

The Concept of Miracle in Islam and Jesus's Miracles

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ABSTRACT

This article deals with the subject of miracles according to Islamic thought. It defines the concept of miracle and indicates its main characteristics. Later, since the word miracle is not included in the Qur'an, the expressions used instead of it are basically stated. After discussing the types of miracles and how they are, the subject of how the Qur'an approaches Jesus' miracles is discussed. This article is written to create a correct perception of miracles for us. It has been stated that miracles have an important place in the point of faith. However, it was emphasized that miracles are not the only reason, and that guidance comes from Allah.

Keywords: Miracle, Kalam, Jesus, Prophet.

INTRODUCTION

The history of religions shows that religions began at the same time as human history. Every religion has a world of beliefs, rituals and spiritual dimension. In the divine religions sent by Allah, it is seen that this memory was created by the hands of the prophets.

Certain conditions are necessary to be convinced that people who claim to have received revelation are prophets. For every claim is valid with its proofs. The proofs of such a great institution as prophethood are not ordinary things, they are breathtakingly extraordinary. The most prominent of these proofs in Islamic theology is the miracle, which is a miraculous work.

As in all religions from the earliest times of mankind to the present, the religion of Islam has attracted attention. In the Islamic system of thought, the miracle, which is one of the most important situations in the proof of prophethood, has a great importance. The scholars of Kalam have studied the miracle in

detail in the proof of Prophethood (isbât-1 nubuwwa) and have shown its difference from other miraculous situation.

Definition and Scope of Miracle

Miracle is a word derived from the root "impotence", meaning "to be unable to do something, to fall behind". It has come to mean the opposite of the word "might", in the sense of the opposite of doing something.[1] The real disqualifier in a miracle is not the prophet in whose hands the miracle occurs, but God who created it. The word "mûjiza" itself is not mentioned in the Qur'an. Nor is the word "mûjiza" directly mentioned in the Hadith. [2] The words al-ayah, al-bayyina, al-sultan, al-haqq, al-furqan are used in the Qur'an as the equivalent of the word we use as "miracle".

Al-Taftazani, in his work Sharh al-akaid, defines miracle as follows: The occurrence of any extraordinary act in the hands of a person who claims to be a prophet in order to confirm his claim. [3] In another definition, it is defined as 'an event that occurs in the hands of the prophet to prove the truth of his claim to prophethood, that is created by God, that is contrary to the laws of nature, and that cannot be replicated by anyone else'. Comparing these two definitions, we see that the second definition has a broader meaning. According to Maturidi, a miracle is an intellectual, sensory, or predictive proof that the person claiming to be a prophet, when he proclaims his prophethood to other people as a proof of the truth of his words, is beyond human power and against the rules of nature. The late scholars of the Mutazilites were close to the Ahl al-Sunna on the issue of miracles and considered miracles to be situations that occur with God's permission. [4]

It has been debated what kind of knowledge a miracle expresses. According to some theologians, the fact that a miracle proves the truthfulness of the prophet, if it fulfils the necessary conditions, expresses necessary knowledge. Most theologians, on the other hand, accept that the epistemic value of the miracle is demonstrative knowledge. Those who say that it expresses necessary knowledge have reached this conclusion by reasoning. Accordingly, the statement of the majority is more accurate.

A miracle is an event that occurs through the hands of the Prophets and is beyond the power of experts in similar matters. It is not possible to become acquainted with it by doing something similar or learning about it. The prophets did not obtain miracles by their own efforts or by learning from others. Miracles were given by the grace of Allah.

It is inconceivable that every seemingly extraordinary situation can be called a miracle. A miracle depends on certain conditions. Since these conditions will be examined separately in the following chapters, we will not go into detail here.

There is a consensus among the scholars of the Ahl al-Sunna that those of sound mind can recognize the Prophet by his morals, words, deeds, and good qualities without the need for a miracle. The miracles of the Prophets are a favour from Allah and a gift from Him to mankind. Imam al-Māturīdī, while narrating the miracles of the Prophet Muhammad, states that they are realities and that they are a gift given by God to His prophets to silence their adversaries. He also states that every prophet was created with many superior qualities that would convince his people even if he did not perform miracles. In explaining the prophethood of the Prophet Muhammad, he emphasizes his morality, virtue and personality. The

Mutazilites, on the other hand, state that it is important for a prophet to be moral and truthful, but that these alone are not sufficient and that the prophet must be confirmed by a miracle.

A miracle is a marvelous situation. Marvelous(Harikulade) is a word formed from the combination of the words 'harik' and 'adeh'. In the dictionary it is formed from the word h-r-k which means "to pierce, to tear; to transcend" and the noun "harik" which is a verb and the word adet which means "beyond the ordinary". It means "beyond what is usual and accepted by all as normal, extraordinary". In nature, the rules established by Allah (Sunnahullah) are valid. The important point here is that these rules are established by Allah and that He can change them with His power whenever He wishes. The fact that Allah always creates actions in the same way does not mean that He will never change them. There is a disagreement between philosophers and theologians on this issue. While philosophers argue that the Sunnah will never change, theologians accept that the laws of physics can change if God wants them to. 56 This should not be taken to mean that philosophers reject miracles. In fact, Khojazada Muslihuddin Efendi (d. 893/1488) states that with the exception of a few philosophers, he did not find any sentences in which they denied miracles.[5]

The prophet is not able to create a miracle in any way he wants and at any time he wants. A miracle is an event that transcends all created beings, above all angels, jinn, and human powers. And it has only one author as its creator, and that is Allah.[6]

The Ibadiyya and Qarramiyya sects argue that there is no need for miracles to prove prophethood. The Qarramiyya sect derived its views on prophethood from the Ibadiyya sect. According to them, when a prophet proclaims his prophethood, other people are expected to believe in him and submit to him without waiting for any evidence. When this claim is thoroughly examined, it is seen that its evidence is insufficient, and throughout history the fact that prophets performed miracles when needed has been the most important sign of their truthfulness.

Basic Characteristics of Miracle

The importance of the institution of prophethood for humanity is vital. The truthfulness of a person who claims to bring news from the unseen is not as easily confirmed as an ordinary event. This is because human beings are more inclined to accept the information that they receive through their five senses, but it is not easy for them to accept the things that pertain to the unseen without seeing them. In order to accept the news about the realm of the invisible, people often wanted to see extraordinary things, and sometimes, even when they did, the miracles they saw did not satisfy them or they did not want to believe them, and so they did not believe.

A miracle is a marvelous event. Some people have confused a miracle with sleight of hand, magic, juggling, and other things that are not miraculous but that people think are. When a prophet came to them with the truth, they called him a sorcerer and accused him of magic. The word "magic" in the dictionary means "to make something appear in a different form than it really is; to deceive the other party; to divert him; to attract someone's attention; to incline his heart to one side." [7] However, the phenomenon of a miracle is not the same as magic. A magician can do things that other people cannot do with sleight of hand and claim to be a prophet, or a person sent on a divine mission. For these reasons, there are certain conditions that determine whether events that are considered extraordinary are miracles or not.

When we examine the works on the subject, although there is not complete agreement on the conditions, some features are mentioned that should be presented in a miracle. These conditions can be summarized as follows:

God's Actuality

It is very important to know who the creator of miracles is. For when some people attribute miracles to the prophets, they accuse them of sorcery or magic. If one realizes that Allah is the Creator of miracles, there will be no obstacle to faith. If the miracles are examined from a logical point of view, it will be seen that they are not like works that can be performed by ordinary people. The fact that the person in whose hand the miracle occurred did not attribute this miracle to himself, did not expect any material benefit from it, and did not turn it into an element of self-interest is a proof of his sincerity. In this case, believing in and confirming this person is in accordance with human logic. "No prophet can perform a miracle without Allah's permission. This verse shows us that miracles cannot be human creations and that their source is Divine. Although some verses make it seem as if the miracles belong to the prophets themselves, the real author is always God Almighty. For there is no direct intervention of anyone other than Allah in the realization of miracles. [8]

The main purpose of the miracle is to justify prophethood and to declare God's support for His prophet. The nature of this support has been debated. God's support must be either verbal or actual. Since it would be contrary to the test for Allah to verify His prophet by speaking personally, it was determined that He supported him by His actions. An examination of the prophets of the past shows that verbal confirmation has mostly been replaced by actual confirmation.[8]

While a miracle can be a verb, it can also be something that takes the place of a verb⁶⁸. We can explain that by an example: If the Prophet said that his miracle was that when he put his hand on his head, his opponents were unable to do so (renunciation), and indeed when the Prophet put his hand on his head, his opponents were unable to do so, this would also fall within the scope of a miracle. Under normal circumstances, the polytheists would have been able to do this action, but Allah took away their power of action at that moment and prevented them from doing it. This is forcing them to abandon an action when they could have done it, and it is indeed a miracle.[12]

There are also those who claim that the source of the miracle is not divine but belongs to the Prophet himself. Mostly Islamic philosophers express their opinions on this issue. According to the system of Avicenna (d. 428/1037), the Prophet has the ability to influence the essence of things. With this power of influence, the prophet can affect matter and make it appear in a different form from what it is. This becomes his miracle.[9] Al-Ghazali states that miracles of the senses, such as the resurrection of the dead and the transformation of the staff into a dragon, cannot be explained in this way. According to al-Ghazali, the relationship between cause and effect is not ontologically necessary. Habits make people feel as if they should always be that way. Cause-and-effect relationships, such as being burned by fire, being cured by taking medicine, or being bled by drinking water, are seen that way because we are used to them. Allah creates in this way every time. However, He has the power to change these actions if He wishes.[10]

Wonderfulness

Marvelous, in the dictionary, means "something that consistently surpasses and transcends the ordinary; extraordinary. It would be absurd for a person to do an act that anyone can do and claim it as a miracle, and it is out of the question for him to be confirmed. For if he claims to be a prophet, he must have evidence that can convince people.[8] Ordinary things, such as the sun rising every morning or the trees growing green and the flowers blooming every spring, cannot be evidence for the claim of prophethood. Ordinary people, even false prophets, are equal to the one claiming prophethood in this regard.

Failure to Recreate a Similar

If ordinary people bring a similar miracle, the claim of miracle and prophethood will be false. This is because the important condition for a miracle is that the opponent should not be able to bring it.

Consistency with the Claim of Prophethood

Since miracles are an act of God in support of His prophets, situations that deny the prophets or occur contrary to their claims are evidence of their falsehood, not their truthfulness.[6] For example, if a person claims to be a prophet and says that he will resurrect the dead as a miracle, and then shows a miracle that is irrelevant to this subject, such as lifting a mountain, this cannot be evidence of his truthfulness.[12] Al-Jahiz (d. 255/868) gives the following example:

"If a person suffering from severe eye pain goes to a doctor and the doctor treats him with some medicines and then tells him that the treatment is a prophetic miracle and expects him to believe, he should be disbelieved and rejected. But if another person, without any treatment or intervention, says, "O Allah! If I am right in my claim to prophethood, heal this patient's eyes," and his prayer is answered and the person is cured, this is a proof of his prophethood and he should be believed in. If a person who claims to be a prophet says that he will heal a person who is blind in one eye and then blinds the other eye, this would be a proof that he is a liar. Again, there is a supernatural event, but it is the opposite of the miracle claimed by the person claiming to be a prophet. [8]

Another example is the following: If a person thinks of an ode and the person claiming to be a prophet recites it verbatim, this will confirm his claim to prophethood, since it is known that he could not have obtained it by any other means than revelation.

Appearance of Tehaddi (Challenge)

The state of tehaddi is also generally considered necessary in the matter of miracles. The word tehaddi, derived from the root "h-d-y", means to surpass, compete with, and defeat a person in any matter. In its literal meaning, it is a challenge to show one's incompetence in a matter and to defeat him. In the science of kalam, tehaddi is understood as "the challenge of the prophets to other people to bring similar miracles to those they have brought." [11] Al-Baqillani (d. 403/1013) considered tehaddi one of the indispensable conditions of miracles and said that any miracle without tehaddi cannot be a miracle. [6] Al-Juwayni (d. 478/1085) also considered tahaddi to be necessary and gave the example of a person who remained silent and did not ask for a miracle, saying that even if extraordinary events occurred through this person, these acts could not be called miracles. [1] There are also those who claim that many of the miracles of the

Prophets were performed without tahaddi, and that almost all of the Prophet's miracles, except the Qur'ān, were performed without tehaddi.

Not Denying the Prophet

The Prophet's miracle should not deny his claim but rather confirm it. For example, if the person claiming prophethood says, "My claim is that this goat speaks," and that goat speaks and says, "You are a false prophet," the fact that this goat spoke is not evidence of the truthfulness of the claimant's prophethood. What if a person who claims prophethood promises to resurrect a dead person and does so, but the resurrected dead person says that the claimant is not a prophet? On this issue, al-Jurjani (d. 816/1413) says that the miracle will be realized by resurrecting the dead, but the resurrected person's denial that the one who resurrected him is a prophet is a situation related to his own belief, and it is not enough to refute the claimant's claim. Because the claimant promised to resurrect the dead and his promise came true. The resurrected person's denial is his own free choice.[12]

Coming at the Moment of Claiming Prophethood

If the Prophet refers to the past by saying, "My claim is this extraordinary thing that I did in the past," it is not valid. He will be asked to do it again, regardless of the magnitude of what he has done. If he fails, he is judged to be unfaithful.[12]

Terms Used Instead of Miracles in the Holy Qur'an

The words "mûjiza" and "icaz" do not appear in the Holy Qur'an. Although "a-c-z" There are other words from the root, but these are the words that have acquired a terminological meaning, and It does not coincide with the concept of "miracle" that we have used in the historical process. [8] The Holy Qur'an The following terms are used in the Qur'an in the sense of miracles.

Ayah (Verse)

In the dictionary, it is used in meanings such as "clear sign", "evidence that proves the existence of something". In the Holy Qur'an, this term is used in more than one meaning.

It also uses this word in the unbelievers' demands for miracles and in its responses to these demands. Those who lacked knowledge said: *"Had not Allah spoken to us, or had not a sign come to us? Similarly did those before them say what they say. Their hearts are alike! We have explained the verses to those who accept the truth."* [Baqara, 2/118] The word "verse" here means "proof" When we look at its use in the Qur'an, the use of the word "verse" as a proof of Allah's existence is also noteworthy.

"Surely in the creation of the heavens and the earth, in the alternation of the night and the day, in the ships that sail the sea with burdens that benefit mankind, in the rain that Allah sends down from the sky and gives life to the dead earth and makes all kinds of living things grow in it, and in His turning and guiding of the winds and the clouds that wait between the sky and the earth, there are many signs (âyât) for a people who use their intellect". [Baqara, 2/164]

It is only through deep contemplation that the listener can believe in the things mentioned in this verse. Allah gives such examples to improve our contemplation and directs people to contemplate.

Bayyina

Bayyine is an adjective from the root "b-y-n" meaning "to separate," "to go away and separate," "to go away," or "beyān" meaning "to be clear, to make clear," and it means "clear evidence, proof, and definitive document." It is evidence that proves a case that is clear and self-evident in a simple way, that is, it is clear in itself and explains what is not clear. The miracles of the prophets are also called bayyine because they prove the claim of the claimant in a powerful way. The word "beyyine" is mentioned 20 times in the Holy Qur'an. It means intellectual and physical evidence, historical events, the institution of prophethood, a clear document, the miracle of our Lord or the camel of Prophet Salih (pbuh). Its plural, "beyyināt", occurs in fifty-two places. It is noteworthy that the word "al-bayyināt" is used in the Qur'an mostly in the places related to sense miracles, and the word al-bayyināt is preferred especially in the miracles of Moses.[8] It is also noteworthy that the nine miracles given to him are called "al-āyāt al-bayyināt"[Quran, 17/101] (clear proofs), and that the magicians who were confronted with the miracles of the staff and the shining hand described these miracles as "clear proofs"[Quran, 20/72].

Burhan

Burhan is a word derived from the roots "b-r-h" or "b-r-h-n" and means "to clarify, to make clear, to prove by evidence". It means "a state whose truthfulness is continuous; a state that is not concealed or obscured." It is mentioned eight times in the Holy Qur'an. It is used in the sense of "evidence that clearly distinguishes between right and wrong". In a verse about the Prophet Moses, (Kasas 28/32), it is used as tesniye (binary) and refers to the miracles of the hand and the staff. The Jews and Christians were also challenged by asking them to bring evidence if they were true to their claims. It is said that they have no proof in this regard,101 and in the story of Joseph it is said that Josep (Quran, 12/24)

Sultan

The word "sultan", which comes from the noun fe'lān form of the word "s-l-t", which means "to make superior, to make mighty, and to afflict", means "to have power and authority", "to establish dominion". In another usage it means "evidence", "proof", "demonstration", "miracle". 103 From the point of view of miracles, sultan means evidence and power that has the power to force those who are determined not to believe to almost accept the truth. The word sultan occurs 37 times in the Qur'an and is generally used in the sense of conclusive evidence and proof. While it is stated that Satan has no coercive power over people, the word sultan is used in the miracles given to the Prophet Moses.[8]

3.5. Other Concepts Used in the Qur'an Instead of Miracles

In the Qur'an, it is seen that some other words are used instead of miracles besides the concepts used above. [8] "al-haqq" and "al-furqan" can be cited as examples. However, there are some commentators who state that these words have different meanings from miracles. For this reason, instead of using such words, terms such as "ayah," "beyyina," "burhan," and "sultan," which definitely mean a miracle, have been explained. [13]

Types of miracles

The concept of miracle is a term that emerged in the 3rd century Hijri and was later classified. When we look at the sources on the subject, there are many different classifications. The main difference is where the miracle is approached. If we look at the classification that has been made in general, we can see that it is grouped under two headings as "feeling miracles" and "mental miracles". [13] However, some scholars have studied the messages under the name of "miracles" in order to evaluate the invisible messages. As a result, they have made a threefold classification. On the other hand, "we also have scholars who make different classifications such as guidance, help, destruction and treats.

Spiritual Miracles

Spiritual miracles are the strongest proofs that appeal to the minds of the addressees, enable them to comprehend the truth as a result of contemplation, and thus lead them to guidance.[8] Characteristics such as the words and behavior of the prophets, their outlook on life, their superior and complete morality, their consistent behavior, their sincere attitude, the fact that the revelation they brought appeals to all levels of understanding, that they come from a pure lineage, and that they have no defect that people find physiologically culpable, can be given as examples of spiritual miracles. Like every prophet, the Prophet Muhammad was confirmed and sustained by Allah.

The most important and greatest miracle given to the Prophet is the Qur'an. It is accepted that the first person to mention the miracle of the Qur'an was Jahâz (d. 256/869).[13] The Qur'an is of a different nature from the other miracles of the Prophet Muhammad. Sensual miracles get caught up in the notion of time and space, they descend to the level of an event for people who do not share that space, and they cannot fully affect everyone who comes after them. However, the Holy Qur'an is and will be the most important miracle that proves its prophethood in all times and places after the Prophet.

The Holy Qur'an appeals to people's hearts. The intellect is more important than the emotions. In the Qur'an, the interlocutors are always directed to the verb of reasoning with expressions such as: "Do you not learn from this?"[13] Do you not reason?¹⁸⁵ We have made this Qur'an easier by saying that you are reasonable. As mentioned earlier, he incapacitated the polytheists with his tahaddi (challenge) and revealed that no one could bring even one verse in his likeness.[13]

In challenging the polytheists, Allah dealt with them in 4 stages. In the first, they were asked to send down a book that was more accurate than the one revealed to Prophet Moses and Prophet Jesus. The polytheists were unable to do this and were powerless. In the second stage, they were asked to do something seemingly easier, and they were asked to bring 10 suras that resembled the Qur'an! Again, the unbelievers did not respond positively to this request. In the third stage, the request became easier and they were asked to send down one surah. When the polytheists could not afford to send down a surah, they were asked to "utter something similar to the Qur'an". Again, this call of the Qur'an went unanswered, and no one was able to provide a surah in the form of an answer.

The last verse of Tahaddi is in Surah al-Baqarah, which was revealed during the Medina period. And the tahaddi in it is addressed to the Ahl al-Kitâb along with the polytheists. It was said that they could not do it in the future as they could not do it before.[Baqara 2/23] The verses of Tahaddi show us that no polytheist

has succeeded in challenging the Qur'an and cancelling it in this way. If they could, they would do it and not have to fight.

Many of the people who witnessed the miracle of the Qur'an of the Prophet Muhammad immediately believed. The most obvious example is the faith of Hazrat Umar. It is well known that there are two narrations about Hazrat Umar's faith. In the first narration, it is said that Umar tried to kill the Prophet (peace be upon him) because he had gone too far and divided his people. As he was on his way, he was about to kill his brother at the word of Nuaym ibn Abdullah (d. 13/634), and when he saw him reciting the verses of the Qur'an, he was impressed by what he heard and believed. In the second narration, when he went out for a drink one night, he could not find a tavern and decided to walk around the Kaaba while listening to the Prophet. Here, while listening to the Prophet Muhammad, he was influenced by him and believed. The common message of both narratives is that when Umar listened to the Qur'an, he was influenced by it and became a Muslim. Today it is often observed that people have come to Islam under the influence of the Qur'an. Even if some people did not believe, they could not remain ignorant of its influence. Some of those who experienced this effect described it as a saying of an influential poet, while others claimed that the Prophet invented it or learned it from someone else. This is stated in the Qur'an as follows: *"The unbelievers said that this Qur'an was a falsehood invented by him, and that some people helped him in this matter; so they committed a blatant injustice and slander. Again they said: "These are the stories of the ancients, which he dictated to others, and which were recited to him morning and evening!" [Furqan, 25/4-5].* In this and many other verses, Allah responds to the unbelievers' slanderous campaigns against the Qur'an.[Nahl, 16/103]

All proofs and signs in theological works, with the exception of emotional miracles, are generally called spiritual miracles. Another name for these miracles is spiritual miracles. Today it is called the miracle of knowledge. Since such miracles are understood and perceived by the mind, they are different from miracles that appeal to a certain period. Sensual miracles are miracles that appeal to the moment, but spiritual miracles appeal to the mind of every person who comes, even if centuries have passed. The prophets drew attention to the order and regularity of the universe. They said that, as a result of reflection and contemplation, we can understand that there is a God who created this universe, who meets the needs of every moment, who has thought of all the conditions necessary for the continuation of life down to the smallest detail, and that this Creator knows everything, and that human beings were created by this Creator.

Suyuti states that the miracles given to the Israelites were emotional miracles, that their reasoning and prudence were not at a perfect level, and that it was only possible to convince them by showing them material miracles. However, the Qur'an, which is the greatest miracle given to the Prophet, is a spiritual miracle. This is because Islam is aimed at a more conscious and developed audience. The Prophet (peace be upon him) was given a mental miracle that will remain valid until the Day of Judgment, so that prudent people in all ages can understand and obey it. [14]

Sensational miracles

Such miracles are those that appeal to people's senses and take place outside the normal course of natural laws. These are also called miracle of creation.[8] These miracles, which show an aspect of Allah's power,

have strengthened the faith of the believers and caused some of the unbelievers to believe. It is important for those who do not believe, although they see the miracles of the senses, to strengthen their disbelief.

The Prophet and his feelings, It is a fact confirmed by the Holy Qur'an that some of the Prophets were given a sense of magic. In some verses concerning the Prophet, requests for a spiritual miracle were rejected, and the polytheists were referred to the Qur'an, which is the most obvious miracle given to them[Ankebût, 29/51].

When the demands of the polytheists are examined in the verses in which the demands of the Miracles are rejected, it is understood that the aim is not to reveal the truth but to make a misleading. When the miracles requested of the Prophet were examined, it was found that the plain of Makkah should be made suitable for agriculture, that he should have his own date groves and a river flowing through the middle of them, that he should build a house of gold, or that he should have treasures, and that the punishment should be sent as soon as possible, or that the punishment should be sent as soon as possible, as it was given to the previous prophets. They also asked him to bring Allah and the angels as guarantors. [Îsra, 17/90, Îsra 17/91, Hud, 11/12, Kasas, 28/48, En'am, 6/124.]

They raised the level of ridicule to the next level and demanded that the Prophet ascend to heaven and bring down a book from there as proof, and that he change the Qur'an. The fact that they want the same prophecy given to the Prophet to be given to them, makes it clear that their aim is not to eat the grapes but to beat the winegrower. The Prophet did not perform any miracles in the face of these demands, and he met these demands with sorrow, explaining that he was a human being and a messenger.[Îsra, 17/93.] In the face of these demands, it is not a sound decision to say that the Prophet's failure to act in accordance with these demands is a proof that he was not given the feeling. For the fulfilment of these demands is of a dimension that can harm even the nation, and the enemy does not want these demands to be fulfilled, but mocks them. Moreover, it has been declared that they will not even believe in the fulfilment of some of these demands: "Even if we open a door for them from heaven and they ascend from it, our eyes must still be veiled, and even a spell must have been cast on us! they say".[Îsra, 17/93.] Some of the events described in the Qur'an and the Hadiths about the Prophet Muhammad have been evaluated in terms of emotional magic. Examples are the splitting of the moon, the help of the angels in war, and the miraj event. Some researchers have reported that these events cannot be considered as emotional magic. [15]

Reported Miracles

The fact that the prophets know and inform about the events that will take place in the future or that have taken place in the past through Allah's revelation is called the Reported miracles. Although most of the time the focus is on the events that will take place in the future, all the given news, including the unseen, is within the scope of the news of miracles. Considering that it is not possible for the prophets to know anything by themselves, it will be seen that the source of the news is revelation. Some of the news miracles are included in the Qur'an itself, some of them came to the Prophet (peace be upon him) as revelations but were not included in the Holy Qur'an. An example of unseen knowledge is Allah's revelation that the Greeks would win a war against the Iranians. The fact that these verses came at a time when the Greeks had lost a great war and everyone thought they were completely defeated also reveals the greatness of the Qur'an. Because everyone thought that the Greeks would be defeated. The verses referring to the conquest

of Mecca and the verses announcing the victory of Badr can be taken as examples of news about the future. The stories of the Prophets of the past and the narration of some events that have taken place are also examples of the news that the Qur'an gives from the invisible. This is explained in Surah al-Hud as follows: *(O Muhammad!) All this is unknown news which We have revealed to you and which neither you nor your people knew before. So be patient. And do not forget that the future will certainly be on the side of those who live with a sense of responsibility before God!* [Hud, 11/49.] In the Hadiths, past events are mentioned and many events about the future. There is an important point here. The Prophet does not know the unseen. He knows only what Allah has revealed to him.

If we examine these news items one by one, we will see that they are not all in the same state of health. The news that the palaces of Kisra will be destroyed, that Islam will spread to many parts of the world, that the polytheists will die before the battle of Badr, that the king of Abyssinia will announce his death from a far, and the stories about the signs of the Apocalypse, [16] are included in the miracles. As a result, so many hadith narrations inform us at the level of rumor that the Prophet (peace be upon him) is able to give information from the invisible, not by a method he has acquired, but by the revelation of Allah.

The Miracles of Jesus According to the Qur'an

The miracle of the Birth Without a Father was as follows: An angel came to the mother of Jesus and declared that she would give birth to a child without a father. This incident is described in the Qur'an (3:59) as follows. "Jesus' condition in the sight of God is like Adam's. God created him from dust. Then he said to him, 'Be!' and he died."

Again, in the same surah, 3/46, it is mentioned that he will speak even though there is a baby in the cradle. In this speech, Jesus said; He announced that he would become a prophet and that he would be given the Bible, that his mother had given birth to him without a father as a miracle, that he was not a god but a servant and messenger of Allah, that he would worship Him alone, that he would be fruitful wherever he was, that he would have good morals and treat his mother well, that he would not be boastful and would always be in pursuit of goodness, that he would substitute prayer and give zakat after he reached the age of proposal, (Al-Imran, 3/46; Maide: 5/110, 19:16-33). Commentators state that Jesus was silent after this speech and did not speak again until he was old enough to speak.

Another miracle is mentioned in the Qur'an as follows: "He will send him (Jesus) as an apostle to the Israelites, and he will say to them: I have been sent to you by your Lord with a miracle. I will make you something out of clay that looks like a bird, and blow into it, and it will immediately become a bird, God willing... If you are willing to believe, surely there are lessons to be learned for you in these." (Al-Imran, 3/49).

His resurrection of the dead was also given to him as a miracle. "Imagine that you, with My permission, were opening the eyes of your mother-born mother and healing the mother. Imagine that you were bringing the dead out of the grave alive with My permission." (Maide, 5/110). The period of Jesus a period when medical science was far ahead, is an important miracle in this respect.

Again, Surah Al-Imran 3/46. In the verse, it is stated that he says the things that are hidden in the house. "... I also know what you eat in your house and what you save and store." The last miracle is the miracle of the table being sent down from the sky. This miracle is mentioned in Surah al-Maida (table), after which

it is named. It is stated that this table will be sent down as a result of the apostles requesting Prophet Jesus to send down a table from heaven and as a result of Prophet Jesus praying, it is stated in the verse as follows: "Allah said: I will send it down to you from above. But whosoever hereafter becomes ungrateful and an infidel, I will punish him with a severity that I would not do to anyone in the world. (Maida, 5/112-115) These miracles show that Jesus is an important Prophet sent with many miracles. His miracles have an important place in making people believe in his religion, but not everyone who saw him believed because of these miracles. His apostles believed in him and tried to spread his religion throughout the world.

CONCLUSION

Miracles is a very important event in the life of Muslims. These are the documents that the prophets presented to the people as having been sent by Allah. Since the quality of any claim is measured by the quality of its evidence, it is fitting that the evidence for such a great institution as prophethood should be an event like a miracle. There is no word *mujizah* in the Qur'an. Instead, words such as *ayah* (verse), *beyyina*, *burhan* and *sultan* were used.

It is important to understand miracles correctly. The author of miracles is Allah, not the Prophet. Prophets are only mediators of miracles. When people attributed miracles to prophets, they were mistaken and could not see the truth. Creation is the act of God, and if He wants, He will always create things in the way we are used to. But He also has the power to change all the rules of nature through miracles, if He so chooses. Not every extraordinary event is called a miracle. There are some aspects that distinguish them from other exceptions. A person who says that he is the source of the miracle also says that he is not a miracle. For Allah is the creator of the miracle. No ordinary event can be called a miracle. The most important characteristic of a miracle is that it is contrary to the laws of nature. If someone else reveals a miracle similar to the one revealed by one person, it shows that he is not a miracle. The condition of *mujizah de tehaddî* (challenge) was also considered necessary. Only the *hariqulâdes* (befitting the customaries) that come from the hands of the Prophets can be qualified as miracles. If a person does not claim to be a prophet and does a wonderful job, it is not called a miracle. It has also been considered necessary by many scholars to challenge the interlocutors by asking them to bring a similar one.

If a person claims to be a prophet and a miracle is requested, he will not be accepted if he cites a previous exception as evidence.

There are many reasons and wisdoms for sending the miracle. First of all, the miracle spiritually supports the prophet to whom it is sent. The Prophet (peace be upon him), who feared that God would be angry with him if the revelation did not come, is a great example in this regard. Thinking that they had come to the Prophet made the prophets feel that they were under divine protection, and this made them stronger in their preaching. Believers who witnessed miracles with the prophets also gained peace of mind and felt secure. They have a stronger bond with their prophets. People who have not yet become Muslims, who have doubts about religion in their vessels, and who are waiting for a sign or persuasion to believe, have believed through miracles. The miracles are important because they increase the number of people in hell who do not believe and choose the quagmire of disbelief even though they see the miracles.

The miracles have been studied in three sections as intellectual, emotional and news, and the miracles that appeal to people's minds and amaze them from this point are called intellectual miracles, the miracles that appeal to people's senses and affect the order physically are called emotional miracles, and the miracles that are in the form of information from the past or future are called news miracles.

Prophet Jesus, who was sent with many miracles, stands out especially with his miracles in the field of medicine. The Qur'an reveals many of its miracles and introduces it to us with these miracles. However, the miracles of Prophet Jesus show us that a miracle is only a sign, and that the most important thing in believing in the Prophet is guidance, not a miracle. Many miracles can be seen, but if there is no guidance in the hearts, this does not bring people closer to Allah. On the contrary, it pushes it away.

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