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## Miracle

Allah's Graciousness, Compelling Proof

- **Editorial** » Miracle as Overstepping Act
- **Focus** » Proof of Witnesses, Miracles in Balance of Principles of Jurisprudence
  - » Authorizing, Mandating to Dispose in Islamic Erfanian [Mystical] Thought
  - » Debate of "Miraculous", "Supernatural", its Impact on Emergence of Deviant Religious Movements
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- **Studies and research** » Study of Emile Durkheim's View on Origin of Religion
- **Reading in a book** » Features of Islamic Philosophy Views on Sufism, Miracles




# Miracle Allah's Graciousness, Compelling Proof

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**Eitiqad**  
For Kalām Studies  
& Religion's Philosophy

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of contemporary issues related to faith,  
theology and philosophy of religion

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For Kalām Studies  
& Religion's Philosophy

Eitiqad magazine, for theological studies and philosophy of religion, is a quarterly magazine, issued by the "Baratha Center for Studies and Research" in Beirut and Baghdad. It is concerned with studies of contemporary issues related to faith, theology and philosophy of religion. Because it presents genuine Muhammadan visions in these areas, it is concerned at the same time with approaching the doubts and problems related to these topics, and discusses them with an objective, rational approach.

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### ■ Magazine Message:

The magazine seeks to achieve many goals, which we summarize as follows:

- ▶ Spreading genuine culture on contemporary issues in faith, theology, and philosophy of religion.
  - ▶ Confronting contemporary suspicions raised by the West related to these issues, especially the movements of atheism, skeptics, and agnostics.
  - ▶ Criticizing of contemporary Arab thought according to the “Westerners” who represent an extension of Western thought and its suspicions.
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## Editorial



## Miracle as Overstepping Act

Editor -in- chief

**Dr. Mohammad Mahmoud Mortada**

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.

according to the laws of nature, or is regulated by Allah's rule or command, then we are saying the same thing. As for divine miracles, considering them to be extraordinary, they are nothing but actions whose causes we do not know, and we cannot comprehend their causes through ordinary methods familiar to us. Whatever the matter, one of the conditions and requirements of a miracle is permanence, and by this we mean that the miraculous act will remain miraculous forever, and will not turn into an ordinary matter with the development of humanity and their scientific progress. However, this permanence is not only linked to the action itself, but also to its tools, such as Moses' staff in splitting the sea, and wiping with the hand only in the action of Jesus (peace be upon them). In this sense, the miracle will remain beyond time.

Anyway, this issue of the magazine (Eitiqad) comes to address the issue of miracles, and what is close to them, which are called "karamat" [miracles], and to answer a set of questions and problems that were raised about them. In this context, the article "Proof of Witnesses, Miracles in Balance of Principles of Jurisprudence" answers the question of the proof of knowledge obtained through the experience of revelation and emotional witnessing, and the extent of its involvement in the process of jurisprudential, theological, or philosophical deduction. Its conclusion is that the scope of the proof of these experiences is narrow, unless they are consistent with the evidence of reason and the established transmission. On the other hand, the article "Authorizing, Mandating to Dispose in Islamic Erfanian [Mystical] Thought –Semantic Study" deals with the role of the doer who does the supernatural cosmic action, and his share in his external existence. Then the article shows that these actions are not devoid of their existential connection to Allah Almighty, in terms of occurrence and continuity, and that no one who acts in the universe in a manner of mandating can be independent of Allah, the Creator, in any way of existential independence.

The issue's focus does not neglect the social implications of the supernatural actions claimed by their owners. So the article "Debate of Miraculous, Supernatural, its Impact on Emergence of Deviant Religious Movements (Babism, Baha'ism) as a model" comes to discuss the proof of the miraculous act, or "karama" [miracle], and what is similar to it. This is for the owners of the supposed religious sects claim in its truthfulness, taking into account the responses it faces from opposing movements that claim to be proven. The article concludes with a methodological doctrinal approach to clarify the difference between false claims and the claims of prophets who do miracles.

As for the materialistic consensus school of the phenomenon of miracles, the article "Miracle in Light of Materialist Reading of History - Analytical Study" confronts this school's attempt to find an experimental explanation for the supernatural acts performed by the prophets, after it was unable to deny those miracles, due to the frequency of historical narratives that accused it of exaggerating the event and making it sacred.

In the same context, the author of the article "Philosophical, Historical Criticism of "Hume's

## ■ Authorizing, Mandating to Dispose in Islamic Erfanian (Mystical) Thought - Semantic Study-

Dr. Mohammad Mahmoud Murtada<sup>(1)</sup>

### ■ Abstract

Allah - Most High - is the Creator of creation, the Owner of the Heaven and Earth, the Cause of all existence, the Sovereign over everything in this existence, and He did not give anyone permission or the right to act apart from His will. The permission is a fundamental matter and an important pillar in everything related to the Oneness of Allah, Almighty. Allah, Almighty, does not give that permission to a prophet or an Imam - at the level of action and presence - except with the confirmation that this action is attributed to Allah, the Most High. It is a real, actual attribution, confirmed by the verses of the Holy Quran, as it comes within the scope of the actions of Allah Almighty, and there is no contradiction between it and the laws of the world of creation.

The permission is not an absurd or arbitrary matter, but rather a kind of existential law that provided for the separation between the thing and its causes and reasons, which happened to some external and internal facts, in comparison to others, according to “the Most Sacred Overflow”, as stated by Sadr al-Muta'allihin [Mulla Sadr].

In all of that, there is a complete, final, and definitive confirmation and affirmation that the repetition of His permission, Almighty, in everything - related to the creative actions - comes and moves from the starting point of His dominance, Almighty, over all existence with all its beings, starting from the smallest atom to the largest galaxy. Therefore, nothing at all falls outside His rule, and apart from His permission.

### Keywords:

Divine Permission - Creative Guardianship - Actional Monotheism - Cause.

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1 - Professor of Philosophy at Al-Maaref University - Beirut, Director of Baratha Center for Studies and Research - Beirut.

## ■ Proof of Witnesses, Miracles in Balance of Principles of Jurisprudence

Sheikh Mahdi Alaa El-Din<sup>(1)</sup>

### ■ Abstract

The research aims at clarify the position of the principles of jurisprudence, [Usul al-Fiqh], regarding observations and revelations, whether they are related to all believers, especially righteous guardians, or to those who experienced death, saw facts from the other world, then returned to life to tell about them, or others. The research also discussed the results adopted by researchers in previous studies.

It concluded that the science of Usul allows benefiting from observations, does not prevent it from being subject to the condition of observing the criteria for its acceptance, taking into account the limits of benefiting from it. It has no proof of deriving legal rulings, or proving the beliefs and concepts of Islam unless what supports it comes from the sources considered by the fundamentalists. If the observations agree with the rational and theological foundations, they can be accepted, and then presented in a rational and proven manner, as a human thought based on proof.

### Keywords:

Miracle – Witnesses – Divination - Approaching Death - Proof of Witnesses - Al-Khidr.

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1 - Writer and researcher in Quranic and historical studies - Lebanon.

# ■ Miracle in Light of Materialist Reading of History Analytical Study

Prof. Nizar Abdul Amir Al-Ghanimi<sup>(1)</sup>

## ■ Abstract:

The researcher seeks in this research to discuss one of the most important concepts, which is the concept of miracles within the framework of a debate about heritage and modernity. The echoes of the positions rejecting or skeptical of the news of miracles, even if they were faint, have continuations in the modern era. The eclectic schools emerged on the margins of the enlightenment movement, which attempted to explain miraculous events with scientific, experimental explanations.

Those schools say that the aspect of the miracle was a combination of not realizing the real causes of phenomena at that time, in addition to the tendency of oral stories to exaggerate everything that is sacred.

These trends are diverse in ideas and perspectives, therefore, the researcher tries to review some of the views of the modern trends in the Islamic world, which try to find a new theological vision of the miracle that is consistent with what is “sensually” acceptable, by talking about a “symbolic interpretation” such as “using proverbs” or “distortions of oral memory” etc., and then trying to refute that.

## Keywords:

Miracle – Supernatural – Modernists – Prophecies - Reason.

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1 - Professor of Philosophy of Law and Contemporary Islamic Thought - University of Karbala - Iraq.



## ■ Debate of “Miraculous”, “Supernatural”, its Impact on Emergence of Deviant Religious Movements (Babism, Baha’ism) as a model

Sheikh Abbas Shams el-Din<sup>(1)</sup>

### ■ Abstract

The research approach to understanding the miraculous and the supernatural, and their relationship with deviant movements, seems important, because these movements rely on two contradictory aspects. The first is that these movements rely on the miraculous and the supernatural to prove their truthfulness and argue against their deniers. The second is that the deniers of these deviant movements rely on the miraculous and the supernatural to refute these claims and demonstrate their deviation. Thus, the paradox appears in the fact that the miraculous and the supernatural are on opposite sides, regarding the argumentation and persuasion, and proving existence and non-existence! This is how the research issue presents.

This research aims at showing whether there is a contradiction or inconsistency in the relationship between the claims of deviant religious movements to deny the miraculous and attempt to interpret it in the sacred texts, on the one hand, and its adoption, on the other hand. This begins with observing the phenomenon historically, describing its obstacles and problems, and stating the opinion on the founding ties. This is accompanied by presenting an approach to the religious understanding of the miraculous and the supernatural, presenting an analytical vision of the miracles of the prophets (peace be upon them), and the difference between them and deviant movements, and their connection to the miraculous and the supernatural.

### Keywords:

Miraculous – Supernatural – Deviation – Shia – Babism - Baha’ism - Qadianism.

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1 - Independent researcher in comparative religion and early Islamic history - Iraq.

## ■ Criticism of Expansion of Miracles' Claims in Hadith, Heritage Scriptures (George Tarabishy as a Model)

Mr. Ahmed Khaled Allam <sup>(1)</sup>

### ■ Abstract

Miracles are one of the means that prove the truth of the prophets' messages, and confront those who doubt their prophet hood. The miracles were an unchallenged divine proof. They came in accordance with the time of each prophet, and were appropriate for his people, to address the minds and convince them that those miracles are of divine origin, and are not created by humans. Miracles have varied, such as reviving the dead, the Isra and Mi'raj, and the descent of angels in Badr battle, to confirm Allah's ability to change facts and events.

This research addresses many issues such as:

discussing the evidence of those who deny sensory miracles such as (George Tarabishy), tracking the statistics of miracles in the Islamic heritage, analyzing "Al-Khara'ij and Al-Jara'ih" book by al-Rawandy, and investigating the impact of miracles on the behavior of the individual and society historically, according to the nature of their presence in the popular imagination.

### Keywords:

Sensory Miracles, George Tarabishy, "Al-Khara'ij and Al-Jara'ih" - Miracle.

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1 - BA in Sharia and Law, Al-Azhar University, MA in Islamic Sharia Law, Mansoura University - Egypt.



## Methodological Consistency in Miracle of “Major Occultation” Critique of “Rationalizing Myth” by Al-Dajjany

Prof. Yassin Hussein Al-Waisy<sup>(1)</sup>

### ■ Abstract

Allah Almighty promised that justice and equity will spread on Earth after injustice and oppression had been widespread. Who will fill the Earth with justice and equity is the caliphate of Allah on Earth. He will appoint him as his caliphate at the end of time to establish divine justice on Earth. Muslims unanimously agreed upon the belief in the Imam of the End Times, despite the difference in the matter of his birth, was he born or not? This is part of the question that the research tries to answer, and discusses the formula of the claim of the falsifiers, who doubt the evidence of his existence, and even those who deny his existence at all, without any intellectual or demonstrative evidence, including what the author of the book “Rationalizing Myth” claims, which is devoid of truth. We will mention his claims and respond to them through the analytical approach, adhering to rational and logical controls, and religious texts that support rational reasoning, after we clarify the concepts on which the research is based and analyze them, then we present the claims and respond to them rationally and textually.

### Keywords:

Abdullah bin Nafi' al-Dajjany - Rationalizing Myth - Major Occultation - Mohammad Baqir al-Sadr - Convincing in the Occultation, Imam Mahdi, Appearance, Longevity of Imam Mahdi.

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1 - Professor of Islamic Philosophy at the University of Baghdad.

## Studies and research



### Study of Emile Durkheim's View on Origin of Religion, Criticism by Martyr Motahhari, John Hick <sup>(1)</sup>

Written by: Dr. Ghorban Ali Karimzadeh Karamalki<sup>(2)</sup>

Mr. Abdullah Hosseini Eskandarian<sup>(3)</sup>

Translated by: Dr. Mohammad Firas al-Halbawi<sup>(4)</sup>

#### ■ Abstract

Religion is one of the elements and phenomena that human beings have dealt with since ancient times, and it is impossible to find a historical period that is devoid of religion. Many people have thought about the origin of this important phenomenon. Emile Durkheim believes that religion has a social origin, and is a factor for the unity and integration of society, so the society can get rid of the contradictions and the conflicts. Beyond that, no origin or function of religion can be considered. In this article, the descriptive-analytical approach is used to clarify Durkheim's principles in this regard. These views will also be criticized from the perspective of the martyr (Mortada Motahhari) and (John Hick). The main basis of Durkheim's theory is totemism, but there is no evidence that totemism originated as Durkheim imagined, as it is the ultimate source of other religions. On the other hand, the fact that both religious and social teachings deny the moral, spiritual, economic and personal functions of religion. Its focus on social function, relativity, and the inability to generalize this theory to human beings are among the things that reveal the invalidity of Durkheim's theory.

#### Keywords:

The Origin of Religion - Emile Durkheim - Martyr Motahhari - Totemism - John Hick

1 - An article entitled «بررسی و نقد دیدگاه امیل دورکیم در باب منشأ دین از منظر شهید مطهری و جان هیک» [Essays on the Philosophy of Religion], [Scientific Philosophy of Religion Association in Iran], Year 11, Issue 1 Spring-Summer 2022, pp. 101- 118.

2 - Assistant Professor, Department of Philosophy and Islamic Theology, Faculty of Theology and Islamic Knowledge, University of Tabriz

3 - Ph.D. Student, Department of Islamic Theology, Faculty of Theology and Islamic Knowledge, University of Tabriz

4 - PhD in Persian Language and Literature, Lecturer at Damascus University, certified interpreter.

## ■ Philosophical, Historical Criticism of “Hume’s Theory” about Miracles<sup>(1)</sup>

Written by: Qasim Khanjani<sup>(2)</sup>

Translator: Mohammad Firas al-Halbawi<sup>(3)</sup>

### ■ Abstract

Some scholars, including David Hume, have argued that it is impossible to attribute and document reports of miracles. In Hume’s opinion, there is no miracle that is worthy of belief by competent people, as humankind, by nature, is strongly and distinctly inclined toward strange and marvelous things. Unnatural and miraculous news often spread among primitive and savage peoples. Due to the conflict between different religions, each of them claimed miracles to prove its legitimacy and to weaken and invalidate the other. Therefore, this article will explain, based on the descriptive-library approach, that Hume’s opinion cannot be accepted.

The most important evidence for rejecting Hume’s theory is previous memoirs and archives, witness testimony, historical reports, archaeological discoveries such as sensory inscriptions, some scientific laws, and most importantly the continuity of news of miracles, attribution to them and acceptance of them.

### Keywords:

News of Miracles - Historical News - Challenge - Empiricism - Hume.

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1 - Article published in Javidan-e Khard [Immortal Mind], Issue 42, Fall-Winter 2022, pp. 2546-..

2 - Assistant Professor of History Department, Seminary and University Research Center, Iran, Qom.

3 - PhD in Persian Language and Literature, Lecturer at Damascus University, certified interpreter.



# Features of Islamic Philosophy Views on Sufism, Miracles

Reviewed by: Mervat Ibrahim<sup>(1)</sup>

### ■ Abstract

Philosophy is sometimes considered a mysterious and complex world. This is often due to its nature, which aims at explore fundamental issues related to profound topics, such as truth, existence, knowledge, and others. These topics are difficult to express in simplified language, but that did not prevent trying to simplify them, and present them in a way that is easy to understand. This is with the aim of conveying those topics to a wider segment of people, who will be able to benefit from their visions that contribute to raising human awareness and perception to higher levels. This book presents a comprehensive philosophical approach that addresses the most prominent topics of Islamic philosophy, in a demonstrative format, according to an easy-to understand language, in terms of the style of presentation, and according to authentic content that relies mostly on the primary source in presenting topics. Thus, it becomes an effective tool for achieving the desired goals of studying philosophy. The writer succeeded in reviewing the overall demands of Islamic philosophy, in a simplified presentation that focused on the essence of ideas and opinions, avoiding deep demonstrative debate that might complicate the content of the book. Therefore, this approach will enable the reader to achieve the desired benefit without engaging into long or exhausting scientific discussions.

### Keywords:

Islamic Philosophy – Sufism – Existence – Asceticism - Epistemology.

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1 - PhD student in Religious Sciences, Saint Joseph University - Beirut.