

Editorial



Miracle as Overstepping Act

Editor -in- chief

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It is known that the word “mujeza” [miracle] did not appear in the Quran, and it is just a term said by some people, and they intended by it what was expressed in the Quran by the word “aya” [sign], which was intended to be that sign that constitutes evidence of the truthfulness of the Prophet’s message.

So, why did the message of prophethood need a sign?

The Prophet claims the existence of a link to the unseen world. Undoubtedly, such a claim needs proof, as merely claiming is not enough, otherwise it would not be possible to distinguish the truthful from the liar. Hence, the miracle was the proof of every prophet truthfulness, regarding his claim. Scholars have called the “aya” [sign] as a miracle, considering that a miracle is an act that the rest of the people are unable to make. The prophets, peace be upon them, challenged their nations to make something similar to those miracles, but they were unable to do so. Therefore, the miracle, or the sign, revealed the people’s inability. In fact, talking about the miracle is complex, and has increased recently from two aspects: The first is in Western studies, whether those related to the criticism of the Holy Book [Quran], or those that attempt to criticize the miracle from the perspective of materialistic philosophy.

The second is in some modern Arab studies, whose owners have followed various trends, especially the trend that sought to deny it, which based on the fact that Quran does not mention any sensory miracle brought by the Prophet Mohammad (peace be upon him), similar to the miracles of the previous prophets.

We find that Quran, which is definitively proven to all Muslims, proves many of the sensory miracles of the previous prophets, confirming the objection of non-believers to their occurrence. This is by considering that the legitimacy of the prophethood of Prophet Mohammad (peace be upon him) is a more general legitimacy, which is the truth of the prophethood of the previous prophets, within the framework of the call to monotheism.

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can perform some supernatural actions, which are called “karamat” [miracles].

Talking about the miraculous action allows for asking about the reality of Allah effectiveness - Most High - in nature, the essence of its system based on arranging effects on causes, and the reality of the stability of its laws and the possibility of man deviating from them. Therefore, all things are determined by comprehensive laws in nature, and governed by necessity and inevitability. Some theologians also thought that Allah’s action as always contrary to nature and constantly transcending it. They denied the laws of nature completely, believing that proving these laws would diminish Allah’s power, and prove that there is another partner with Allah in action. They said that Allah’s power alone is the only doer of everything in the universe, excluding natural causes. They denied their effectiveness and ability to produce causes. The ability of Allah - Almighty - is constantly transcending nature, and the existence of Allah negates every intrinsic influence and effectiveness in nature, and denies its necessity.

Thus, we conclude that some theological schools did nothing but transfer the common people’s perceptions, preconceived beliefs, and prejudices to theology, and put them in the form of a theoretical theology. The common people think that Allah’s power and purpose appear clearly, if something supernatural happens in nature. Therefore, we find that some theological schools interpreted the miracle, since it is a direct divine act, as a “violation of the system of nature”, which He performs at the hands of whomever He wishes from among His servants.

On the other hand, we find that Muslim philosophers have theorized about the system of cause and effect and its inevitable foundations and laws, in which the effect does not lag behind its complete cause. Therefore, they reconciled the natural and rational interpretation of things with their existential connection to Allah Almighty. They considered miracles as an act that does not contradict the natural cosmic order, but rather they are acts that are supernatural to what man is accustomed to and has witnessed of familiar systems, which is contrary to what some theological schools have thought, regarding the divine miracles as supernatural intervention in the course of nature, to bring about something special for a special case. Allah, Almighty, does not act in nature as long as it follows its usual order, and on the contrary, the effectiveness of nature and its fixed causes are nullified when Allah acts. Therefore, they imagine two powers, one distinct from the other in terms of number: the power of Allah and the power of natural things.

Muslim philosophers rejected that breaking causality is evidence of the existence of Allah, so violating the law of nature is evidence of Allah’s will. In their view, it is not contradictory, nor is it an accident of the laws of nature, but rather the laws of nature are within the divine power.

Nature is the work of Allah and of His creation, and is not an act contrary to Him, which surpasses it and stops its work. The universal laws of nature, which occur in everything, and according to which everything is determined, are nothing but the eternal commands of Allah, which contain eternal truth and necessity. Therefore, if we say that everything happens

However, the prevailing opinion is that one of the conditions for something to be a miracle is that it be a non-human act. This means that the miracle is the action that is beyond the category of humanity action, and beyond the limits of humanity ability. This is what we see in the miracles of the prophets, (peace be upon them), who preceded the Prophet Mohammad, (peace be upon him and his family).

The flow of water is natural, but stopping it like a wall - so that Moses, and those with him, can pass - is not a human act, but rather an act beyond the ability and power of humans, and so on.

It becomes clear that a miracle is an action and effect that the prophet performs to challenge; to be a sign of the existence of a supernatural power that exceeds the limits of humanity ability in general.

Actually, it is possible to argue that this statement is correct in this way, as we do not accept the absolute denial of the miracle being a human act, because many of the miracles, the prophets performed, were done by the prophet directly performing the miraculous act. For example, Abraham (peace be upon him) is the one who took the birds, slaughtered them, placed them on the mountains, then called them, and they came to him running after returning to life. Jesus (peace be upon him), also, was the one who performed the act of anointing to heal the sick or revive the dead, just as Moses (peace be upon him) was the one who raised his staff and pointed to the sea and it split.

This means that the Prophet represents part of the miraculous act. Ofcourse, it should be acknowledged that this act was not by a prophetic power independent of Allah, Almighty, but rather by a power derived from Him, through the Prophet's realization of the status of closeness and mandate. Since the purpose of the miracle was to prove the claim of prophethood, it was necessary for the prophet to directly do it, to be included in the miraculous action. Since the occurrence of the miracle from Allah directly, without the intervention of the prophet as a direct doer of the action, may prompt many to claim prophethood, by claiming that the actual act is Allah's act for them. This means that if the resurrection of the dead was done directly by Allah, Almighty, without any action taken by Jesus (peace be upon him), then how can there be proof here of Jesus' prophethood.

Therefore, it is possible for another person to claim prophethood and present the act of resurrecting the dead as proof of his prophethood!

The same applies to the torment that was inflicted on some peoples, as the prophets informed their people of this torment; thus, the knowledge of the unseen is proof of prophethood as well.

Talking about miracles does not only lead to research into the nature of the relationship between Allah and nature, but also into the relationship between Allah and His prophets. It is a relationship that cannot be ignored in order to understand the miracle, considering that it paves the way for understanding Allah's relationship with some people other than the prophets, who

'Theory' about Miracles' refutes David Hume's denial of miracles completely, by claiming that these actions are devoid of any demonstrative evidence other than the narratives of primitive peoples and ancient oral narrations. The writer responds to all of this by scientific, historical and archaeological evidence, to prove the miracles attributed to the prophets.

The article "Criticism of Expansion of Miracles' Claims in Hadith, Heritage Scriptures - George Tarabishy as a Model" is not far from the research aspect, which discussed in the two previous articles, but rather it devotes to a critical study of George Tarabishy's denial of the sensory miracles of the prophets in general, and his belief that the role of the prophets is limited to preaching and warning only.

In conclusion, we would like to express our profound gratitude to Sheikh Shadi Ali for his scholarly and intellectual efforts to edit the articles. He was originally expected to join us in the editorial management of the magazine, starting from this issue. However, as things did not go as planned, it is our duty to express our deepest thanks, appreciation, and recognition for his valuable contribution. We sincerely hope that this issue will be appreciated by esteemed readers, provide the intended benefit - Allah, Almighty, willing - and contribute to enriching the scientific and cultural arena by tools of critique and analysis, to engage with other intellectual currents. All Praise be to Allah, first and last.