13 and 14, highlighted the meaning of *roa hu* (seeing Him) and the phrase *nazlatan* (descending). In the explanation of verse 15, al-Razi pointed out the explanation of the meaning of the phrase *jannah* (heaven). According to him, there are two opinions on the meaning of *jannatu al-Ma'wa*; some say it is heaven for the pious, while others claim it is heaven for martyrs. Al-Razi also explained that some people read the phrase *jannah* with *Jinnah* (hidden). Both interpretations of Qs. al-Najm: 13–15 appear to provide insufficient detail about the Prophet Muhammad SAW's Mi'raj. It is different when both specified Qs al-Isra' 1, discussing the Isra' of the Prophet SAW and the Mi'raj of the Prophet SAW in detail and clearly.

COMPARISON OF THE SUBSTANCE OF AL-ZAMAKHSARI AND AL-RAZI'S INTERPRETATIONS ABOUT THE ISRA' MI'RAJ EVENT

1. The Location (Dining) of the Prophet's Departure on the Isra' Mi'raj Event

Like most tafsir books, at the beginning of their tafsir, al-Razi and al-Zamakhshary also used the *Tafsir lafdzi* (Mufradat) to explain the meaning of each word in the verse as a whole in language. In this case, neither differs much in giving meaning to each word in this verse. However, both are slightly different when explaining the meaning of *Min al-Masjid al-Haram*, al-Zamakhshary explained that this word indicates the meaning of the mosque with the true meaning of the mosque, not in the sense of the Haram Land as a whole (Al-Zamakhshari, 2015). It is based on the hadith of the Prophet SAW: "When I was sleeping in the al-Haram Mosque, in the *Hijr* on the side of *Baitullah* (Kaaba) between sleep and wakefulness, Jibril came to me with *Buraq*.

Meanwhile, al-Razi explained that there are indeed differences of opinion among scholars regarding this matter; the first opinion states that what is meant here is the actual al-Haram Mosque, and another opinion based on the narration that the Prophet SAW Isra from the house of *Umm Hani bint Abi Thalib* said that the Masjid al-Haram in this verse is the entire Haram Land. As Abbas stated, the entire Haram Land is the mosque. It seems that al-Razi prefers the latter opinion, namely that the meaning of the verse *Min al-Masjid al-Haram* is the entire Haram Land (not limited to the al-Haram Mosque only) (Al-Razi, 2012). Hamka supports it in his interpretation; al-azhar also said that the Messenger of Allah left his bed at the house of Umm Hani' bint Abdul Muthalib and went to the mosque. When he reached the black rock on the side of the Baitullah, he was sent off to do Isra' and Mi'raj between sleeping and waking up. Then, he returned to his bed before the bed got cold (Hamka, 1989).

2. The Time (Era) of the Prophet's Departure on the Night of Isra' Mi'raj

Al-Razi translated a piece of the verse of *Laila* that al-Zamakhshary said occurred before the Prophet Muhammad was sent as a Messenger. Al-Razi also transmitted that this event happened one year before the Hijrah, as narrated by Muqatil. In this circumstance, both did not explain the *asbab al-Nuzul* (cause for revelation of a verse) as when they discussed other verses. It is acceptable that not all verses in the Qur'an include *asbab al-Nuzul*, including the first verse of al-Isra'.

Many scholars have different opinions about the time mentioned. Some claim it was one year before the hijrah, while others say it happened after the hijrah of the Prophet Muhammad SAW. Even Anas and Hasan stated that the Isra' and Mi'raj of the Prophet Muhammad SAW occurred before he was sent as an Apostle. The journey lasted one night. With this event, Allah wanted to test the faith of the believers. Indeed, Allah SWT showed His Messenger the signs of His majesty and greatness found in the universe, whether earth or sky, so this could become a practical lesson by teaching His Messenger through sight and direct witness (Supriadi, 2022).

3. Physical and Spiritual Aspects of the Isra' Mi'raj Event

Both *mufasssirun* use two distinct scientific lenses. It makes them debate whether Isra' Mi'raj was performed solely with the soul (spiritual) or with the body (physical). They made different decisions. Al-Zamakhshary contended that the Prophet SAW's Isra' Mi'raj took place simply with the soul as if he were sleeping or dreaming. Most scholars, including al-Razi, believed that the Prophet SAW's Isra' Mi'raj involved both the body and the soul. Sheikh Abu Bakar Jabir Al-Jazairi supports this interpretation of the Isra' Mi'raj event, emphasizing that the Prophet Muhammad's Isra' Mi'raj occurred with his body and soul simultaneously from the Grand Mosque to the Aqsa Mosque, then ascended to a level in Sidratul Muntaha. Then, Allah SWT revealed to him and made it mandatory for him and his people to perform the five daily obligatory prayers (Zulfikar, 2019).

Shaykh Abu Bakar Jabir Al-Jazairi interpreted the Qur'an using the Ijmali method. It is seen in the arrangement of Qur'anic verses from his book of Tafsir, which begins with Surah Al-Fatihah and ends with Surah Nash, and the language used is highly global, concise, and easy to understand. Shaykh Abu Bakar Jabir Al-Jazairi's style is *Tafsir bi al-Ma'tsur*, as evidenced by elements such as interpreting the Qur'an with the Qur'an, interpreting the Qur'an with the Prophet SAW's hadith and interpreting the Qur'an with the companions' *atsar* (Zulfikar, 2019).

Al-Thabari, in his interpretation of *Jami' Al-Bayan fi Tafsir al-Qur'an*, said that Isra' and Mi'raj of Prophet Muhammad SAW occurred with his soul and body. He argued that Allah brought the *buroq* for Prophet Muhammad SAW, because the *buroq* only brought the body; if only the soul was sent off to do Isra', there was no need to bring the *buroq* as his vehicle. The Prophet SAW prayed at the Al-Aqsa Mosque together with other prophets. If the event was without a body and soul, then it would not be evidence of prophethood, the purpose of his apostleship would not be achieved, and the polytheists would not immediately deny it. In the Qur'an, Surah al-Isra' verse 1, Allah SWT says that he has undertaken his servant, not running his servant's soul (Furqan, 2023).

In his interpretation of the Qur'an *al-Adzim*, Ibn Katsir believed that the prophet's Isra' and Mi'raj events took place with his spirit and body. It is supported by the fact that the word *Subhana* is a tasbih, which signifies that the Most Holy is only concerned with major issues. If Isra' and Mi'raj occurred while sleeping (a dream), it is not a huge deal and is not regarded as significant or relevant. The word "servant" refers to both the soul and the body. Furthermore, the *buraq* vehicle is only intended for the body, not the soul, because the animal does not require a vehicle to move. Allah made Muhammad SAW travel to demonstrate the signs of his greatness. There are authentic hadiths that are utilized as evidence, with the essence being as follows: The Prophet Muhammad was carried with a *buraq*, cut across his chest, cleansed and filled with faith, prayed

alongside other prophets, dubbed Abu Bakr as al – Sidiq, and received the order to pray five times a day and night (Ali, 2022).

Tafsir al – Maraghi by Musthafa al – Maraghi expresses the opinions of the ulama. Firstly, those who say the Isra' of the Prophet Muhammad SAW was done with his soul only, and secondly, those who reveal Isra' with the soul and body at the same time. However, most ulama think the Isra' was performed with the soul and body awake. In this case, al – Maraghi is more inclined to the opinion of the ulama, who say that the Isra' and Mi'raj are carried out with the body and spirit at the same time while awake, with the argument that Allah in the Qur'an has announced that he sent his servants, not saying carry out his servant's spirit.

Indeed, numerous discoveries frequently emerge that allow people to travel large distances by plane and rapidly cross the oceans from one continent to another and region to another. All of this leads us to believe that the news about these two journeys is simple and not difficult to achieve, let alone impossible. The spirits of the prophets can transcend the thickness of our bodies, overcoming natural limitations such as the difficulty of reaching the realm of nobility due to a lack of air (Saputra & Balqis, 2022).

The news in the hadith that the Messenger of Allah prayed to believe in the prophets in the heavenly realm indicates that the Prophet brought an Islamic law that concluded the previous law. The leaders of the Islamic law and the people who had been given the law gave leadership to the Prophet Muhammad SAW and became his followers. Indeed, in this event, an understanding should be considered deeply, namely that all the prophets turned out to be united in the realm of nobility in the sight of God who had sent them (Tajuddin et al., 2021).

Ibn Katsir stated that after the Messenger of Allah arrived at the door of the Al Aqsa Mosque, he tied his vehicle near the mosque door, then entered it and prayed two rak'ahs. The Mi'raj, a tool like a ladder with steps to climb up, came. The Prophet SAW ascended to the nearest sky and the next ceiling until he reached the seventh heaven. The inhabitants of the sky hailed the Prophet in each sky tier. The Prophet SAW greeted the Prophets in every heaven according to their position and level. The Messenger of Allah then met the Prophet Musa 'Alaihissalam – with whom Allah Ta'ala spoke personally – in the sixth heaven and the Khalilullah Prophet Ibrahim 'Alaihissalam in the seventh heaven.

The Messenger of Allah then arrived at a level where he could hear the sound of the kalam, which records the fate of all things. He saw Sidratul Muntaha, which was covered by the command of Allah Azza wa Jalla, namely by a vast number of golden butterflies and diverse colors. The angels also covered him. In that place, the Prophet Sallallahu alaihi Wasallam saw the original appearance and form of the Angel Jibril, who had 600 wings. The Prophet saw green *rafraf* (pillows) that covered all horizons of sight (Tajuddin et al., 2021).

The Prophet Sallallahu Alaihi Wasallam witnessed Al – Baitul Ma'mur and Prophet Ibrahim, the builder of the Ka'aba on earth, leaning back against Baitul Ma'mur since it is the Ka'aba of the sky dwellers. Every day, it is visited by 70,000 angels who perform worship in it and do not return until the Day of Judgment. The Prophet Sallallahu Alaihi Wasallam was shown paradise, hell, and the condition of their inhabitants. Then, he and his people were made *fardh*, prayed 50 times, and then were relieved by Allah Ta'ala until it became five daily prayers as Allah's mercy and love for His servants. In this case, there is a great benefit to the glory and greatness of *fardhu* prayer. It was ordered directly to the Prophet Muhammad Sallallahu Alaihi Wasallam and not through the Angel Jibril (Jumini, 2016).

Afterward, the Prophet went down to Baitul Maqdis, accompanied by the Prophets. Following the prayer period, the Prophet SAW joined them in prayer. The prayer in question was probably the Dawn Prayer. Some scholars believe that the Prophet guided them through the skies. However, according to more credible accounts, it occurred in Baitul Maqdis. Only a few narrations reveal that the prayer was performed when the Prophet entered it. The outer interpretation of the hadith indicates that it occurred after the Prophet returned to Baitul Maqdis. It is claimed that when the Prophet traveled by each place, he asked Jibril about them and Jibril 'Alaihissalam also informed the Prophet. This conclusion is valid because the Prophet SAW was initially asked to confront Allah Ta'ala to make obligatory the orders that Allah Ta'ala wanted upon him and his people (Herlina & Syarifuddin, 2022).

Following Allah's instruction, the Prophet Sallallahu Alaihi Wasallam gathered his Prophetic brothers. Then, they were shown the virtues and glory of the Prophet Sallallahu Alaihi Wasallam. As a result, he was chosen as their prayer leader, which Jibrill told him. After that, the Prophet left Baitul Maqdis, rode his *buraq*, and returned to Mecca before dawn (Roni, 2021). According to certain narrations, the presentation of many sorts of liquids to him, notably milk, honey, *khamr* (an intoxicating drink), milk, water, or all of them, took place in Baitul Maqdis, while others happened in the sky. Perhaps this occurred in Baitul Maqdis and the sky, as the two narratives are not incompatible and can be integrated.

According to al-Zamakhshary, the Isra' Mi'raj event occurred solely through the soul, either during sleep or a dream. Ahmad Baiquni supports Zamakhshari's opinion in his work *Al-Qur'an and Science and Technology*; *Al-Qur'an and Natural Sciences*; and *Series of Tafsir Al-Qur'an bil ilmi*. An event is said to be reasonable or rational by someone if it follows that person's experience, for example, the fall of an object that is released from the hand of the holder. If I tell a story to people who are classified as members of an isolated tribe that when the object held by Fulan was released from his hand, it did not fall but soared in the air, then they would undoubtedly say that I am lying because they have never seen an object that "falls upwards." Of course, their attitude is persistent, and we do not need to be surprised. Objects falling upwards do not exist or make sense to them.

They consider such symptoms unreasonable since they contradict their daily experiences. As a result, if someone relies solely on reason and refuses to believe anything other than what can be modified to his experience, he will face obstacles he cannot overcome (Fuadi, 2016). However, the two main views differ among the people. Some believe that Isra' and Mi'raj were carried out by the Messenger of Allah with his soul and body, while others believe that the event was only experienced by him with his soul. Those who believe that Isra' and Mi'raj were carried out by his soul and body follow the interpretation of the Qur'anic verse that what is named *abd* (servant) is a collection of his body and soul, and what is given to see *linuriyahu* is the eye, which is a part of the body. The companions who believe that the Messenger of Allah experienced the event with his soul, on the other hand, only adhere to the statements of Umi Hani and Aisyah, who stated that he slept all night and his body remained in place.

The reasons he used to support his interpretation were based on observations made by a doctor and psychologist in the United States of people who had been declared clinically dead due to illness or accident and then resurrected, as reported in his book "Life After Life." These people came from different cities, had different social situations, did not share the same faith, died at different times, and, most significantly, did not know each other (Azhari, 2022). There are some variations in their information;

for example, some saw their family crying for them outside the death chamber, some met relatives who had died first, some saw their deceased friends attempting to communicate with their children, and some were tied to their location so that every attempt to leave failed.

Baiquni further said that in the experience of Isra' and Mi'raj, the Prophet Muhammad left his body and was in a realm that is not perceived by our five senses. He heard and saw everything in our realm. According to Moody's research, this is rational. His high-speed journey occurred because he did it without a body; therefore, he was not constrained by the *sunnatullah* that applies there. This event is also rational. Then, at the time of Mi'raj, the guardian angels at each border between the two realms allowed him to explore the seven unseen realms, which is also reasonable.

It is challenging for person who is proud of their reasoning abilities to believe in the events of Isra' and Mi'raj. Everything was illogical for him because what transpired in that event was irrational, which meant it contradicted his previous life experiences. For him, someone could not travel the distance between Mecca and Jerusalem and back by camel from Mecca to Medina alone; it would take several days, even going up and breaking through the seven borders of the sky. The sky has no borders to guard; the sky is limitless because it is a space that accommodates our entire universe.

If someone else tried to explain to him that it was confirmed that there were no vehicles capable of traveling that fast at the time and that the Isra' and Mi'raj journeys were experienced by the spirit of the Prophet Muhammad, which was not bound by the laws of the real world that we see around us, he would reject this explanation as well, because he did not believe in the existence of the soul. For him, humans are simply a neat arrangement of atoms from various chemical elements that form skin, flesh, bones, blood, brain, intestines, kidneys, liver, and other organs, all functioning physically and chemically to display signs of life. Similarly, in the supernatural world, anything that cannot be perceived or recognized using tools is regarded as non-existent (Rosyadi, 2019).

In contrast to the diverse scholars above, M. Quraish Shihab, in his interpretation of *Al-Mishbah*, stated that this verse clearly describes the occurrence of the Isra' of the Prophet Muhammad SAW from the al-Haram Mosque in Mecca to the al-Aqsa Mosque. However, he did not explain whether it happened with his soul and body, only his soul, or with a dream. What was strengthened by the Qur'an and Hadith was when the Prophet SAW in Sidratul Muntaha saw Jibril in his original form. Therefore, the purpose of the Mi'raj of the Prophet Muhammad SAW was a journey to the world above to see the signs of the greatness and power of Allah. Moreover, in the hadiths above, it is stated that the Angel Jibril guided the journey. It means the Prophet Muhammad SAW was called and guided.

Therefore, Isra's and Mi'raj's journey is not difficult. Nobody can stop a person who has been called and asked to meet the king. If this is the case, then Isra' and Mi'raj are not irrational but rather truly reasonable because Allah's power is enormous and includes everything, to the point of controlling and being beyond human reason. The following comparison of these two interpretations shows how they try to make their interpretations as simple as possible so that lay people can understand the aspect of guidance. It is like Muhammad Abduh's criticism of the previous interpretations, explaining too long based on the most prominent knowledge of each interpreter, making it difficult to absorb the wisdom or direction of the passages discussed. Both al-Razi and al-Zamakhshary did not mention wisdom in their interpretations of Isra' Mi'raj. Readers must strive to understand what knowledge is meant by the interpreter.

However, al-Zamakhshary mentioned the Isra' Mi'raj hadith narrated by Umm Hani' binti Abi Bakr extensively

CONCLUSION

In interpreting the verses of the Isra' Mi'raj event, Al-Zamaksyari employs linguistic aspects to show the miracle of the Qur'an. In his interpretation, Al-Zamakhshary, with his *Mu'tazilah* school of thought, and his *fiqh* with the Al-Hanafi school of thought, argues that the Isra' Mi'raj event took place in the Al-Haram Mosque with the true meaning of the mosque at the time before the Prophet Muhammad was sent as an Apostle with his spirit only. In contrast, Al-Razi interprets the verses of Isra' Mi'raj using the physics and cosmology approach to explain the logical nature of the Isra' Mi'raj journey. Al-Razi, with his *Ahlu Al-Sunnah wa Al-Jama'ah* school and his *fiqh* according to the Al-Syafi'i school of thought, believes that the Isra' Mi'raj of the Prophet occurred in the Haram in general, precisely in the house of Umm Hani binti Abi Thalib 1 year before the Hijrah with body and soul. The similarity in the interpretation of al-Zamakhshari and al-Razi is in the background of the *mufasssirun*, who are experts in the field of language and are consistent with their *aqidah* (creed), so both use an interpretation methodology with a linguistic approach, the *bi Al-ra'yi* interpretation method, and the *bi Al-I'tiqodi* interpretation style. The difference lies in the school of faith that is believed, the place of departure, the time of occurrence, and the *kaifiyah* (method of carrying out worship) of the Isra' Mi'raj of the Prophet Muhammad SAW.

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