

CHAPTER III

GENERAL REVIEW OF THE MIRACLES OF PROPHETS

A. Definition and Function of Miracle

By definition, here are some meanings of miracle given by muslim scholars:

1. According to al-Zarqānī *a miracle is a case that makes other people powerless to bring something in common with him, or a case that comes out of the customary law, that is out from boundaries of cause what is known, Allah was created for the prophets as proof their truth.*¹
2. According to al-Shuyūṭī *miracle is something out of the ordinary accompanied by challenges as saviors of the enemies.*² Furthermore al-Tiftazānī added *that besides containing the challenge of the miracle it was only reserved for the prophets for the success of their mission.*³
3. According to Ibn al-Khaldūn *miracle is a work that makes other people unable to bring something like that. He is not of human origin, because this is an event that is beyond human ability itself, this is shown as proof of the truth of the prophets.*⁴

¹Muḥammad ‘Abd al-‘Azīm al-Zarqānī, *Manāhil al-‘Irfān fī ‘Ulūm al-Qur’ān*, vol. 1 (Beirut: Dār al-Kitāb al-‘Arābī, n.y), 63.

²Jalāl al-Dīn al-Shuyūṭī ‘Abd Raḥman al-Shuyūṭī, *Al-Itqān fī ‘Ulūm al-Qur’ān*, vol. 4 (Arab Saudi: n.p, n.y), 3.

³Sa’d al-Dīn al-Tiftazānī, *Sharḥ al-Maqāṣid*, vol. 5 (Beirut: ‘Ālim al-Kutub, 1998), 11.

⁴Abd al-Raḥmān Ibn Khaldūn, *Muqaddimah Ibn Khaldūn*, vol. 1 (Damaskus: Dār Yu’rab, 2004), 204.

4. According to al-Lālikā'ī *miracle is something outside the law of custom to show the truth of a prophet to deny doubts to their enemies.*⁵

According to Abū Zahrah al-Najd as quoted by Muhammad Chirzin the word *miracle* comes from the word 'ajaz (weak). 'Ijāz can be interpreted as miracle, a debilitating thing, which makes the other party powerless. Basically *al-Mu'jiz*, which weakens is Allah swt., which causes the other to be weak, as a form of *mubālaghah*, affirming the truth of the news about how weak the people who came to the apostle were to oppose the miracle.⁶

Ijāz in Arabic is attributing weakness to others. Like the word of God Almighty:

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ

مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ (31)

"Then God told a crow to dig on the earth to show him (Qabil) how to bury his brother's body. Said Qabil: "How terrible I am, why am I not able to do like this crow, then I can bury my brother's body?" Therefore be one of those who regret "(Q.S. al-Ma'idah: 31).

According to al-Şābūnī, who was also quoted by Chirzin, it was called a miracle because of the weak man to bring the same to him or his rival, because

⁵Abū al-Qāsim Hibatullāh al-Lālikā'ī, *Sharh Uşūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah*, vol. 2 (Arab Saudi: Al-Muassisah al-Ĥarāmāyn al-Khairiyyah, 2003), 790.

⁶Muhammad Chirzin, *Permata al-Qur'an* (Jakarta: Gramedia Pusaka Utama, 2014), 47.

miracle does come in the form of things that are contrary to habitation, out of the limits of factors that have been known and understood by humans. These extraordinary things can only be shown by God.⁷

Whereas the main function of the miracle itself is as proof of the truth of the prophets, therefore at least this function is divided into two purposes:

1. For believers in essence they do not need miracle anymore. Because those who already believe are no longer challenged to do the same. From here for those who believe in miracle to strengthen the faith, and increase confidence in the power of God Almighty.
2. All prophets are sent for a certain period of time for certain communities. The challenge posed as a miracle cannot be done by his people. But this does not mean that this extraordinary event cannot be carried out by a generation of prophets afterwards. This possibility is more open to those who argue that miracle is essentially within the reach of the laws of God that apply in the universe. When the extraordinary event / miracle occurred the laws were not yet known by the community concerned.

B. Differences in Miracle, *Karāmah*, *Ma'ūnah*, and *Siḥr*

The word "miracle" includes all that is extraordinary. This is according to the definition of language and definitions given by previous priests (*mutaqaddimīn*) such as Imam Aḥmad Ibn Ḥanbal and others. Whereas most of the later scholars (*muta'akhkhirīn*) differed greatly between miracle and *karāmah*.

⁷Muhammad Chirzin, 48.

They use the word "miracle" for a prophet, and *karāmah* for a *waliyy Allāh*. The similarity between the two is that both things are out of the ordinary.⁸ One of the scholars who distinguished the two was Maḥmūd al-Miṣrī. According to him miracle is devoted only to the prophets and apostles,⁹ while *karāmah* is the extravagance that God bestows on the trustees which is only obtained by following the entire shari'ah of the Prophet, true faith, and righteous deeds.¹⁰ Meanwhile, according to him, *ma'ūnah* is something extraordinary that happens to people who are not aware of the form and events, it occurs solely because of strong desire or to save themselves.¹¹

In the book *al-Ta'rīfāt*, it is explained that *karāmah* includes everything that is ordinary outside the law of habit apart from what is given to the prophets. If this extravagance is not obtained by faith and righteous deeds, then this is called "*al-Istidrāj*", whereas if this extravagance is given for the preaching of the prophets, then this is called "miracle".¹² Whereas the *ma'ūnah* is interpreted only as something extraordinary aimed at lay people as saviors of calamities.¹³

Karāmah according to Habannakah is something outside the customary law which is not intended for the success of the prophetic mission, but given by Allah to some pious people of the followers of the Prophet as a glory given to

⁸Ibn Taymiyyah, *Mukjizat dan Keramat Wali*, Trans. Ali Yahya (Jakarta: PT. Lentera Basritama, 2003), 25.

⁹Maḥmūd al-Miṣrī, *Mu'jizāt al-Anbiyā' wa Karāmāt al-Ṣaḥābah li al-Atfāl* (Kairo: Maktabah al-Ṣaffa, 2011), 13.

¹⁰Maḥmūd al-Miṣrī, 15.

¹¹Maḥmūd al-Miṣrī, 15–16.

¹²Alī Muḥammad al-Jurjānī, *al-Ta'rīfāt* (Surabaya: al-Ḥarāmayn, n.d), 182.

¹³Alī Muḥammad al-Jurjānī, 217.

them, obtained by carrying out the shari'as of Allah not by challenge and defy the shari'a.¹⁴

The scholars gave restrictions on the understanding of this *karāmah*, where not all people who are given extravagance as above are called *waliyy Allāh*. Because there are people from the dajjal group who can do the same thing as what God gave to His saints. This was done by them to get the highest honor in the human eye. For this reason the scholars say:

"If you see someone who flies in the air or walks on water or cuts something far from the eye, then you should not be deceived by him. If he is *istiqāmah* with the Qur'an and the Sunnah of the Rasulallah, then it is actually a *waliyy Allāh*, but if it is not then it is shaitan in the form of the son of Adam or the son of Adam in which there are characters of shaitan".¹⁵

Whereas *sihr* is interpreted as something out of the ordinary done with certain practices that can be learned. Something that shows for someone's crime and can be brought with him a rival.¹⁶ This is what distinguishes between *sihr*, miracle and *karāmah*. The other thing that distinguishes *sihr* from others is that *sihr* is carried out at certain times and places and with special conditions and the

¹⁴c Abd Raḥmān Habannakah al-Maydānī, *Al- 'Aqīdah al-Islāmiyah wa Ususuhā* (Beirut: Dār al-Qalam, 1979), 395.

¹⁵Muḥammad Ayyūb Ḥasan, *Tabṣīṭ al- 'Aqīdah al-Islāmiyyah* (Beirut: Dār al-Nadwah al-Jadīdah, 1983), 176–77.

¹⁶Sa'd al-Dīn al-Tiftazānī, *Sharḥ al-Maqāṣid*, 5:79.

culprit is wicked people.¹⁷ Ibn Khaldūn interpreted *sihr* as the science of the way to plan something done by mankind obtained from knowing some elements, whether it originated from *samawi* or not.¹⁸

In the thesis written by Najmil Husna some differences were made between the miracles, *karāmah* and *sihr*, which is where *sihr* has the following characteristics:

1. *Sihr* is also an extraordinary and amazing act, but it is a tricking without any truth in it, by tricking the eye so that the person who sees it feels scared.
2. *Sihr* can be learned and done repeatedly.
3. *Sihr* is cultivated by using certain means with the intention of giving influence through spells or through incantations so that the effect is left to the intended person.
4. All negative or bad aiming *sihr*, because *sihr* arises from wicked people who are weak in their faith. This is understood from the content of Abū Hurairah in the *riwāyah* of Imam Bukhari and Imam Muslim. In the hadith, *sihr* is included in the seven destructive actions, even after mentioning the envy of Allah. Therefore, *sihr* is a big sin.
5. All of *sihr* can be resisted and rejected or even destroyed, even though *sihr* is an act that shows miracles. But the miracle is a temporary miracle that is deceptive and lies.¹⁹

¹⁷Sa'd al-Dīn al-Tiftazānī, 5:79-80.

¹⁸Abd al-Raḥmān Ibn Khaldūn, *Muqaddimah Ibn Khaldūn*, vol. 2 (Damaskus: Dār Yu'rāb, 2004), 273.

The characteristics of miracle include:

1. The existence of extraordinary elements, namely something that is beyond the legal scope of cause and effect which has been known in general its laws. Thus *sihr*, for example, even though a glimpse of the eye is amazing or extraordinary, but it can be learned, it is not something that is included in extraordinary terms.
2. Miracle arise from the self of a Prophet and Apostle.
3. Miracle challenge those who doubt prophethood.
4. Challenges of miracle cannot or fail to be faced.²⁰

While the characteristics of *karāmah* include:

1. *Karāmah* arises from himself an *'ālim* who is obeys Allah.
2. *Karāmah* happened accidentally without a challenge or prepared in advance.
3. *Karāmah* sometimes does not have to be something extraordinary, but it can also be a form of glory or noble character. In addition, *karāmah* is usually hidden by people, because there is no interest in showing it.²¹

¹⁹M. Najmil Husna, “Wawasan Sihir Dalam Tafsīr al-Kabīr” (Tesis, Universitas Islam Negeri Syarif Hidayatullah, 2007), 66–68.

²⁰M. Najmil Husna, 69–70.

²¹M. Najmil Husna, 71–72.

C. Views of Classical and Modern Scholars About the Miracles of the Prophets

Imam Ibn Taymiyyah acknowledged the existence of *karāmah* (a glory) that God gave to some people so that what happened was called *khawāriq* (extraordinary things) to them. Besides happening to the prophets *khawāriq* this can also occur in addition to them. As for the prophets, this will not happen but for the good and benefit of man, because he is to justify the message of the prophet and to ensure that his words are from God.²² According to him again, the immensity that God gives to humans includes three things, namely science, ability, and wealth in which all three things are not perfectly possessed other than Allah. Because Allah is Almighty over all things and does not mean anything to him.²³

According to Sya'rowi, miracle is a *burhān* (proof) of the truth of the apostles with what was conveyed by Allah. A miracle does not have an attachment to a method or procedure, because everything happens because of the will of Allah. except what Allah revealed especially to the Prophet Muhammad. which has a visible *manhaj* (عين منهج), because Rasulullah is an Apostle sent to deliver his message to all humans and the treatise is valid until the Day of Judgment.²⁴

²²Ibn Taymiyyah, *Mukjizat dan Keramat Wali*, 11-12.

²³Ibn Taymiyyah, *Mukjizat dan Keramat Wali*. 25.

²⁴Mutawalli Sha'rawī, *Khawātir al-Sha'rawi*, vol. 5 (np: n.p, n.d.), 2875.

The ideal society is a society that is constantly changing and developing towards perfection. If this is related to the nature of modernity, which is characterized by continuous dynamics and change, and is associated with the function of the scriptures as explained earlier, then we can conclude that the Qur'an advocates reform or in the hadith of the Prophet, *tajdīd*, or other terms "modernization" or "reactualization".²⁵

In his book, Quraish Shihab explained that something that was impossible in the past could now become a reality. According to him, the grandmother who conceived and gave birth to her grandchild was something that was impossible years ago, but now due to advances in genetic engineering technology, this is no longer an impossible thing. Thus the miracles of the prophets may have their own laws which, when the causative factors are gathered, are born what is called "extraordinary".²⁶

If so the miracle of the prophets cannot be said with something contrary to reason. Because it is limited by reason or knowledge of human that makes it difficult to reach or understand. According to Quraish Shihab human knowledge of natural laws is still very limited.²⁷

In his other book Quraish Shihab argues that not a few people are reluctant to listen, let alone believe in an extraordinary or suprarational event. But believers find it difficult to reject events reported by their religion even though they are not

²⁵Muhammad Quraish Shihab, *Membumikan al-Qur'an* (Bandung: Mizan, 2013), 140.

²⁶Muhammad Quraish Shihab, *Mukjizat al-Qur'an*, 2014, 32.

²⁷Muhammad Quraish Shihab, 32.

in line with natural law. Some say that this is the power of the power of God to abolish the laws of nature, others say that the incident is within the limits of natural law that has not been revealed.²⁸

Furthermore, Quraish Shihab stated about the views of a Nobel laureate in the field of medicine on suprarational matters; Alexis Carrel. In his book, Alexis Carrel gives an example of telepathy. Telepathy is the power to convey to or capture something from another person remotely and without tools, known in religious literature and proven by scientists, even though it is thought that while people are outside the laws of nature. According to Carrel, telepathy can occur at any place and time even though many scientists doubt it. Such doubts are natural because telepathy is rare and is sometimes described in a gap in the stack of imaginary stories created by humans. In all places and times, people experience, see, and hear of people recovering from illness at a place of worship or when visiting a holy place. However, scientific might since the 19th century has made it forgotten.²⁹

²⁸Muhammad Quraish Shihab, *Lentera al-Qur'an: Kisah dan Hikmah Kehidupan* (Bandung: Mizan, 2013), 182.

²⁹Quraish Shihab, 183.