



MIRACLE IN THE QUR'ĀN AND THE GOSPELS:  
A COMPARATIVE STUDY

BY

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requirements for the degree of Master of Islamic Revealed  
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## ABSTRACT

A miracle is usually regarded as an extraordinary event which has religious significance in almost all religions of the world. This research work examines and analyzes the meaning, nature, source, role, and function of a miracle. The study is limited to miracles reported in the Qur'ān and the Gospels. In doing so, the parallel and particular features of miracles in both scriptures are underscored, analyzed, and compared. The research also distinguishes a miracle from a wonder of saint (*karāmah*) as well as from sorcery (*siḥr*). This study involves mainly library research. It engages descriptive, analytical, and comparative methods to examine the miracles reported in both sacred scriptures. The study finds that miracles reported in the Qur'ān and the Gospels share a lot of similarities especially in terms of their role and function as proof of sincerity and truthfulness of the prophets in whose hands a particular miracle is demonstrated. If these similarities are given proper consideration, the religion of Christianity would find Islam does indeed share a wider religious cultural ground with it than many have imagined. This acknowledgment should bring about a much more cordial relationship in modern times between the two monotheistic religions.

## ملخص البحث

تعدّ المعجزة في معظم أديان العالم أمراً خارقاً للعادة، وأن لها أهمية دينية. ومن أجل هذه الأهمية الدينية، تدرس هذه الأطروحة المعجزة من حيث معناها وطبيعتها ثم مصدرها ودورها الفعال في الدين، فهذه الدراسة التحليلية تنحصر في المعجزات المذكورة في القرآن والأنجيل الأربعة المعترفة بها لدى النصارى. وتمّ من خلال هذه الدراسة مناقشة خصائص المعجزة العامة والخاصة في كلتي الديانتين من خلال تلك الكتب ثم مقارنة هذه الخصائص بعضها ببعض. وكذلك قامت الدراسة بالتفريق بين المعجزة والكرامة من جهة، والتفريق بين المعجزة والسحر من جهة أخرى. لقد اعتمدت هذه الدراسة كلياً على البحث المكتبي، واستخدمت أسلوباً وصفيّاً تحليلياً مقارناً لتحليل المعجزات المذكورة في تلك الكتب المقدسة. وأسفرت الدراسة عن نتائج كثيرةٍ أهمها أن المعجزة المذكورة في القرآن الكريم والأنجيل الأربعة متشابهة في أمور عديدة ولاسيما في دور المعجزة للأنبياء بوصفها آية تثبت صدق النبي الذي ظهرت على يديه تلك المعجزة. وإذا أخذ المسيحيون هذه الأمور المتشابهة في عين الاعتبار، فستجد الديانة المسيحية أن الدين الإسلامي يشاركها إلى حدٍ كبير في المجال العقدي خصوصاً فيما يتعلق بالمعجزة. وإذا تمّ هذا، فسيُتوقَّع أن يخلق ذلك جواً مناسباً للتقارب والتفاهم بين هاتين الديانتين في العصر الراهن.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Uş ūl al-Dīn and Comparative Religion).

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## DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Ibraheem Abdul-Fatai Oladimeji

Signature:.....

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*To my beloved parent especially my late father, Ibraheem Baba Jimoh, my beloved*

*Sheikh, late Abdul-Lateef Ahmad Hambali Al-Kabarry*

*May Allah grant them Jannat al-Firdaus, amīn*

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O my Lord! So order me that I may be grateful for Thy Favours, which thou hast bestowed on me and on my parents, and that I may work righteous that will please Thee: and admit me, by Thy Grace, to the ranks of Thy righteous Servants. (An-Naml 27:19)

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## TRANSLITERATION

Table of the system of transliteration of Arabic terms and names followed in this thesis

### Consonant

ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		هـ	h
ش	sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

Short Vowels =       $\text{ـَ} = a$      $\text{ـِ} = i$      $\text{ـُ} = u$

Long Vowels =       $\text{ا} + \text{ـَ} = \bar{a}$      $\text{ي} + \text{ـِ} = \bar{i}$      $\text{و} + \text{ـُ} = \bar{u}$

Diphthongs =       $\text{اي} = ay$                        $\text{او} = aw$

# CHAPTER ONE

## INTRODUCTION

Miracles to both religious and non-religious people draw all sorts of views and opinions. Due to its unusual and phenomenal character, the debate over its authenticity and even existence has been subjected to an in-depth discourse in both academic and non-academic forums even before the development of modern natural sciences. Philosophers who believed in the causal nature of the world, that is, the principle that nothing happens without a cause, denied miracle on the view that nothing can break natural law. On the other hand, theologians who recognized miracle and believed in its occurrence, confirmed its reality and contended that it cannot be explained by human understanding of the laws of nature and the universe alone.

Most religions of the world recognized miracle and affirmed its occurrence and relevance. According to the *Encyclopedia of World Religions* “The English word “miracle” is defined as something that exercises wonder or astonishment, a wonderful thing, a marvel; an effect in the physical world which surpasses all known human or natural powers and is therefore attributed to supernatural agent.”<sup>1</sup> Many religions believed that miracle is an extraordinary phenomenon, performed and demonstrated by great people highly advanced in morality and spirituality, referred to in different names: prophets in revealed religions Judaism, Christianity and Islam -and Masters of Wisdom in non-revealed religions such as Hinduism and Buddhism.

However, their points of view about its functions and purposes vary from one tradition to another. In Islam for instance, miracle has been defined by Muslim

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<sup>1</sup> *Encyclopedia of World Religions*, “Miracle,” (Amsterdam: Foreign Media Books, 2006), 584.

theologians in different expressions, but one characteristic feature about those definitions is that they are similar in meaning. Miracle is proof of sincerity and authentication of prophethood that performs it (*Sa'd al-Din* 1895).

With regard to Christianity, a miracle is also defined as “an event of an extraordinary kind brought about by a god with religious significance”.<sup>2</sup> Thus a miraculous event is caused by God through throwing the rules of the universe out of the window to make a point. Miracle in Christianity is divided into “healing” miracles such as, healing the sick as reported in Mathew 8 and 9, and “nature” miracles such as the multiplication of loaves and the turning of water into wine at the town of Cana. The healing miracles were contemplated as the best sign of Jesus divinity, “The expression of compassion which the healing embodies is one of the most significant ways in which Jesus provides an illustration of the character of God.”<sup>3</sup> Miracle is also defined as a “sign of God’s saving presence and design, for the mass of believers it was the manifestation of a sacred power inherent in individual persons.”<sup>4</sup> Based on these definitions, Christianity regards that there is no difference between prophets and saints in performing miracles. However, in an attempt to deny evidential aspect of miracle, some Christian theologians claim that miracles of Jesus are expressions of his inherited divinity. Therefore, “They were more often seen by Christians as “expressions rather than proofs of his divinity.”<sup>5</sup> Conversely, all miracles performed by Prophet Muhammad are not recognized by Christian theologians in an attempt to portray him as an impostor or a false prophet.

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<sup>2</sup> Richard Swinburne, “Introduction,” in *Miracles*, edited by Richard Swinburne, (London: Macmillan Publishing Company, 1989), 2- 6.

<sup>3</sup> Kate Zebiri, “Contemporary Muslim Understanding of the Miracles of Jesus,” *The Muslim World*, vol. 90, no. 1-2, (2000): 71- 91.

<sup>4</sup> *Encyclopedia Britannica*, vol. 17, Macropedia, 15, edition, Chicago: Encyclopedia Britannica Inc.1998.

<sup>5</sup> *Ibid.*

This study therefore, aims at addressing some miracles of Prophet Muhammad as elaborated in the Qur'ān and authentic hadīth. Furthermore, some genuine miracles of Jesus reported in the Gospels would be discussed in order to highlight the similarities of miracles in both scriptures.

No doubt, literature about miracle, its nature, function, and source are available in abundance. Yet, majority of this literature are polemic in nature. According to some of this literature, every miracle which has been highlighted in many religions plays the role to authenticate a particular religion and to invalidate other religion.

Hence, the current research work seeks to adopt an analytical comparative method to investigate the Muslim and the Christian literatures on miracle in terms of its meanings, functions and relevance in each tradition, and to highlight common and distinct features of miracle in both religions (Islam and Christianity).

## **1.1 STATEMENT OF THE PROBLEM**

It is interesting to note that even though most of the world religions admit the existence of miracle, not all of them acknowledge the concept of prophethood. In addition, the meanings, understandings, interpretations, and significance of miracle vary across religions. A comparative study of the concept of miracles in Islam and Christianity is pivotal. Besides that, there is a total rejection of miracle by some philosophers, claiming that nothing can break the Law of Nature.

Furthermore, there are some related terms that are wrongly perceived as miracles, mainly because they share the peculiar feature of breaking the law of nature such as an Omen and Charisma, while others that have nothing in common with miracle like magic and sorcery are also regarded as miracles.

Hence, the primary focus of this study is on the verification of the reality and occurrence of miracle in the Qur'ān and the Gospels; the meanings and understandings of miracle would also be examined. Furthermore, the comparison of its significance in both religions in terms of the establishment of prophethood would be addressed. Indeed, the clarification of miracle from other related issues such as wonder of saint and sorcery would be considered.

## **1.2. RESEARCH QUESTIONS**

This study attempts to answer the following questions:

- I. What is the definition of miracle in Islam?
- II. What is the definition of miracle in Christianity?
- III. What are the different understandings of miracle among Muslim scholars?
- IV. What are the different understandings of miracle among Christian scholars?
- V. What is the significance of the differences in the understanding of miracles in Islam and Christianity?
- VI. What are the examples of miracle in the Qur'ān and the Gospels?
- VII. Does causality theory negate occurrence of miracle?

## **1.3. OBJECTIVES OF STUDY**

The main objectives of this research are:

1. To explore and study the meanings of miracle in Islam and Christianity.
2. To analyze the existing literatures written by Muslim and Christian scholars on the subject of miracle.

3. To present the position of miracle, its significance and its relevance in Islam and Christianity.
4. To explain and discuss the examples of miracle in the Qur‘ān and the Gospels

#### **1.4. RESEARCH METHODOLOGY**

This research work is a library research where it involves purely theoretical and textual study. In carrying out the analysis, the researcher adopts qualitative method. The research therefore refers to sources from the library such as books, journals, research papers and other reading materials. This involves an evaluation of materials published in Arabic which is the primary source for Islamic literature. A comparative approach is adopted in this work to identify the similarities and differences of miracle in the Qur‘ān and the Gospels as well as to outline commonalities and disparities in the understanding of miracle and its significance in Islam and Christianity.

#### **1.5. SCOPE OF RESEARCH**

This study is interested in examining some of the examples of miracle as expounded in the Qur‘ān and the Gospels. The study also examines the writings of Muslim and Christian scholars on miracles. Although there are numerous studies on the concept of miracle, its occurrence, and significance in both traditions, but in most cases the comparative elements were missing in those studies. Therefore, the study will focus on the exposition and evaluation of the concept of miracle and its centrality in both traditions. This research work is also interested in underscoring both the Muslim and the Christian philosophers’ views on miracle and theologians’ responses to the



philosophers' insights on the problem of miracles. Lastly, the parallel and particular features of miracle in both religions will be outlined.

## **1.6. SIGNIFICANCE OF RESEARCH**

There are many writings on the miracle phenomena in both traditions. However, most of these writings are, in one way or the other, polemical. That is, they are literature which usually presents miracle in such a way that one religion is favored over the other. This study will present a fair comparative analysis of miracle by presenting characteristics of miracle prevalent in Islam and Christianity. This is to enable a fairly and objective intellectual engagement on inter-faith discourses between Muslim and Christian communities. It is hoped that this research will increase knowledge about miracle in Islam and Christianity.

## **1.7. LITERATURE REVIEW**

Miracle is a common phenomenon in religions. It has inspired many scholars, from different religions who would like to understand miracle and its significance, to do research on it for their respective religions. Thus there are many books written on miracle. However, this research focuses mainly on comparative analysis of miracles expounded in the Qur'ān and the Gospels. Therefore, in order to present a fair discussion of miracles reported in the Gospels, several books, and articles written by Christian scholars on the subject matter will be reviewed, and the same will be done with regard to miracles reported in the Qur'ān.

On the general nature of miracle, Richard Swinburne<sup>6</sup> gives an in-depth intellectual and philosophical discussion on what should be considered as miracles

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<sup>6</sup> Richard Swinburne is a professor of the Philosophy of Christian Religion at Oxford University, the passage under review is an introduction to his edited book, *Miracle*.

and what should not. He also discusses in detail historical evidence of the occurrence of miracles, where he analyzes arguments of both protagonists and antagonists of miracle. Even though Swinburne claimed to be objective, “The reader is left to form his or her own view on who wins the argument.”<sup>7</sup> He is in support of the idea of miracle as we would see later in the body of research.

In view of this analysis, Swinburne presents a definition of miracle claimed to be a popular definition of miracle among Christians. The definition is that miracle is “an event of an extraordinary kind, brought about by a god, and of religious significance.”<sup>8</sup> He defends the coherence of this definition and affirms that miracle violates the law of nature, but that the notion of this violation of law of nature should be understood “as non-repeatable counterinstance to it, i.e., an exception that would not be repeated under similar circumstance.”<sup>9</sup>

Furthermore, Swinburne contends that there are two points of view on the source of miracle in Christianity. The first view is derived from St. Thomas Aquinas’s definition of miracle in which Aquinas asserts that “...only God can work miracle.”<sup>10</sup> While the second view is adopted from Pope Benedict’s (XIV) work on miracle, wherein the Pope argues that a human could work miracle if temporarily given superhuman power. Although, Swinburne’s stand on the source of miracle is neither included nor explained, however he presents a clear picture of miracle as understood in Christianity. Besides, he proves the occurrence of miracle on philosophical ground in addition to its historical evidence.

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<sup>7</sup> Ibid., 1.

<sup>8</sup> Ibid., 2.

<sup>9</sup> Ibid., 9.

<sup>10</sup> St. Thomas Aquinas, “Miracles,” in *Miracles*, edited by Richard Swinburne, (London: Macmillan Publishing Company, Collier Macmillan Publishers, 1989), 6

St. Thomas Aquinas was a great Christian scholar who establishes the occurrence of miracle on a powerful philosophical argument. He proves with deep intellectual discussion that miracle does not contradict natural causes<sup>11</sup> and that natural causes are what usually occurs in most cases in things, but not what is always so. Aquinas elaborates more by giving the rising of a sixth finger on a man as an example. That is to say based on natural causes man should have five fingers so the rising of the sixth finger did not contradict the natural causes but it indicates that natural causes have effects on things in most cases but not always, so miracle is possible. Aquinas contends that only God can perform miracle and that purpose of miracle in most cases is for God to manifest His power.

Another important point discussed by Aquinas is the issue of various degrees of miracle. He argues that there are three categories of miracle, and all are wrought by God alone but they differ in terms of rank. The highest rank goes to some events done by God which are beyond the capability of natural laws. He justifies this claim with two examples. First is for the sun to reverse its course, and second is for the sea to open up and offer a way through which people may pass. He concludes that natural causes can never do either of the two.

The second and third categories of miracle are under the capability of natural causes but God performed them in different ways. For the second category, he argues that there are natural causes for animal to live but for it to live after death only divine power can do so. With regards to the third category, he contends that a person can be cured from a fever through certain principles but God can cure fever without following those principles. God is the only source of miracle according to his understanding. It can be deduced from Aquinas' arguments that his understanding of

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<sup>11</sup> Throughout this article, Aquinas used "natural cause" in referring to natural laws.

miracle is almost identical in terms of its meaning, nature, source, and reality with that of Muslims, although, they differ in identifying God as the source of miracle. For Aquinas, Jesus is God and his miracles were performed by his own authority while to the Muslims, Jesus was human and God's messenger. Aquinas' work is very useful for the current study as it represents a great Christian theologian's understanding and discussion of miracle.

Paul Tillich,<sup>12</sup> a Christian theologian rejects the definition of miracle as breaking the laws of nature and blames this definition for the rejection of miracle. He argues that there are two reasons behind perceiving miracle as misleading and dangerous for theological use. First there are a lot of unverified miracle stories in all religions. The second one is what he called the ordinary definition of miracle, "...which presents miracle as a happening that contradicts the law of nature."<sup>13</sup> He therefore argues that the negation of natural laws as the main point in the miracle stories is not only irrational but also the key factor behind the rejection of miracles.

In place of the word 'miracle', Tillich proposes a phrase "sign-event" as an alternative term to replace the term miracle. He justifies his claim by asserting that "The New Testament often uses the Greek word (*semeion*) [which means 'sign'] pointing to the religious meaning of the miracle"<sup>14</sup> without referring to where such usage occurred in the Testament. Tillich also argues that the mystery<sup>15</sup> of being does not destroy the structure of being, and that the ecstasy in which the mystery is received does not destroy the rational structure of the mind.

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<sup>12</sup> Paul Tillich, "Revelation and Miracle," in *Miracles*, edited by Richard Swinburne, (London: Macmillan Publishing Company, Collier Macmillan Publishers, 1989): 71.

<sup>13</sup> *Ibid.*, 71.

<sup>14</sup> *Ibid.*

<sup>15</sup> Mystery is a religious belief that cannot be explained or proved in a scientific way, 'Ecstasy' in mysticism is a psychological state characterized by intense mental absorption, a sense of rapture, a loss of voluntary control and the capacity to respond to sense perception. Dictionary of Religion and Philosophy, edited by William L. Reese (New Jersey: Humanities Press, 1996)

Interpretation of miracle as a supernatural interference in natural process is also rejected by Tillich. He claims that this supernaturalistic theory of miracle makes God a sorcerer. He therefore, contends that a genuine miracle should fulfill three conditions. These conditions are; (1) any “...genuine miracle should be an event which is astonishing, unusual, shaking without contradicting the rational structure of reality”. (2) Miracle should be “an event which points to mystery of being, expressing its relation to us in a definite way”. (3) Miracle should be “an occurrence which is received as a “sign-event” in an ecstatic experience.”<sup>16</sup> Though his proposed phrase is rarely used by Christian scholars but his argument on the nature of miracle is welcomed and commonly used among philosophers of the Christian Religion. Tillich’s work is relevant to the present study as it portrays the nature and significance of miracle, in addition to its source in Christianity.

Neal Robinson<sup>17</sup> is a Christian scholar who tries to outline Christian views over Jesus’ miracles in comparison to Muslims’ understanding. He contends that the basis for his study is that “The Qur’ān’s concurrence with the Christian view that Jesus works miracles provides common ground for Muslim-Christian dialogue.”<sup>18</sup>

Robinson argues that the only difference between the Qur’ān and the Bible with regards to Jesus’ miracles is the phrase ‘*bi idhni Allāh*’ (Qur’ān, *Āl-‘Imrān*: 49) at the end of anything performed by Jesus in the Qur’ān. He translates this phrase as “with God’s leave”<sup>19</sup> but this researcher proposes that correct translation of the phrase should be ‘with Allah’s permission’. He claims that according to the New Testament, everything which Jesus said and did was by divine authority inherent in Jesus himself.

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<sup>16</sup> Ibid. 73

<sup>17</sup> Neal Robinson. “Creating Birds from Clay: A miracle of Jesus in the Qur’ān and in Classic Exegesis,” *The Muslim World*, Vol. 79, no.1, (January 1989): 1-13.

<sup>18</sup> Ibid., 1.

<sup>19</sup> Ibid., 11.

Furthermore, Robinson states clearly the reason behind his choosing miracle of Creating Birds from Clay for his study. According to him there are three features in the Qur'ānic analysis of this miracle, from which it could be inferred that Jesus has a divine authority to create life, "Three features of Qur'ānic references to this miracle might be thought to imply that Jesus was allowed to exercise the divine prerogative of creating life."<sup>20</sup>

According to him, the three features he used claims as to support the possibility of divinity of Jesus from the miracle of "Creating Birds from clay" are as follows. Firstly, he argues that verb '*khalaqa*' which is used to indicate that Jesus creates something from clay is exclusively for God's activities. What Robinson tries to say here is that Qur'ān suggests the divinity of Jesus. Secondly, he further argues that the substance which Jesus employed was clay, the same substance which is used by God to create man. Thirdly, he claims that the same "verb '*nafakha*' which is used by the Qur'ān to indicate Jesus' blowing into the birds is also used in other places in the Qur'ān to indicate God's blowing His spirit into man when he created him and into Mary when she conceived Jesus."<sup>21</sup>

The apologetic feature of Robinson's approach could be seen from his exposition of miracle. However, this claim is baseless, particularly with reference to the phrase '*bi idhni Allāh*' which is repeated to indicate that it is God not Jesus who creates the bird. One of the most important findings in the Robinson's study is that Qur'ānic explanation of Jesus' miracles is unacceptable to Christians, because this explanation does not tally with Christian belief in the Logos as God' agent in creation, that is, the doctrine of Incarnation. However, his arguments are still useful to this

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<sup>20</sup> Ibid., 1-2.

<sup>21</sup> Ibid., 2.

study because it represents Christian polemical approach on miracle by using Qur'ānic materials to prove the divinity of Jesus.

The above works represent the corpus of Christian literature on the subject of miracle, while the following are sets of Muslim literature on the same subject matter. The leading work of this theme is *Tahāfut al-Falāsifah*<sup>22</sup> which examines Muslim philosophers' points of view on causality *Al-Sababiyyah aw al-'Illiyyah* and miracle. Al-Ghazālī points out their incoherence on the causality theory of inseparability of cause from effect. The theory is that whenever cause arises effect will follow. Al-Ghazālī cites and analyses some examples to disprove this theory. The quenching of thirst and drinking, satiety and eating, burning and contact with fire among other things are his perfect examples to substantiate philosophers' incoherence on causality theory. He contends that the occurrence of burning at the time of cotton's contact with fire does not imply that the burning occurs by the fire. Rather, it is God who enacts the burning in the cotton, therefore He may not enact it whenever condition warrants as in the case of prophet Ibrahim who was thrown into fire and came out safely.

It is noteworthy that al-Ghazālī's criticism of causality theory is because the causality theory is being used to deny miracle throughout the ages. According to him, Muslim philosophers who adopt this theory had mixed Greek philosophy with Islamic thought. This mixture had led them to corrupt the Islamic faith. He wants to remove influences of ancient Greek and Hellenistic philosophical discussions from Islamic Thought. For that reason, he develops an alternative theory to causality theory which is the belief that all causal events and interactions are not the product of material conjunctions but rather the immediate and present will of God.

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<sup>22</sup> Abū Hāmid Muhammad ibn Muhammad Al-Ghazālī, *Tahāfut al-Falāsifah*, translated from Arabic language by Michael E. Marmura (Provo, Utah: Brigham Young University Press, 1997), 170-181.

In view of the above discussion, al-Ghazālī has provided us with Muslim theologians' stance on miracle, in terms of its nature, purpose, and source. In addition, he elucidates their (theologians) responses to Muslim philosophers' approach on miracle. Thus, the discussion is necessary for the current study.

Al-Ghazālī's book entitled *Al-Munqidh min al-Dalāl wa al-Mufsih 'an al-Aḥwāl*,<sup>23</sup> popularly known as *Al-Munqidh min al-Dalāl* (Rescuer from Error) is also important. The book elucidates the Islamic creed (*Al-'Aqīdah al-Islamiyah*) and clarifies it from syncretic accretions additions of theologians, philosophers, *al-batinis* and ignorant *sufis*. He did this in order to uplift the Muslim Ummah to the level of correct understanding of Islam. The book is very small in size and covered many things; therefore its discussion is very brief. The discussion about prophecy is very important to this study. Al-Ghazālī in this book argues that it is impossible to be sure whether a person is a prophet or not except by knowing his personal status and reasoning about his message. He, therefore, concludes that if a person has a clear understanding about prophecy and he uses reason to understand the message of the Qur'ān and *Aḥādīth* (*Al-Akḥbār*) such a person will have an essential knowledge that Muhammad is a prophet.

Al-Ghazālī emphasizes that seeking certainty about prophecy should be based on the reasoning about the message of the Prophet and his personal status not on his miracles. He argues that "if the belief in the prophet is based only on the miracles demonstrated by the Prophet such belief will be weakened with a slight discussion about the problem of miracle but if the belief in prophet is based on reality (*al-yaqīn*) nothing would shake that belief"<sup>24</sup>.

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<sup>23</sup> Abū Ḥāmid Muḥammad ibn Muḥammad Al-Ghazālī, *Al-Munqidh min al-Dalāl wa al-Mufsih 'an al-Aḥwāl*, edited by 'Abd al-Mun'im al-'Ānī, (Damashq: Al-Ḥikmah, 1<sup>st</sup> edn. 1994).

<sup>24</sup> Ibid., 91.