

The miracle between interpretation and gain

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Abstract: The miracle is an Evidence and proof of the prophethood of the Prophet (peace be upon him), who comes with it, and no human being can come up with the like of it. Because it is from Allah Almighty, and the miracle is dedicated to the prophets and messengers of Allah Almighty, to be evidence of the correctness of their prophethood and message for which they were sent to the nations, and it is a statement of the Unification of Allah Almighty, and that the miracle of the Prophet Muhammad - may Allah's prayers and peace be upon him - is the Noble Qur'an, and humans could not They come out with one surah or a verse like it, and there is another definition of miracles, which many scholars have found, which is that a miracle is the occurrence of a certain thing by which Allah Almighty supports the person who will carry the call and prophecy, to challenge with it everyone who stands in the face of his call, for it is a trust that the Prophet and the Messenger bear.

And if the miracle was launched in Islamic theology on the extraordinary events associated with the claim of prophecy and defiance, which are contradicted by natural law as it became a subject of controversy and a source of new questions, and this transformation constituted a turning point in the research related to the miraculous, and accordingly the evidence and factors that made the Ash'aris say gain Interpretation in the miracle, the purpose of which is to explain the hermeneutic theory and the positivist theory that are used to explain and respond to the miracle, and this is what made the focus of the research revolve around the issue of the miracle and answering the questions that are raised around it.

Keywords: The Noble Qur'an, the miracle, coincidence, causality, hermeneutics, positivity, gain.

Introduction

The question may begin in this research on the question of the miracle, is it human capabilities or is it not supernatural in the nature of natural laws? Is there a conflict between the miracle and the law of nature? Do we understand that the speakers' expression of the miracle as "supernatural fracture" is equivalent to saying "supernatural law"? Is a miracle possible? Can Allah sometimes supernaturally interfere with the laws of the earth and break the law of nature? Is it possible to prove the occurrence of the miracle with evidence and evidence? And if the miracle is in violation of the law of nature as a result of the intervention of the hand of the unseen, it is necessary that it cannot be explained through natural causes and factors, and therefore how can we know that the extraordinary, there is no natural explanation for the event? Finally, what does the miracle refer to? How do you prove it? The search for the definition and possibility of a miracle has deep roots in history.

What is obtained from linguistic dictionaries in explaining the miracle is that it is what humans are unable to produce the like of it, or say what others fail to do and are unable to do. It is noticeable that this term (miracle) was not originally mentioned in the Qur'an, but rather it is a term used by the speakers, it uses very distant interpretations, as evidenced by some Qur'anic verses, and that the positivist theory, which goes back to the Ash'ari speakers, contradicts the theory of interpretation, and its proponents interpret natural law as (Allah's will).

And if Allah wants the matter to happen in another way by performing a miracle, this is also (His will) if God's will requires that the system of existence be in the form in which it is, and all these phenomena move within the framework of the laws that Allah set for this world, and the Ash'ari theory can be approximated by noting the difference Between mental laws and scientific laws, mental laws reveal to the mind their necessity and inevitability, while scientific and natural laws cannot reveal their inevitability, and that philosophy is responsible for proving the true law of the world has not changed, and there is no way to prove that by the scientific method, and there is a law for everything in nature that does not It lags behind, but there is a difference between the reason we know through the miracle and the actual cause, that the miracle

is something human and supernatural at the same time, and that the system of existence, as it is the best and most beautiful system, is the culmination of the essence of the Creator that requires the existence of such a system, not the limit From his ability and his creation of the world, and we divided the research into three main topics, and the first topic: includes the definition of the miracle, its form and content, while the second topic: includes the theory of gain and its interpretation, and the third topic: the positivist theory includes the views of the A feeling and a statement that.

The first requirement

Basic concepts of research

Definition of the miracle concept and pose

First: The definition of a miracle is a concept:

The owners of the Arabic language and its dictionaries mentioned that the origin of the word miracle came from the root “inability to be incapable, or inability to do something.” By it, and it is said any incapacity of so-and-so, has become incapable of a thing, and inability is the back of the thing, masculine and feminine, miraculousness is called to prove incapacity, which is the inability to do something, where it is said: So-and-so is unable to do something, if he tries to achieve it and does not achieve it, and the miraculous The opposite of ability, which is the demise of the ability to do something through an act, opinion or action, and the origin of incapacity is the delay in the thing, and its occurrence at the time of disability, and the old woman is called that because of her inability, that is, her weakness and fall, and this is the opposite of ability⁽¹⁾.

And Ibn Faris mentioned in his dictionary: that the eye, the jim, and the zai indicate two origins, one of them is weak, and the other is the delay of the last thing.

It is a miracle and the miracle: that is, a person cannot come up with something like it.

And T in the miracle is not for femininity, but for exaggeration.

The first: he is incapable of anything, he is not able to be incapable, so he is incapable, meaning weak, and they say: The powerlessness is in so-and-so if you are unable to search for it and realize it⁽²⁾.

What Ibn Manzur mentioned in his dictionary: The miracle is: the loss and the previous in the light of the condition of the disabled, and it is weakness in the light of the condition of the handicapped⁽³⁾.

Al-Ragheb Al-Isfahani collected the meanings of linguistic miraculousness by saying: The inability is the origin of the delay in doing something and its occurrence when the command is incapable, i.e. backwardness, and acquaintance has become a name for the failure to do something, which is ability. Almighty said :(But those who strive against Our verses [seeking] to cause failure - for them will be a painful punishment of foul nature.) Unable: to make him incapable, i.e. to grasp it and seize it⁽⁴⁾, and the miracle: is specific to the prophets, and to distract attention in it to exaggeration and pluralism. Know that the meaning of naming a miracle is what the prophets brought ,A miracle is that people could not come up with the same⁽⁵⁾.

Second: The definition of a miracle is:

It is the act that includes a metaphysical dimension so that it is beyond human ability, and it is not a form of human actions that some of them cannot reach some of their extreme degrees. The human framework goes beyond the limits of human ability.

The well-known definition of a miracle is that it is: (It is an extraordinary thing, coupled with a challenge, with no opposition)⁽⁶⁾, and it is noted in this definition that it includes three elements:

A- Existence of some unusual phenomena that cannot exist for existing reasons.

B - The emergence of some of these extraordinary things from the prophets by the will of Allah and with the special permission of Allah Almighty.

C - This unusual matter can be evidence of the sincerity of the Prophet's claim, and this is what is called (the miraculous).

There are things which are considered supernatural (anti-mind), such as the affinity and the height of opposites, the existence of an effect without cause, etc., and other things which are contrary to ordinary rules, which means that they are considered impossible according to ordinary tools and devices, and natural causes, but they are not logically impossible if they There are other tools outside the mind, the scope of habit called miracles, and of this type what the Qur'an tells about bringing the throne of Bilqis, the Queen of

Sheba from the country of Yemen to the Levant in the blink of an eye, without mediation from any of these familiar physical devices, and the Almighty said: "Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." [Surat An-Naml, verse 40] Unless it is associated with the claim of prophecy, and if it is stripped of it and issued by some of the guardians of God, then it is called (respect), and this is like the existence of provision for Mary, peace be upon her, without natural pursuit, on the pretext of prophethood⁽⁷⁾.

The miracle is known by many definitions

It is an extraordinary thing combined with a challenge

Far from the opposition, or miracles are actions that a person cannot perform, so it is called a miracle, and it is not within the power of the servants, but is outside their capabilities, or it is the confirmation of what is unfamiliar or the negation of what is usual while breaking the habit and matching the claim, or it is The exceptional thing associated with the challenge without opposition, and it is called a miracle because man is unable to perform its equivalent and its five conditions, and that no one comes with the same thing in opposition⁽⁸⁾.

A miracle is not achieved unless people are unable to oppose what the author of the prophecy came with, and it follows that the amazing things that great doctors and inventors do are outside the framework of miracles, just like the wondrous works of magicians and those who are not satisfied, is not considered a miracle because of the absence of this condition.

One of the conditions for a miracle to be evidence of the sincerity of the prophet's claim is that the claimant's work is consistent with his claim⁽⁹⁾.

Third: Conditions of the Miracle:

- That the miracle is from Allah without anyone else: because it is a confirmation of the Messenger from Allah, so he does not believe him by doing something else, whether this matter is miraculous in words like the Qur'an or in action like the sea split for our master Moses (peace be upon him).

- To be extraordinary: because if it were not so, the liar could claim the message, and came out with this magic and sorcery.

- To appear at the hands of someone who claims to be a prophet: to know that he is believing in him.

- That the miracle be in agreement with what is required: If it goes against what is required, it is claimed as an insult, as happened to Musaylimah the liar.

- It is impossible to oppose the extraordinary and to come up with the same⁽¹⁰⁾.

Fourth: The Qur'an's definition of a miracle

We mentioned previously in the definition of the miracle, that the Noble Qur'an spoke about the miraculousness in the pronunciation of the verses, and this is evidence of the sincerity of the Messenger's call, may God's prayers and peace be upon him and his family, to communicate with a world beyond this world, and from that world he derives knowledge and knowledge by using it as evidence against those to whom he was sent. The Qur'an stipulates the existence of a set of verses and evidence that accompanied the process of the resurrection of the prophets, and in it mentions the mighty storms and the amazing types of destruction that afflicted nations after supplication, in addition to mentioning the story of the she-camel of Saleh, which the Qur'an expressed in the verse because of its unusual dimensions. As the Almighty said: "This is the she-camel of Allah [sent] to you as a sign. So leave her to eat within Allah's land and do not touch her with harm", The miracles of the Prophet Moses, peace be upon him, were also mentioned, such as turning the stick into a snake, the white hand, splitting the sea, and the nine verses, and evidence of these miracles is the Almighty's saying: "And We had certainly given Moses nine evident signs," as well as the miracles of our master Jesus, peace be upon him, as if he was created from clay in the form of a bird, God willing, and other matters that cannot be interpreted in any way on the pretext that they are metaphors, for a normal and familiar matter. Or questioning it, rather the issue of miraculousness and breaking habit is one of the recurring issues in the issue of prophecy. Every prophet who appeared and claimed the message was also claiming a miracle, and he could not remain silent about it, and that the Holy Qur'an is the eternal miracle by which Muhammad was preferred over all the prophets and messengers, for what it contains. This great travel of legislation, constitutions and knowledge that humans are unable to come up with, which proves the validity of its content and what it calls for⁽¹¹⁾.

Fifth: Does the miracle happen by chance?

The books of the materialists tend to define the miracle in such a way that it is understood as the occurrence of some event in the world, but without a cause and a cause, so that the meaning of the miracle for them is synonymous with the meaning of chance. On what it is based on - on the belief that things in the natural world happen, and that God is the source and cause of things, on the other hand, the miracle will lose its function of proving the prophecy i.e. the claim of the Prophet (PBUH), if the breach of habit is based on chance, and this is not from the functions The miracle, so the interpretation of the miracle in a synonym for the meaning of coincidence was contrary to the logic of religions⁽¹²⁾.

Sixth: Is the miracle consistent with the principle of causality?

The miracle, as defined by those who believe in it of all religions, is something supernatural in relation to the laws of nature, which does not see the causes and causes that have to do with its realization, and this in itself is considered a rejection of the law of causality in the cosmic order, as each cosmic phenomenon has a special cause that can be determined from During his presentation to the Experimenters in their scientific experiments, and the testers in their laboratories sought to search for the reasons for the formation and existence of phenomena, and they found that every effect has a cause, the origin of the law of causation, as the history books attributed to the Prophet Moses, peace be upon him, that he threw his wooden stick and turned into a snake, running In his hands under his command, and that Christ Jesus, peace be upon him, wipes with his sick hand and heals, and that pebbles swam in the palm of the Prophet Muhammad, may Allah's prayers and peace be upon him and his family, and all of this is a violation of the false law, achieving the effect without reason, and it is false and clear with evidence; Because the snake is born from the egg, not from the stick of Moses, peace be upon him, and that the removal of disease is conditional, the use of medicines, and glorification is a kind of speech that requires tenderness and

Reply to the causality of the attic

1- The law of causation states that every being has a cause that overflows with life and existence and is permanently connected to them, a cause that can be discovered and recognized even by the empiricists themselves, because the field of scientific experiments is limited by natural materials, and through them the discovery of metaphysics cannot be proven or denied.

2- What contradicts the law of causation is the statement that the miracle is a coherent phenomenon that is not based on a cause. The determinant of common causes is not considered evidence of the negation of general causes, that is, the negation of absolute, even non-physical causes.

3- Denying the existence of a reason in the realization of the miracle is not considered a denial of the law of causation as long as the miracle is linked to the cause, which is Allah Almighty : "His command is only when He intends a thing that He says to it, "Be," and it is." [Surat Yasin: Verse 82].

4- Why is the spirit of the Messenger not a reason for the miracle to happen, given the strength of its radiance and its proximity to the first principle, so that it becomes absolutely transcendent over matter, and this facilitates the process of creation and creativity for it, Allah willing, and the testimony to it is what the Prophet Jesus, peace be upon him, did when he said: (In that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah . And I cure the blind and the leper, and I give life to the dead - by permission of Allah . And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.) [Surat Al Imran: Verse 50], Here the blessed verse made clear that Jesus, peace be upon him, as a result of his closeness to the principle which is Allah, was able to create the creation, Allah willing, at any time he wanted⁽¹³⁾.

The second topic

The miracle between interpretation and gain

First: Interpretation is understood and constituted:

1- The concept of interpretation:

The owners of the Arabic language dictionaries consider that the word (interpretation), came from the linguistic origin (first)⁽¹⁴⁾, so the interpretation is from the first, that is: the return to the original, and from it: the home of the place it refers to, which is the return of the thing to the intended goal, whether it is knowledge or Indeed, that is: the interpretation of words whose meanings differ, and which are valid only without their pronunciation⁽¹⁵⁾.

1- The formation of interpretation:

It is a statement of its meaning once, and an explanation of its words again, and what is meant by the second (interpretation): the interpretation of speech, and clarification of its meaning, whether its appearance agrees or disagrees with it, so interpretation and interpretation in it are synonymous, and some of them said: Tafsir: Refuting speech and its distortion from its apparent meaning to a hidden meaning. From him, and also some of them said: Interpretation: one of the two possibilities responded to what matches the apparent, and some of them said: It is not the meaning of the word, but rather the meaning on which the speech depends⁽¹⁶⁾.

They differed about it from the ancients and the modernizers in the interpretation, some of them said about it: its meaning is united with the interpretation, As al-Tabari and al-Tusi said, Interpretation and interpretation considered one meaning, and Al-Ragheb said that the interpretation is a statement of a word that can only be one aspect, while the interpretation is directing a word directed to different meanings of one of them with what appeared from the evidence, it is the statement of the position of the word, either a fact or a metaphor, and the interpretation: The esoteric interpretation of the word, and there have been other opinions regarding the meaning of the interpretation, including that it is the external reality, which is the opinion of Ibn Taymiyyah, or it is the actual reality, according to Al-Tabataba'i's words, or is it the interpretation of the meaning and what the general concept leads to and is embodied in it in terms of image and credibility, which is the opinion of the martyr al-Sadr Finally, an opinion that appears to be used in two meanings, the first in directing to similar verses, and the second in the secondary meaning of speech, which is expressed in the subconscious⁽¹⁷⁾.

Second: The meaning of the first theory (interpretive)

Some of them try to explain the miraculousness in a way that leads to its negation, such as the enlightening interpretation adopted by some of them in the past era, through which they sought to explain the extraordinary things mentioned by the Qur'an, in a way that acquires ordinary things.

This theory considers miracles a kind of superstition that was associated with Islam later, and it attempts to explain what happened to Moses, peace be upon him, by crossing the sea, and transforming his stick into a snake, an ordinary and familiar figure, where interpretations and interpretations are used very far, and it is clear that this matter is consistent with denying what he mentioned The Messenger in this regard, whoever believes in what is in the Qur'an cannot convince himself of these directives, which inevitably lead to the denial of the miracle⁽¹⁸⁾.

They relied on two evidence from the Holy Qur'an itself to support their view:

The first: the verses in which the prophets explicitly reject those who demand that they violate the rule, as they mention that they are human beings like others, and evidence for that is the Almighty's saying: " Say, "Exalted is my Lord! Was I ever but a human messenger?" (Surat Al-Isra: verse 93).

The existence of a group of verses that indicate that the Messenger (peace be upon him) is a human being just like all other people, as the Almighty said: (Say, "I am only a man like you, to whom has been revealed) (Surat Al-Kahf, verse 110), And Allah Almighty said : (And they say, "We will not believe you until you break open for us from the ground a spring, Or [until] you have a garden of palm tress and grapes and make rivers gush forth within them in force [and abundance],Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us],Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?") Surah Al-Isra, (verses 90-93).

The second: the existence of a group of Qur'anic verses that refer to the system of creation and formation entitled: (The Divine Sunnah), and these verses state that the divine law does not change, and this is indicated by the Almighty's saying:((Such has been) the practice (approved) of Allah already in the past: no change wilt thou find in the practice (approved) of Allah.) [Surat Al-Fateh, Verse 23], And He, the Most High, also says: "can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old? So no change will you find in Allâh's Sunnah (way of dealing), and no turning off will you find in Allâh's Sunnah (way of dealing)." (Surat Al-Fathilah, verse 43), and that the word (will) denotes permanent denial, and the miracle in an extraordinary break is a change of the divine Sunnah, and therefore it expressly denies⁽¹⁹⁾.

A response to the hermeneutic theory:

We must contemplate the verses in which the prophets declare before the people that they are human beings like them. Do they show the inability of the prophets to perform the miracles that people demand, as the proponents of the interpretation theory claim? And if there is no contradiction between these verses and the verses of miracles, how can they be combined?

It has been reported that among the verses of this Noble Qur'an, most of those who deny the miracle repeat the verse that Allah Almighty says: (Say, "I am only a man like you, to whom has been revealed") [Surat Al-Kahf, verse 110], and it states that the Prophet is a human being like people, so he has what they have and what they have, and there is no difference between him and them except by revelation.

There is another more detailed verse, as it came in the surah of the children of Israel regarding the Holy Prophet Muhammad (PBUH), and Quraysh, and evidence of this is the Almighty said: (And they say, "We will not believe you until you break open for us from the ground a spring, Or [until] you have a garden of palm tress and grapes and make rivers gush forth within them in force [and abundance], Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us], Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?") Surah Al-Isra, (verses 90-93).

The response guide is limited to the following points:

1- The miracle for the one who doubts the sincerity of the prophecy. It is permissible for the Prophet to miraculously, and neither Allah nor the logic of the mind obliges him to respond to the desires of every human being, and what he suggests.

2- What is mentioned in people's requests does not fall under the category of miraculousness, because some of them are inherently impossible, such as the bringing of Allah and angels, and some of them are meaningless, such as the Prophet's ascension to heaven, and some of them fall within the scope of interest and barter, such as their request to blow an eye out of the earth, and the evidence for Their utilitarian logic is their saying: (We will not believe in you), and they did not say: (We will not believe in you), and there is a difference between the two expressions.

3- The miracle is the verse of the Creator, and the prophets do not do anything that contradicts the divine Sunnah - what is meant is the familiar divine Sunnah, otherwise it will happen that the miracle does not violate the laws of nature - unless there is a necessity that requires it, so that people will deceive if they do not do it⁽²⁰⁾.

The third topic

The second theory (positivism)

Abu al-Hasan al-Ash'ari and his followers denied what was known to be necessarily proven, which is the difference between voluntary movements and fixed movements, and in their doctrine they resorted to saying that the sciences are necessities, so they went to prove the earning of the slave, They said: God, Glory be to Him, is the Creator, and the earning and work of the servant is what he earns by his will.

And some of them said: The meaning of earning: God Almighty created the act after the servant chose the act, and his lack of choice of non-existence, and also some of them said: God Almighty creates the act without the servant having any effect on it at all, but the slave affects the description of the act does Is it obedience or disobedience, the origin of the act is from God Almighty, and he described it as obedience or disobedience from the slave, so the gain is unknown, and it is not reasonable, even if it is from the slave⁽²¹⁾.

The theory can be presented as follows:

1- Because the choice and the will are actions, so if it is permissible to issue it from the servant, it is permissible to issue the act from him, and this is impossible to call the Divine Essence.

2- Because the act is obedience or disobedience: either the act itself is outside, or it is added to it, and if the former is from Allah Almighty, nothing comes out of the servant, and invalidate the excuse.

3- It is necessarily invalid or unreasonable proof.

This theory, which goes back to Ash'ari speakers, contradicts the theory of interpretation, and its proponents interpret natural law as (Allah's will), and if Allah wants it to happen in another way by performing a miracle, this is also (His will), everything that happens in the world is a sign Of the signs of Allah - the Most High - but some of them refer to the power of the Creator only, while others refer, in

addition to the above, to the reality of the one who brought it in prophecy or claiming to be a prophet. Allah appears at the hand of the Prophet, the owner of the miracle, so if the Prophet revives the dead, then this revival is not the work of the Prophet (peace be upon him), but rather it is a direct action of Allah, to prove to people that this Prophet is right, because all that exists are of the signs of Allah⁽²²⁾.

The will of Allah required that the system of existence be the way it is, all these phenomena move within the framework of the laws that Allah made for this world, in light of that, we cannot do anything that is against the law that Allah has established, flying in the heights without a means is a matter that violates the divine law, but it is not the case with Allah, who made the law himself, as the law acquired its legal character by his will, because Allah is the one who wanted it, it is important that this be the case⁽²³⁾.

Based on the foregoing, there is no talk about the miracle until we find it available, and there is no point in asking whether the miracle is impossible or not?

It is Allah - the Most High, the Almighty - who set the current laws in this world and whenever He wills He raises them.

To bring the idea to mind: there is a difference between the mental laws that occur in mathematics and philosophy and between scientific laws, as for the scientific and natural laws, such as that minerals expand in the wake of heat, so the mind cannot reveal their inevitability and necessity, and science does not refer to the existence of a year in the world that everything An event that must happen after another event according to a certain system. Rather, the meaning of the logic of the sciences indicates that the world works in this way, and does not refer to more than a succession of cases⁽²⁴⁾.

Scientific laws are relative laws, and science is unable to prove their inevitability, and they are like man-made human laws, and the meaning of the situation here is that Allah has specified certain specifications for things, so He wanted fire - for example - to have this property, and He wanted heat and the body to have that property. But life has become with these characteristics because Allah is the one who created that, and as long as this is the case, we cannot evade that law, because in that there is a clash with the divine will, but the matter is not like that for Allah, who is not impossible for him to do so, and if he wills, he changes his law, Because his hands are not chained, and the logic of (Allah's hand is chained) is only the logic of the Jews⁽²⁵⁾. Accordingly, if we truly believe in the existence of Allah, then we say that the prophet who claims revelation did an act contrary to the usual Sunnah in the world, and Allah only did it contrary to the usual Sunnah. So that this act is a sign that the claimant of prophethood has been sent from him, and for this reason, Glory be to Him, changes that Sunnah and that Sharia suddenly and takes it out of its usual scope.

It is clear that this logic leads to the rejection of the law of causation from A to Z, as well as the acceptance of the necessity that exists between cause and effect, that is, to say that a special cause does not exist except with a special cause the cause, and that the special effect only exists from a special cause and nothing else.

It leads to the saying that the facts of the world are but a set of fixed and consistent paths which are not necessarily distinguished from the point of view of science, so that a cause can become an effect, just as an effect can become a cause, or the cause of one thing can become the cause of another⁽²⁶⁾.

On the basis of this reasoning, the Ash'aris believe that a person who believes in the existence of Allah, and that Allah is omnipotent, transcendent, does what He wills, and has power over everything, they believe that such a person should be subject to the statement that there is no decisive law in the world, because if We said that there is a legislative law, we have determined the power and will of Allah, and we said that Allah is compelled to follow this law as well.

Reply to the theory

This theory claims that natural laws are man-made laws, and that Allah created these laws in this way, or that divine custom occurred that this effect arose after this effect, without this effect being a real effect, but an illusion.

That this is an effect and that is an effect in the representational painting that we see on the scene of existence, we are - in fact - who called something the title of influence, and the other is the title of influence, without the matter in reality in this way, but who lies behind the veil is the one who created the influencer first and created The effect is after that the influencer, and then we thought that there is a relationship between this influence and this effect.

Some of them may justify this logic by saying that Allah - Glory be to Him - created this situation in this order because the interest requires it. Otherwise, it will lead to confusion and confusion and disrupt everything, and therefore the interest, requires that the situation in the world be in this way in the light of this, if the interest requires otherwise in an exceptional case, the situation changes immediately.

However, this type of thinking leads to the loss of interest in its concept, because when it is said that Allah has done an action for a specific benefit, this means that the intended effect of this action will inevitably result from it, and that there is a self-correlation between the act and its effect⁽²⁷⁾.

There must be a relationship between the means and the result so that we can say that this work was done for the sake of that result, but if there is no subjective relationship between things at all, then concern for the world is meaningless, so when we say: (Allah is wise), It means that he does the work according to the interests, and that there is a goal to the action, and this goal is achieved by his own means⁽²⁸⁾.

But if we believe that there is no law, and that the matter is man-made, and that the effect is not related in its existence to the influencer, and that we are the ones who humbled ourselves that this thing should be a goal and that a means, if that is the case, then there is no sense in saying that Allah set things in this way for wisdom, There is no sense in wisdom then.

Yes, there may be a meaning for wisdom if we believe in the existence of a link between causes and effects, causes and causes, and also that the interest is in whether the relationship between things is established. Otherwise, there is no sense in the necessity of the commotion if we do not reach the results through the means, but rather we reach any result that we desire from any means we wish⁽²⁹⁾.

Conclusion

If we want to investigate the miracles of Allah with His Prophet, because we are unable to enumerate them, rather they are exceedingly descriptive and limiting, from the miracle of Allah's choice of Muhammad (PBUH) from time immemorial to the miracles of his victorious reception before his arrival to the miracles of his birth and childhood and his marriage to Khadija. The miracle is extraordinary at the hands of a prophet that others are unable to. One of the miracles of the Prophet Muhammad is the Noble Qur'an. In its verses, the challenge occurred to come up with a surah like it. We found in our research that the miracles were numerous for each prophet, who was unique in a miracle specific to his time. What was present in space-time was villains. It is the resurrection of the dead, the healing of the leper and the blind, and other miracles, such as blowing clay statues into birds, and speaking to them in the cradle. These are miracles that no one can perform.

And the Prophet (peace be upon him), was the greatest and impotent that is still in force until now is the Noble Qur'an and its eloquence, and this is what distinguishes the immortalization of this miracle and it will remain until the Day of Resurrection. He described his people with eloquence and mastery of the language in all its branches. (It is incumbent upon us to collect it and recite it, and if we recite it, then follow its Qur'an, then we have to explain it).

He dazzled them, but it was not poetry, because they knew poetry, and he was not a priest and a fortune-teller, they know the priests and soothsayers among them, he is not one of the magicians, and Allah has guaranteed to preserve him until the Day of Resurrection, by saying: (Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)) Surah Al-Hijr, (verse 9).

Also among his miracles are the splitting of the moon, his hearing of the people of the graves, the yearning of the palm tree trunk when he left it, the spring of water from between his fingers, and the rain coming down immediately after it was raining.

Al-Isra and Al-Miraj were unable to produce the like of the Noble Qur'an, and this miracle combined the evidence for its miraculousness and other aspects of significance, and the signified, including the statement of faith and its evidence, and an explanation of the legal rulings, stories, proverbs, promises, threats and other sciences that are not limited.

Then, along with his memorization and recitation, he made it one of the best deeds by which he draws closer to Allah Almighty, for this reason, there were reasons to preserve it for the passage of time and ages, in every century you see who memorized more than counting and statistics.

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