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ORIGINAL ARTICLE

A Critical Analysis of the Theory that Miracles Indicate the Proof of Prophethood, with Emphasis on Qur'anic Verses

Sara Khedri Kiarsi[1*], Mohammad Hasan Salehi Hafshejani[2]

1. PhD in Quran and Hadith Sciences, University of Isfahan.
2. PhD in Quran and Hadith Sciences, Payame Noor University South Tehran, Tehran, Iran.

Correspondence:
Sara Khedri Kiarsi
Email: skhedri668@gmail.com

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ABSTRACT

The connection between miracles and prophethood is a foundational issue in Islamic theology and has long been presented as proof of the truthfulness of prophets. However, a fundamental question remains: 'How does the Holy Qur'an itself understand this relationship, and to what extent does it regard miracles as evidence of prophethood?' This study uses a descriptive-analytical method and content analysis of relevant verses. It revisits exegetical and theological views regarding miracles as signs of prophethood, considering the Qur'an's internal logic. The findings show that although the Qur'an refers to its miraculous nature, its primary aim is not to prove the prophethood of the Prophet of Islam (PBUH). Its ultimate purpose is to guide, educate, and remind human beings. Analyzing verses about earlier prophets' miracles shows that these miracles also served a guiding and ethical function, rather than simply proving prophetic missions. Accordingly, within the Qur'anic logic, a miracle is a divine sign meant to awaken the human innate nature and to emphasize God's power. It may support prophethood, but it does not constitute the final foundation of prophetic legitimacy. This conclusion provides grounds for re-examining traditional theological assumptions and shifts the relationship among prophethood, guidance, and miracle from polemical-demonstrative logic to a guidance-educational one. Ultimately, this research seeks to present a new reading of the concept of miracle within the framework of Qur'anic epistemology, in which faith rests upon reason, awareness, and human choice.

KEYWORDS

Prophethood, Miracle, Divine Guidance, Holy Qur'an.

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Extended Abstract

A Critical Analysis of the Theory that Miracles Indicate the Proof of Prophethood, with Emphasis on Qur'anic Verses

1. Introduction and Problem Statement

In classical Islamic theology (Kalam), miracles were frequently defined as extraordinary deeds performed by a claimant to prophethood, accompanied by a challenge (taḥaddī) and matched by no opposition, serving as God's direct testimony to the truthfulness of the prophet. Consequently, theologians formulated the maxim: al-mu'jiza dalīl 'alā al-nubuwwa (the miracle is the proof of prophethood).

However, this defensive and polemical framework often separated the miracle from its spiritual, ethical, and existential context within the Qur'an. The central research problem of this paper is to investigate whether this prevalent theological theory is fully consistent with the Qur'anic text or whether it represents a theological overlay. By employing content analysis and examining classical and contemporary exegesis (tafsīr), this study explores how the Qur'an characterizes divine signs (āyāt) and examines the actual functions of the miracles performed by prophets such as Abraham, Moses, Solomon, Jesus, and Ṣāliḥ.

2. Research Background and Gaps

Historical works on the proofs of prophethood (Dalāʾil al-Nubuwwa, I'lām al-Nubuwwa, etc.) predominantly focused on apologetics and historical verification. Contemporary scholars (such as Allama Ṭabāṭabāʾī, Ayatollah Jawadi Amoli, and Mohammad Kazem Shaker) have advanced discussions on the linguistic and educational dimensions of the Qur'anic inimitability. Despite these advancements, a systematic gap remains: the dominance of historical-polemical paradigms over an intra-Qur'anic epistemological approach. Traditional scholarship frequently treated faith as the mechanical outcome of witnessing extraordinary sensory phenomena rather than the fruit of rational reflection, spiritual awareness, and free human choice.

3. Theoretical Foundations and Methodology

This research adopts a descriptive-analytical method. Data was gathered through library research, focusing on the primary text of the Holy Qur'an, authoritative Shiite and Sunni commentaries (e.g., Al-Mīzān, Majma' al-Bayān, Al-Tibyān, Mafātīḥ al-Ghayb, Tasnīm), and theological treatises. The investigation proceeds by categorizing Qur'anic terminology (āyah, bayyinah, burhān), analyzing verses cited by theologians to prove the evidentiary role of miracles, and contrasting them with verses emphasizing rational reflection and moral warning.

4. Critical Examination of Key Qur'anic Verses

The study analyzes several key verses traditionally invoked to support the demonstrative theory of miracles:

Surah al-Anbiyāʾ (5, 10): While disbelievers demanded sensory signs (comparing the Prophet to ancient poets or sorcerers), the Qur'an redirects their attention toward moral warning and intellectual awakening: "Will you not then reason?" (21:10). The primary call is to reflect upon the message rather than submit to coercion.

Surah al-Baqarah (23) — The Challenge Verse: Exegetes like Jawadi Amoli and Ṭabāṭabāʾī note that the challenge of producing a chapter like the Qur'an establishes the divine origin of the text ("what We have revealed to Our servant"), but it operates within a rational framework that appeals to literary and intellectual judgment rather than raw supernatural power.

Surah al-Isrāʾ (59): "And nothing has prevented Us from sending signs except that the former peoples denied them." Ṭabāṭabāʾī and Fakhr al-Rīnī connect this verse to the reality that requested miracles often lead to divine chastisement upon denial, distinguishing between unsolicited divine signs of warning and evidentiary proofs demanded out of stubbornness.

Surah al-An'ām (37) and Surah Yūnus (20): These verses highlight that guidance cannot be forced through physical spectacles. True faith arises from internal readiness and spiritual receptivity (fiṭra).

5. Functional Analysis of Prophets' Miracles in the Qur'an

A thematic review of the narratives of specific prophets reveals diverse, multi-dimensional functions that extend far beyond mere "proof of prophethood":

Abraham: The cooling of the fire (Surah al-Anbiyāʾ: 69–70) served to vindicate monotheism, protect the prophet, and awaken the onlookers' conscience, rather than acting as a standalone certificate of prophetic office.

Solomon: Extraordinary dominion and wind-control (Surah Ṣād: 35–38; Surah al-Naml) functioned as divine bounties (ni‘mah) and administrative tools to facilitate his universal mission.

Ṣāliḥ: The miraculous she-camel (Surah al-A‘rāf: 73) served as a bayyinah (clear proof/sign) to test the community’s ethical commitment to justice and resource-sharing.

Jesus: Healing the blind and raising the dead (Surah Āli ‘Imrān: 49; Surah al-Mā’idah: 110) operated as signs of divine mercy, divine support, and spiritual elevation. Notably, the disciples (ḥawāriyyūn) and the recipients of the heavenly table believed through spiritual attunement and instruction before witnessing or consuming the physical miracle.

Moses: The miracles of Moses (the staff, the shining hand, splitting the sea, and water from the rock) fulfilled multiple socio-political and existential functions: fulfilling vital physiological needs, cementing covenant commitments, establishing institutional authority against Pharaoh, and reinforcing Moses’ own inner confidence.

6. Conclusion and Recommendations

The findings of this study demonstrate that the Holy Qur’an does not present miracles as the sole or foundational proof of prophethood. Instead, miracles function primarily as divine signs (āyāt), warnings, reminders, and educational supports designed to awaken human consciousness and validate moral truths. The classical theological formulation tying prophethood inextricably to evidentiary miracles is a secondary historical-polemical construct. Genuine faith in the Qur’anic worldview is conscious, voluntary, and rooted in rational reflection and ethical alignment, not in compulsory sensory submission.

Based on these conclusions, the article offers five key recommendations:

Curricular Reform: Revise theological and exegetical curricula to prioritize the Qur’an’s internal epistemological framework—emphasizing rationality, ethical guidance, and spiritual awakening over mechanical miracle-centered apologetics.

Redesigning Interfaith and Preaching Discourse: Shift modern religious outreach and interfaith dialogue away from supernatural polemics toward shared human values, rationality, and moral responsibility.

Fostering Interfaith Dialogue: Build interreligious conversations around the common denominator of human guidance and divine ethics.

Interdisciplinary Research: Encourage further academic studies into the epistemological and educational dimensions of prophetic signs.

Teacher Training: Equip educators and religious instructors to teach prophethood through the lens of divine guidance and moral purpose rather than mere evidentiary miracles..

K E Y W O R D S

Prophethood, Miracle (Mu‘jiza), Divine Guidance, Holy Qur’an, Epistemological Foundations.

Introduction

The question of the relationship between "Miracle" and "Prophethood" has, since the earliest period of Muslim religious thought, been one of the most important axes for reflection on the truthfulness of prophets and the divine origin of their missions. Throughout the historical development of Islamic thought, theologians, in confronting opponents and the People of the Book, attempted to explain miracles as logical and rational proofs to establish the truth of prophetic claims. Gradually, this defensive approach separated the concept of miracle from its spiritual and existential context, and its epistemic and guiding dimension received less attention.

The main question of this research arises at the point of distinction between two historical readings, one theological and one Qur'anic, of the relationship between miracle and prophethood. While Muslim theologians have largely emphasized a demonstrative link between miracles and the truthfulness of prophets, the Qur'an appears to view divine signs with a different language and function. Therefore, a careful examination of Qur'anic texts can reveal whether the prevalent theological theory regarding the indication of miracles for prophethood is consistent with the Qur'an's teachings or requires reconsideration.

This study relies on content analysis of Qur'anic verses and a comparative examination of exegetical and theological perspectives. Within this framework, the method of "Critical Analysis" is employed, i.e., the evaluation of traditional viewpoints based on the Qur'an's internal textual criteria, to expose the historical presuppositions of Islamic theology and open the possibility of a renewed understanding of the place of miracle within the Qur'an's epistemic system.

1. Research Background

The issue of the "Indication of miracles for prophethood" is among the fundamental topics of Islamic theology and has historically been closely connected with debates between Muslims and the People of the Book. Historical studies show that the earliest efforts in this area were aimed at defending the legitimacy of the Prophet of Islam (PBUH) and proving the truth of his prophethood in the face of Christian and Jewish critiques. During this period, works such as *Dalāʾil al-Nubuwwa, Iʿlām al-Nubuwwa, Ithbāt al-Nubuwwa,* and *Tathbīt Dalāʾil al-Nubuwwa* were written. These writings generally adopted a defensive and polemical approach and paid less attention to a Qur'anic analysis of the concept of miracle (Kariminia, 2013 AD/1392 SH: 123). Consequently, the traditional theological understanding of miracle was largely formed as a "Proof for establishing the truth of prophethood," rather than as a "Guiding sign from God."

In later periods as well, most theological studies remained grounded in the same verificative framework. For example, Aryan (1998 AD/1377 SH: 73), in the article "An Examination of the Indication of Miracle for Prophethood," emphasizes the persuasive and demonstrative function of miracles, considering them definitive, rational, and logical evidence for the truth of prophetic claims. Likewise, Fakhar Noughani (2014 AD/1393 SH: 30), in his comparative study "Examining the Indication of Miracle for the Truth of Prophetic Claims from the Perspective of *Ibn Rushd* and Allama *Ṭabāṭabāʾī*," compares the views of the two thinkers on the role of miracle in proving prophethood on the basis of the same traditional assumption. In another article titled "Examining and Critiquing the Theory of the Persuasive Indication of Miracles," he continues this

approach, analyzing the persuasive and demonstrative function of miracles in Islamic theology (Fakhar Noughani, 2015 AD/1394 SH: 136). A common feature of most of these studies is their focus on proving prophethood through miracles and their acceptance of the theological presupposition of an inseparable link between "Miracle" and the "Truth of prophethood."

In contrast, some contemporary studies in Qur'anic sciences have attempted, through an intra-textual approach, to reinterpret the meaning and function of miracle based on the Qur'an's guiding logic. Shaker (2020 AD/1399 SH: 55-58), in his work offering a new approach to the miraculous nature of the Qur'an, emphasizes that the Qur'an's miraculous character, beyond its evidentiary aspect, has guiding and educational functions and should not be reduced to mere proof. Nevertheless, most of these studies remain descriptive and have not provided a critical analysis of the traditional theory of the indication of miracles for prophethood from a Qur'anic perspective.

Accordingly, the existing scholarly gaps in this field can be summarized in several main points:

- The dominance of a historical and polemical approach over intra-Qur'anic one; most studies interpret the Qur'an in the service of theological theory rather than as a source for critiquing and reconstructing it;
- Neglect of the epistemological foundations of guidance in the Qur'an: many studies treat faith as the result of witnessing miracles rather than as the outcome of guidance, reasoning, and human choice.

Therefore, the present research, by critiquing the historical and theological basis of the traditional theory, seeks to reread the true function of miracle from the perspective of the Holy Qur'an and redefine its relationship with guidance and prophethood. This approach attempts, drawing on the Qur'an's guiding logic, to move beyond a verification and polemical interpretation of religious texts and to provide an epistemic and educational foundation for understanding the relationship between miracle and prophethood.

2. Theoretical Foundations of the Study

2.1. Research Method

The method of this study is descriptive-analytical. Research data were extracted from library sources, including the Holy Qur'an, authoritative commentaries, theological works, and contemporary research. First, by collecting data from primary Islamic sources, the theoretical and historical foundations of theologians' views on the "Indication of miracles for proving prophethood" were examined. Then, through a content analysis of relevant verses, the concepts and functions of "*Āyah*" and "Miracle" in the Holy Qur'an were explored.

The final analysis rests on a comparison between theological and Qur'anic approaches in order to enable a critical rereading of the theory that miracles indicate prophethood in light of the Qur'an's logic of guidance and reminder.

3. The Views of Islamic Theologians and Thinkers on the Indication of a Miracle for Prophethood

The idea that "Miracles indicate prophethood" is among the most fundamental discussions in Islamic theology and has its roots in intellectual debates among Muslims, deniers of revelation, and the People of the Book (Qāḍī ʿAbd al-Jabbār, n.d.: 16, 144; Imām al-Ḥaramayn Juwaynī, 1995 AD/1416 AH: 1, 126). In these debates, theologians appealed to miracles as rational and demonstrative evidence of prophethood to defend the truth of prophetic missions. From their perspective, a miracle is an extraordinary act that

accompanies a claim to prophethood and serves as a sign of the claimant's truthfulness. In other words, the occurrence of a supernatural event aligned with a prophetic claim, one that others are incapable of replicating, was regarded as definitive evidence of the claimant's connection with divine power.

Shi'i scholars likewise accepted this view and developed it within their theological system. *Shaykh Ṭūsī* considered a miracle the only means of recognizing a prophet and stated that its essential condition is its exclusive function of confirming the claim of prophethood. According to him, whenever an extraordinary act proceeds from a person claiming a prophetic mission and is accompanied by challenge and invitation, it signifies the person's truthfulness (Ṭūsī, 1973 AD/1394 AH: 458). In the same vein, *Allama Khu'ī* (n.d.: 33) emphasizes that a miracle is an act beyond natural laws that occurs only through a relationship with God and His will and cannot be produced by ordinary individuals.

Allama Ṭabāṭabā'ī (1970 AD/1370 AH: 1, 123), while maintaining this framework, explains that prophets did not present miracles to prove rational principles such as monotheism and the afterlife; rather, they offered them in response to people's requests for confirmation of the truth of their prophetic mission, since people needed a clear divine proof of the truth of prophetic claimants. He also distinguishes between miracle, magic, and saintly wonder, identifying the element of "*Taḥaddī*" as the distinguishing feature of miracle from other extraordinary phenomena (Ṭabrisī, 1952 AD/1373 AH: 5, 235). Ayatollah Jawadi Amoli (2018 AD/1397 SH: 107-108), likewise, in his works, introduces the miracle as a "Definitive proof of the validity of prophethood" and emphasizes that there is a rational correlation between the occurrence of a miracle and the truthfulness of one who claims a prophetic mission. In his view, a miracle is a demonstrative and rationally persuasive proof whose occurrence is impossible except through a connection with the unseen and reliance on divine power.

A comparison of these perspectives indicates that Islamic theologians, especially in the early centuries, explained the concept of miracle within the context of doctrinal debates and defensive polemics with opponents. This approach led to the miracle being understood primarily as a tool for proving prophethood and the legitimacy of the prophetic mission, while its epistemic, educational, and guiding dimensions, prominent in the text of the Holy Qur'an, were to some extent overlooked.

As a result, within the theological tradition, the miracle became synonymous with the "Proof of prophethood," and the conceptual richness of the Qur'anic term "*Āyah*," which extends beyond merely serving as "Evidence for a prophet's truthfulness," was marginalized. This conflation weakened the Qur'anic logic of guidance, reminder, and reflection in comparison with the verification approach of theology, leaving the existential function of the miracle in the process of human formation and awakening largely obscured.

4. Examination of the Claimed Verses

Some scholars in Qur'anic exegesis and Qur'anic studies, citing certain verses, have sought to strengthen and confirm the theological theory that miracles indicate prophethood. In what follows, by tracing the views of exegetes and other thinkers on this issue and critically evaluating them, several of these verses are examined.

4.1. Verses 5 and 10 of Surah *al-Anbīyāʾ*

The concept of *Āyah* in the context of the verses of Surah *al-Anbīyāʾ* is among the issues that major Muslim exegetes have addressed from two

different perspectives. *Ibn ʿĀshūr*, in "*al-Taḥrīr wa al-Tanwīr*," citing the context of preceding verses (al-Anbīyāʾ: 5), argues that what is meant by *Āyah* in this context is the Qur'an itself, a book that is both the enduring miracle of the Prophet of Islam (PBUH) and the charter of divine guidance. According to him, the use of the indefinite form "*Kitāban*" indicates two essential characteristics of the Qur'an: on the one hand, it is a book for human guidance, and on the other, a divine sign and miracle that no one can replicate (Ibn ʿĀshūr, 2000 AD/1420 AH: 17, 118). Thus, *Ibn ʿĀshūr* establishes a close link between the guiding and miraculous aspects of the Qur'an and regards it as the greatest divine sign among the miracles of prophets.

Allama Ṭabāṭabā'ī, in "*al-Mīzān"* (1970 AD/1390 AH: 14, 252), likewise interprets *Āyah* as referring to the Qur'an and explains that the deniers described it as "Confused dreams," "Fabrication," or "Poetry," and demanded miracles from the Prophet, such as Moses' staff or the she-camel of *Ṣāliḥ*. He stresses that the Qur'an itself is a sufficient sign of the truth of the Prophet's mission and that these repeated demands were in fact the result of obstinacy and denial of truth rather than a genuine search for certainty regarding prophethood.

Shaker (2020 AD/1399 SH: 55-58) also offers a detailed analysis of these verses. He considers the verse "So let him bring us a sign, as the former messengers were sent with signs" to reflect the same stubborn demand of opponents and, referring to the divine response in the following verse (We sent none before you except men to whom We revealed), concludes that the problem of the deniers was not the absence of miracles but their lack of faith and inner readiness to accept the truth. He regards the verse "We have certainly sent down to you a Book in which is your reminder" as expressing the fact that the Qur'an itself is a clear and rational sign of the Prophet's legitimacy, such that any thoughtful person, through reflection upon it, perceives its divine origin.

From the contextual analysis of the verses of Surah *al-Anbīyāʾ* and the comparison of these viewpoints, it appears that the central focus of these verses is the Qur'an itself as divine speech, rather than merely proving prophethood. Expressions such as "Magic," "Confused dreams," and "Fabrication" all refer to divine revelation and show that the deniers' challenge was directed at the text of revelation rather than the person of the Prophet. Thus, the demand for a sign functioned as a pretext for avoiding the Qur'anic message and resisting its guiding call.

Within this framework, it may be said that the Qur'an responds to this apparently epistemic demand with an educational and reason-centered approach. Instead of providing a sensory miracle, the divine address invites humans to reflect on the Qur'an itself: "Will you not then reason?" (al-Anbīyāʾ: 10) This repeated emphasis on reflection indicates that, in the Qur'an, the value of a miracle lies not in its extraordinary nature but in its capacity to guide and awaken human reason. Therefore, from the Qur'anic perspective, the primary focus of verses that demand miracles is not the negation or proof of prophethood, but the invitation to recognize the divine origin of revelation and to contemplate the Qur'anic message. Hence, it may be said that the Qur'an's being a sign precedes its being a miracle; for being a sign concerns the relationship between God and humanity through guidance and knowledge, whereas being a miracle primarily serves an evidentiary function. For this reason, the Qur'an discourages the search for sensory miracles and calls human beings to reflect upon the eternal divine sign, the Qur'an itself: "Do they not reflect upon the Qur'an, or are there locks upon their hearts?" (Muḥammad: 24).

4.2. Verse 23 of Surah *al-Baqarah*

"And if you are in doubt about what We have sent down upon Our servant, then produce a chapter like it and call your witnesses besides God, if you are truthful." (al-Baqarah: 23)

This verse is among the challenge verses (*Āyāt al-Taḥaddī*). According to exegetes, it both demonstrates the miraculous nature of the Qur'an and the truth of the Prophet's claim and at the same time exposes the falsehood of opponents (Jawadi Amoli, 1999 AD/1378 SH: 2, 315). In his exegetical discussion of this verse, Jawadi Amoli refers to the miracle as the middle term in the proof of prophethood and maintains that, through it, the claimant's mission is established. Consequently, the truth and validity of the Prophet's call, such as his invitation to monotheism and the afterlife, are confirmed; that is, once the miraculous nature is established, whatever follows from or is entailed by the truth of the prophetic claimant is likewise proven. Thus, although establishing the Qur'an's miraculous nature does not prove the existence of the Creator for one who doubts it, it does demonstrate God's essential and active attributes as well as the truth of the prophetic claim (Jawadi Amoli, 1999 AD/1378 SH: 2, 329).

Muḥammad Jawād Mughnīyah, in his commentary on this verse, explains that prophethood is the responsibility of representing between God and humanity and argues that God strengthens every prophet with clear proofs and evidence to confirm the truth of his claim, so that this evidence serves as proof for those to whom the prophet is sent. He notes that the Prophet of Islam (PBUH) possesses such proofs, among which the Qur'an is one. From the notion of challenge and contest embedded in the verse, also recognized by other exegetes, he concludes that the Qur'an serves as evidence for Muhammad's prophethood because it challenges every denier to produce something like it, and importantly, neither in the past nor in the present has anyone succeeded in meeting this challenge. Therefore, once their inability is established, Muhammad's prophethood is likewise established (Mughnīyah, 2005 AD/1424 AH: 1, 64).

By examining verses in which the term "*Rayb*" (doubt) is used, it becomes clear that the object of doubt in these contexts is not prophethood itself but matters such as the Day of Resurrection, the Qur'an, and material issues like testimony in debt, questions concerning women, the expectation of death, and the content of prophetic missions. Likewise, analysis of related terms such as doubt shows that its referents in the Qur'an include "What We have revealed," religion, God, the afterlife, and remembrance, not prophethood as such.

Allama Ṭabāṭabā'ī, while acknowledging that the Qur'an invites humanity to a challenge in order to demonstrate its miraculous nature, states that the verse "And if you are in doubt about what We have sent down upon Our servant, then produce a chapter like it" is an argument for the Qur'an's miraculous character through the challenge, namely, producing a chapter comparable to Surah *al-Baqarah* by an unlettered person such as the Messenger of God, not a direct and immediate argument for the Prophet's prophethood itself. If it were intended to prove his prophethood directly, the verse would have said: "If you are in doubt about the mission of Our servant." Instead, it says: "If you are in doubt about what We have revealed to Our servant, bring a chapter like it through an unlettered man." Therefore, all the challenges found in the Qur'an ultimately serve as arguments for the Qur'an's miraculous and divine nature (Ṭabāṭabā'ī, 1970 AD/1390 AH: 1, 58).

As a result, most exegetical works have regarded the challenge verse as a proof of prophethood. However, the verse's contextual

analysis indicates that its primary focus is on emphasizing the Qur'an's divine origin rather than confirming the truth of the prophetic claim itself. Therefore, the theological argument that "I'jāz is Proof of prophethood" cannot be directly inferred from the Qur'anic text; rather, it is the product of conceptual development by theologians in later periods. There is no clear evidence that the polytheists and deniers doubted whether the Prophet (PBUH) was a messenger of neither God, nor do the Qur'anic verses indicate that they demanded miracles from him specifically to establish his prophethood or that God revealed the Qur'an for this purpose as a proof of his mission.

Moreover, the deniers' doubt regarding the Qur'an was not epistemological in nature, that is, it was not that they recognized the extraordinary and supra-human character of divine speech and then rejected it knowingly. As reflected in the verses, "Thus We have sent down to you the Book; those to whom We gave the Scripture believe in it, and among these are some who believe in it; and none reject Our signs except the disbelievers" (al-ʿAnkabūt: 47) and "Rather, it is clear signs in the hearts of those given knowledge, and none reject Our signs except the wrongdoers," (al-ʿAnkabūt: 49) the agents of rejection are identified as wrongdoers and disbelievers, not the uninformed.

4.3. Verses 47 and 51 of Surah *al-ʿAnkabūt*

Shaykh Ṭūsī, in commenting on the verse, "Is it not enough for them that We have sent down to you the Book which is recited to them? Indeed, in that is mercy and a reminder for a people who believe," (al-ʿAnkabūt: 51) interprets "The Book" as the Qur'an and states that the Qur'an contains a clear indication and decisive proof of the truth of the Prophet's prophethood and of his being sent by God. He adds that if God had manifested the miracles requested by the deniers and they still had not believed, wisdom would have required that punishment be sent upon them, just as happened to earlier communities (Nothing prevented Us from sending the signs except that the former peoples denied them (al-Isrāʾ: 59) (Ṭūsī, n.d.: 8, 218). Some scholars have presented these verses as evidence of the Qur'an's miraculous power to prove the Prophet's prophethood. The presupposition behind this view is that a prophet must bring a sign through which audiences attain knowledge and certainty that he has been chosen by God as a messenger and must therefore be followed. Based on the verse, "Thus We have sent down to you the Book; those to whom We gave the Scripture believe in it…," (al-ʿAnkabūt: 47) they infer that this very Book, the Qur'an, is the sign of Muhammad's prophethood, arguing that anyone possessing fairness and justice would judge that the Qur'an itself is the best evidence for the truth of his mission. Likewise, the phrase "Rather, it is clear signs…" (al-ʿAnkabūt: 49) is taken to mean that the Qur'an is not confused dreams, fabricated speech, or poetry, but clear signs confirming the truth of the Prophet's prophethood (Shaker, 2020 AD/1399 SH: 56).

Muqātil ibn Sulaymān, in interpreting "None reject Our signs," states that they denied the Qur'anic signs after recognition and knowledge, for they knew that Muhammad (PBUH) was a prophet and that the Qur'an was truth from God (Muqātil ibn Sulaymān, 2002 AD/1423 AH: 3, 385). Here, *Muqātil* emphasizes that the deniers were aware both of the Prophet's legitimacy and of the Qur'an, and that their rejection of divine signs occurred knowingly.

Overall, *Shaykh Ṭūsī*'s interpretation of verse 51 of Surah *al-ʿAnkabūt* may be seen as an attempt to rationalize the concept of miracle and to prove prophethood through the Qur'an. By linking the verses of Surah *al-ʿAnkabūt* with

verse 59 of Surah *al-Isrāʾ*, he regards the Qur'an as a decisive proof and sufficient evidence of the Prophet's mission, thereby transferring the miracle from the sensory realm to the epistemic and rational one. Nevertheless, this interpretation rests on the presupposition that proving prophethood depends on presenting an extraordinary sign, an assumption that may appear somewhat inconsistent with the Qur'anic spirit of inviting reflection and contemplation, which itself constitutes a form of rational proof.

Furthermore, reliance on the Qur'an's "Clear indication" without specifying precise criteria for miraculousness causes *Ṭūsī*'s argument to operate more within the sphere of faith and believers' experience than within strict logical demonstration. Likewise, Shaker's emphasis on inner justice and fairness and *Muqātil*'s view regarding the deniers' awareness, although they add ethical and experiential dimensions to the discussion, weaken the argumentative force in establishing prophethood. Thus, while *Ṭūsī*'s interpretation represents an important step toward a rational account of the Qur'an's miraculousness, it remains dependent on faith-based and intra-religious assumptions and would require reinterpretation independent of doctrinal contexts to become a universally applicable proof.

4.4. Verse 59 of Surah *al-Isrāʾ*

Verse 59 of Surah *al-Isrāʾ* refers to the purpose of sending signs. The phrase "We do not send the signs except as a warning" is expressed in a restrictive form, presenting warning and admonition as the motive for sending signs, or miracles. Nevertheless, scholars such as *Allama Ṭabāṭabā'ī* interpret the "Signs" here as requested or proposed miracles, and understand the warning as referring specifically to these requested signs. In his view, the warning signifies fear of annihilating punishment, which entails worldly and otherworldly consequences; thus, because requested signs would be followed by such punishment, God refrains from sending them (Ṭabāṭabā'ī, 1970 AD/1390 AH: 13, 134).

It appears, however, that the definite article in "*al-Āyāt*" indicates comprehensiveness, referring to all signs, both those already revealed and those not revealed. Therefore, it is unnecessary to limit the warning to the specific signs demanded by deniers. Rather, the verse points to one of the functions of the revelation of signs or miracles.

Fakhr Rāzī argues that signs or miracles inherently contain an element of warning: "When they are denied, that warning manifests as punishment in this world or the next. Addressing the question of how the purpose of miracles could be warning if miracles are meant to prove the truth of prophetic claims, he explains that when listeners learn that a prophetic claimant has presented a miracle, they may be uncertain whether it is truly miraculous or a cause for fear; yet since its miraculous nature is possible, they must reflect on it and infer prophethood from it, otherwise they deserve punishment. This fear, then, is the fear that arises through reflection on miracles." (Rāzī, 2000 AD/1420 AH: 20, 359)

Analytically, the verse "We do not send the signs except as a warning" has generated differing interpretations among exegetes regarding the purpose of sending signs. *Allama Ṭabāṭabā'ī*, drawing on contextual evidence, interprets *al-Āyāt* as requests for signs and warnings as referring to an annihilating punishment, an analysis marked by contextual precision within the traditional exegetical framework that avoids subjective interpretation. By contrast, the view that understands the definite article as indicating universality emphasizes the comprehensive functions of divine signs and interprets warnings not merely

as threats but as broader awakenings and admonitions. *Fakhr Rāzī*, by linking warning with reflection, attributes a rational dimension to human engagement with divine signs. In summary, the differences among these interpretations reflect less a substantive contradiction than differing explanatory levels concerning the purpose of signs: some regard warning as the ultimate aim, while others consider it one of the educational and guiding functions of divine signs. This diversity highlights the verse's multi-dimensional capacity to express the relationship among divine signs, admonition, and guidance.

4.5. Verse 37 of Surah *al-Anʿām*

A number of Qur'anic verses share a linguistic structure similar to the verse, "They say, "Why has a sign not been sent down to him from his Lord?" Say: "Indeed, God is able to send down a sign, but most of them do not know." (al-Anʿām: 37) (see also Yūnus: 20; al-ʿAnkabūt: 49; al-Raʿd: 7) The content of these verses indicates that no sign has been sent by God. The word *Āyah* in this group of verses has been interpreted by exegetes as meaning "Miracle."

Shaykh Ṭūsī, in his commentary on this verse, identifies the *Āyah* as a miracle and argues that the miracle requested by the disbelievers was of the same type that earlier communities demanded from their prophets, such as the parting of the sea or the raising of the dead. According to him, the request for miracles occurred after the disbelievers recognized their inability to oppose the Qur'an and became certain they could not match it. Interpreting the phrase "God is able to send down a sign," he states that it was in their best interest that God did not send such a sign; for had a sign been sent and they still failed to believe, punishment would have become inevitable for them, just as it had for earlier peoples (Ṭūsī, n.d.: 4, 126). Now this question arises: if these requests were made with certainty that the Qur'an could not be opposed, and the Qur'an itself is a miracle, then by denying the Qur'an's miraculous nature, the Prophet's people should have been punished, yet such an event did not occur. *Allamah Ṭabāṭabā'ī*, while explicitly stating that this verse argues for the miracle of prophethood, believes it recounts the words of the polytheists. They uttered this statement at a time when the best signs and miracles, namely the Noble Qur'an, were already among them, and their intention was to demand a miracle other than the Qur'an. It is clear that they did not consider the Qur'an to be a convincing sign and miracle, because it did not contain what would satisfy and persuade their hearts. Moreover, from the apparent wording of the verse, Allamah infers that instead of saying "Why did God not send down…" or "Why did our Lord not send down…," the polytheists said "Why was it sent down upon him?," which shows that their attachment to idols prevented them from even uttering the name of the Lord (Ṭabāṭabā'ī, 1970 AD/1390 AH: 7, 70).

Therefore, according to Allamah, the Qur'an is the miracle of the Prophet of Islam (PBUH), and since deniers did not regard the Qur'an as a miracle, they demanded another miracle. He further points out that miracles are of two kinds:

- Some are not revealed at people's request; rather, God grants them to His servants directly, such as the staff and the shining hand, reviving the dead, restoring sight to the congenitally blind, healing lepers, creating a bird, and the Noble Qur'an.

- The second type consists of miracles requested by people themselves. God's practice regarding these has been that if a miracle is presented and people still do not believe, punishment descends upon them, as with the miracles of *Nūḥ, Hūd*, and *Ṣāliḥ*.

- Allamah also holds that God did not answer the request for a miracle nor send one down because its revelation was not in the best interest of those requesting it (Ṭabāṭabā'ī, 1970 AD/1390 AH: 7, 71).

Regarding the difference between *Anzala* and *Nazzala*, Allamah believes that *Anzala* indicates a sudden (instantaneous) descent, whereas *Nazzala* indicates a gradual descent. This raises the question: "If *Nazzala* means gradual revelation, what does the gradual revelation of a sign mean? For example, if deniers requested the descent of angels, would a gradual descent of angels be meaningful or even realizable?"

Fakhr *Rāzī* considers this verse the fourth type of the deniers' objections to prophethood. He explains that the deniers claimed: if the Prophet (PBUH) is truly a messenger from God, why does he not bring a decisive sign and a manifest miracle? It is reported that one skeptic mockingly said: "If Muhammad is a prophet, let him present a miracle proving the truth of what he says. From Fakhr Rāzī's perspective, the Qur'an alone is a decisive miracle and a clear proof, because the Prophet challenged others with it and they were unable to match it; this inability demonstrates its miraculous nature." (Rāzī, 1999 AD/1420 AH: 12, 522)

5. Analysis of Verses Based on the Prophet's Inner Inclination Toward the Descent of a Miracle

Another group of verses emphasizes that the Prophet himself desired a sign to be revealed, not merely to facilitate his mission, but also because he awaited God's response to his request for a sign.

A. "If you are in doubt about what We have revealed to you, ask those who read the Book before you; the truth has come to you from your Lord, so do not be among the doubters." (Yūnus: 94) In this verse, the Prophet is addressed: "If he has any doubt about what has been revealed to him, he should ask the People of the Book, and he is warned against doubting."

B. "If their turning away is hard on you, then if you can, seek a tunnel into the earth or a ladder into the sky so that you might bring them a sign. Had God willed, He would have gathered them all upon guidance; so do not be among the ignorant." (al-An'ām: 35)

This verse indicates that the rejection of the disbelievers weighed heavily on the Prophet and that he himself was inclined to present a miracle. The reproachful tone suggests this meaning, where it says: if this is difficult for you, then, if you can, make a passage into the earth or a ladder to the sky (to reach it) and bring them a sign. The following phrase supports this interpretation: divine guidance is based on human choice, and disbelievers may still choose to deny it even if a sign is brought to them. Hence, it may be said that God did not will prophethood to be accompanied necessarily by miracles, nor that miracles are the sole proof of prophethood; prophethood does not fail to occur if miracles are not manifested.

Allamah Ṭabāṭabā'ī explains that the intended "Sign" is one that would compel them to believe. He holds that, through the Qur'an, God conveys to the Prophet that it is the greatest sign demonstrating the truth of his call, and that its miraculous nature is within the grasp of the polytheists, who were themselves eloquent and rational Arabs (cf. Ṭabāṭabā'ī, 1970 AD/1390 AH: 7, 65). Thus, Allamah believes that to prove the truth of his prophethood, the Prophet required a sign or miracle, and that miracle is the Noble Qur'an, the supreme sign of the truth of his mission. *Ṭabrisī*, citing *Ibn 'Abbās*, also points to the superiority of the Qur'an as a sign over other signs (Ṭabrisī, 1952 AD/1372 AH: 4, 458).

As noted, some Qur'anic verses indicate that no revealed sign or miracle is to be expected in response to requests. God does not heed the deniers' demand for a miracle and informs His Prophet that although He is capable of revealing signs and all signs belong to Him, He does not respond to the requests of mere excuse-seekers.

On the other hand, if miracles are considered the primary criterion for establishing prophethood, and if we accept that the Qur'an is the Prophet Muhammad's miracle proving the truth of his call, then one might expect the Torah and the Gospel to be presented in the Qur'an similarly to the miracles of Moses and Jesus. However, the Qur'an does not explicitly present these books in that way; rather, they are described mainly as sources of guidance, confirmation of earlier prophets, and explanations of divine wisdom, not necessarily as miracles proving their prophethood. For example, verses such as Āli 'Imrān: 3, 48, 50, 65; al-Mā'idah: 43, 44, 46, 66, 68, 110; al-A'rāf: 157; al-Tawbah: 111; al-Fatḥ: 29; al-Ṣaff: 6; al-Jumu'ah: 5; and al-Baqarah: 53 indicate the Qur'an's confirming role regarding the Torah and the Gospel. Other verses refer to teaching the Book, wisdom, the Torah, and the Gospel to the Prophet, or to the guiding aspect of the heavenly scriptures. It may be argued that the miracles demonstrating the prophethood of earlier prophets such as Moses, Jesus, and Abraham were not the Torah, the Gospel, or the scriptures, but rather events like the parting of the sea, the staff turning into a serpent, the shining hand, raising the dead, healing the blind and lepers, turning clay into a bird, and the cooling of the fire. In contrast, the miracle of the Prophet of Islam is the heavenly book, the Qur'an, which testifies to the truth of his prophethood and distinguishes it from earlier miracles.

To address this issue, one must examine the verses that describe such miracles in order to determine the validity of this claim and respond to the objection raised.

6. Analysis of the Function of Prophets' Miracles in the Qur'an

Analyzing the function of miracles in the Qur'an enables us to clearly distinguish between the role of miraculous acts and the prophets' educational and guiding purposes. It shows that, in the Qur'an, the foundation of the prophets' legitimacy lies in guiding and nurturing human beings, not merely in displaying miracles or proving prophethood. This approach allows for a critical rereading of traditional theological concepts and a redefinition of the relationship between prophethood, miracle, and guidance.

6.1. Analysis of the Function of the Miracle of the Fire Becoming Cool for Abraham

The verse, "We said: "O! Fire, be coolness and safety for Abraham. And they intended harm for him, but We made them the greatest losers," (al-Anbīyā': 69-70) which refers to the cooling of the fire and the failure of the disbelievers' plot against Abraham, is often presented as his miracle. However, the context of the verses indicates that Abraham debated with the disbelievers about God's oneness; after destroying the major idol, he warned them against idolatry and sought to awaken their God-seeking nature. The disbelievers, believing that abandoning idol worship would conflict with their worldly interests and greed, decided to burn Abraham. God supported His messenger and displayed His infinite power by making the fire cool for Abraham and nullifying their plot.

Thus, the verse "So they returned to themselves and said: indeed, you are the wrongdoers" (al-Anbīyā': 64) points to the

awakening of the deniers and their awareness of the injustice they committed against themselves through idol worship. Accordingly, although the cooling of the fire is an extraordinary divine sign and an indication of God's special support for prophets, in the Qur'anic narrative, it appears less as a miracle to prove Abraham's prophethood and more as confirmation of the monotheistic call and a demonstration of the triumph of divine will over the schemes of disbelievers. Therefore, its primary role lies in the mission's message and in the awakening of human nature, rather than in serving as independent proof of prophethood.

6.2. Analysis of the Function of Solomon's Miracles

The subjugation of the wind and jinn, control over copper mines, understanding the language of animals, and the composition of Solomon's army from jinn, humans, and birds are among the matters attributed to Solomon in the Qur'an (e.g., Saba': 12; Ṣād: 36-38; al-Naml: 17, 19). In these verses, there is no clear indication that God granted such miracles specifically to prove Solomon's prophethood. In surah Ṣād: 35, Solomon asks God for a kingdom unmatched by any other. Likewise, verses referring to the granting of knowledge and wisdom to David and Solomon (al-Anbīyā': 79; al-Naml: 15) cannot necessarily be treated as signs proving Solomon's prophethood. Rather, these blessings and gifts appear to have been granted to facilitate his mission and meet the needs of his era, not as proofs of prophethood.

6.3. Analysis of the Function of the Miracle of Ṣāliḥ's She-Camel

In surah al-A'rāf: 73, after the phrase "O! My people worship God; you have no deity other than Him," spoken by Prophet *Ṣāliḥ* in calling to monotheism, the verse continues: "A clear proof has come to you from your Lord: this is God's she-camel for you as a sign." The context indicates that the "Clear Proof" mentioned by *Ṣāliḥ*, namely the she-camel, serves to demonstrate God's oneness and boundless power. The she-camel, described as a "Sign," shows divine power and supports *Ṣāliḥ*'s call to worship God.

Allamah Ṭabāṭabā'ī interprets "Clear Proof" in this passage as decisive evidence supporting *Ṣāliḥ*'s message (the call to monotheism) (Ṭabāṭabā'ī, 1970 AD/1390 AH: 8, 181). Thus, in the Qur'an, "Clear Proof" means a clear proof or manifest sign of the truth of a call, not necessarily a miracle proving prophethood. Since the phrase "A clear proof has come to you from your Lord" immediately follows the command "Worship God," the syntactic structure suggests that "Clear Proof" reinforces the call to worship rather than proving the speaker's prophethood. The phrase "This is God's she-camel for you as a sign" also functions rhetorically as an explanatory clarification of "Clear Proof" and indicates the Creator's power. The expression "God's she-camel" highlights the ontological relationship between creation and Creator; thus, here "Sign" refers to divine power rather than prophethood. The context shows that *Ṣāliḥ*'s primary purpose is to invite people to monotheism, not to prove his own prophethood.

Muḥammad Ḥusayn Faḍlullāh believes that "Clear Proof" clarifies God's creative power and also affirms the truthfulness of the messenger in his mission (Faḍlullāh, 1998 AD/1419 AH: 10, 171). *Ālūsī* interprets "Clear Proof" as a clear sign and miracle indicating *Ṣāliḥ*'s prophethood (Ālūsī, 1994 AD/1415 AH: 4, 401). Other commentators, such as *Fakhr Rāzī, Bayḍāwī, Ṭabrisī*, and others, likewise regard "Clear Proof" as a miracle attesting to the truth of prophethood (cf. Rāzī, 1999 AD/1420 AH: 14,

304; Bayḍāwī, 1997 AD/1418 AH: 3, 20; Ṭabrisī, 1952 AD/1372 AH: 4, 678).

Surah Hūd: 62 shows that in their disputes with *Ṣāliḥ*, the disbelievers presented two arguments against his call: abandoning ancestral idol worship was seen as innovation, and they expressed doubt about the content of his message: "We are indeed in troubling doubt about what you invite us to." The expression indicates that their doubt concerned the message itself, monotheism, rather than *Ṣāliḥ*'s prophetic claim. The phrase, "O! *Ṣāliḥ*, you had been among us one in whom we hoped before this," suggests that the disbelievers used such statements to steer the debate in their favor and influence public opinion.

Similarly, in surah al-A'rāf: 75, arrogant elites question the oppressed believers mockingly: "Do you know that *Ṣāliḥ* has been sent by his Lord?" The oppressed reply: "We believe in what he has been sent with." This indicates that elites rejected the prophet's call, while the weaker social group believed in it. Moreover, the believers' response refers to faith in the message's content rather than to the legitimacy of prophethood itself.

Although many commentators interpret "Clear Proof" as a miracle proving *Ṣāliḥ*'s prophethood, several key objections can be raised:

- Lack of explicit Qur'anic statement: The Qur'an nowhere states that the people of *Thamūd* requested a miracle from *Ṣāliḥ* to prove his prophethood; rather, their focus is consistently on doubt about the content of his call (monotheism).

- Descriptive rather than evidential function of the she-camel: "The verses emphasize God's right over land and water and warn against wrongdoing toward this divine sign rather than stressing proof of prophethood."

- General use of the term "Clear Proof" in the Qur'an: In many instances (e.g., al-Baqarah: 211; al-Nisā': 174; al-An'ām: 157), the term refers broadly to signs or proofs of God and religion, not specifically miracles proving prophethood.

- Consistency with the Qur'an's monotheistic aim: Throughout the Qur'an, the central focus of prophetic calls is monotheism, and miracles function in explaining divine power rather than establishing the prophets' personal status. Therefore, interpreting "Clear Proof" as a miracle proving prophethood appears influenced more by later theological frameworks, where miracles are defined as proofs of prophethood, than by the Qur'anic text itself.

6.4. Analysis of the Function of Jesus' Miracles in the Qur'an

Based on Qur'anic verses, several extraordinary acts attributed to Jesus, such as being granted clear proofs, the descent of a heavenly table, speaking in the cradle, giving life to lifeless beings, healing the blind and those afflicted with leprosy, raising the dead, revealing hidden matters, and his very existence as a manifestation of divine signs among the Children of Israel, have been counted as miracles (cf. Parcham, 1992 AD/1371 SH: 56 and 57).

A key question arises: 'Can these statements be accepted as evidence of Jesus' prophethood, or are they acts issued by divine command in response to the needs and conditions of his time?' The Qur'an states that Jesus was given "Clear Proof" by God (al-Baqarah: 87 and 253), and the verse "I have come to you with a sign from your Lord…" (Āli 'Imrān: 49) indicates that he was sent with a sign from God. The apparent meaning of Qur'anic usage suggests that "Clear Proof" and "*Āya*" are not identical in function. For example, surah Ṭāhā: 133 distinguishes the two terms, while in other verses "Clear Proof" appears as an attribute of *Āya* (al-'Ankabūt: 35; al-Baqarah: 211).

In numerous other verses, the expression "Upon a clear proof from my Lord" indicates that the divine prophets, including the Prophet of Islam (PBUH), stand upon a clear proof granted by their Lord.

Allama Ṭabāṭabā'ī, commenting on the verse: "He said: "O! My people, have you considered: if I am upon a clear proof from my Lord and He has provided me with a good provision from Himself," (Hūd: 88) interprets clear proof as a miracle and a sign that confirms prophethood. He also explains provision as the revelation of prophethood, encompassing the principles of knowledge and divine laws (Ṭabāṭabā'ī, 1970 AD/1390 SH: 10, 367).

Fakhr Rāzī, in his commentary on verse 28 of Hūd, "He said: "O! My people have you considered: "If I am upon a clear proof from my Lord and He has granted me mercy from Himself," interprets clear proof as knowledge of God's essence and attributes, and of the lawful and unlawful; and he understands mercy to mean either prophethood or the miracle that indicates prophethood (Fakhr Rāzī, 1999 AD/1420 AH: 17, 338). Elsewhere, he interprets clear proof as what God has granted His Prophet, such as knowledge, guidance, religion, and prophethood (Fakhr Rāzī, 1999 AD/1420 AH: 18, 388). *Bayḍāwī* likewise considers clear proof to mean knowledge and prophethood (Bayḍāwī, 1997 AD/1418 AH: 3, 145). *Zamakhsharī* notes that it is permissible to interpret clear proof as a miracle and mercy in surah *Hūd* 28 as prophethood (Zamakhsharī, 1986 AD/1407 AH: 2, 389). *Shaykh Ṭūsī* interprets clear proof as proof and evidence, such as a miracle, that testifies to the truth of prophethood (Ṭūsī, n.d.: 5, 473).

Some exegetes have regarded the semantic scope of clear proof as broad, encompassing various forms of proof and signs, including miracles as well as rational and revelatory evidence. Others have included both prophethood and miracle within its meaning. Accordingly, the verses that speak of granting clear proofs to Jesus cannot be exclusively interpreted as referring solely to "Miracle" or solely to "Proof of prophethood." Rather, it is plausible that these matters carried multiple simultaneous functions.

In verse 49 of Surah *Āli 'Imrān*, a set of extraordinary acts is mentioned which, according to the context of the surrounding verses, were issued by Jesus by God's permission. What stands out in this verse is the repetition of the expressions "By God's permission" and "From your Lord," emphasizing the divine source of these acts. There is no doubt that these deeds are clear instances of extraordinary phenomena and can serve as signs of Jesus' special relationship with God. However, the fundamental question is whether the primary aim of these acts was merely to prove the truthfulness of his prophethood, or whether other purposes were also embedded within them.

An analysis of the context and key elements of the verses indicates that the central axis of Jesus' mission was the call to monotheism, the manifestation of divine power, and encouragement toward piety. From this perspective, although these acts could inherently function as signs of prophethood, in practice they primarily served as supportive and confirmatory elements for the central message of his mission, rather than constituting his ultimate objective in them.

In addition to Surah *Āli 'Imrān*, verse 110 of Surah *al-Mā'idah* refers to some of these extraordinary acts and counts them among God's blessings upon Jesus and his mother, including speaking in the cradle, being taught the Book and wisdom, and knowledge of the Torah and the Gospel. This verse, while presenting these acts as

blessings, also highlights divine protection of Jesus against his enemies. This indicates that miracles may simultaneously serve evidentiary, supportive, and honorific functions.

Moreover, the Qur'an reports that opponents attributed these extraordinary acts to magic, a reaction that had precedent in the case of earlier prophets. Such accusations were not born of ignorance but of obstinacy and hostility toward the truth. The historical reality of prophetic encounters with denial demonstrates that even if one function of miracles is to establish prophethood, they do not necessarily lead to acceptance and faith. Thus, in Qur'anic logic, miracles can pursue multiple aims alongside establishing prophethood, such as guidance, warning, strengthening faith, and honoring the prophet, without these functions negating one another.

The descent of the heavenly table (al-Mā'idah), requested by the disciples from Jesus, "They said: "We wish to eat from it and that our hearts may be reassured, and that we may know that you have spoken truthfully to us, and that we may be among its witnesses," (al-Mā'ida: 113) is a clear example of the multi-layered function of miracles in the Qur'an. The disciples did not make this request out of doubt regarding Jesus' prophethood; rather, they sought to strengthen their inner assurance, directly experience divine blessing, and bear open witness to the truthfulness of his message. Verse 52 of *Āli 'Imrān* clearly demonstrates their prior faith: "The disciples said: We are the helpers of God; we believe in God, so bear witness that we are Muslims." Therefore, the primary motive behind the descent of the heavenly table was to solidify and deepen existing faith, not to establish prophethood initially. Nevertheless, the event inherently still signified the Prophet's connection with God and affirmed his mission.

This Qur'anic example demonstrates that a single miracle can simultaneously function as evidence of prophetic truth, reinforcement of believers' faith, and manifestation of divine grace and power, without any of these functions negating the others.

6.5. Analysis of the Function of Moses' Miracles in the Qur'an

A careful reading of Qur'anic verses shows that the extraordinary acts performed by Moses by divine permission were not solely for proving prophethood; each served diverse purposes within the historical context of his mission:

Responding to vital needs and saving the community:

Water flowing from rock (al-Baqarah: 60), the parting of the sea for the Israelites (Ṭāhā: 77), and the descent of manna and quails (Ṭāhā: 80) occurred when the community faced mortal danger or severe hunger. These events primarily functioned as acts of deliverance and provision rather than as evidential demonstrations.

Establishing covenant and religious commitment:

The raising of Mount Sinai over the Israelites (al-Baqarah: 93) served as a compelling sign to secure covenantal commitment and adherence to divine law, rather than as a debate-style proof of prophethood.

Confronting enemies and creating visible and psychological authority: The staff turning into a serpent and the radiant hand (al-Shu'arā': 32-33) occurred in direct confrontation with Pharaoh and his magicians. Beyond their miraculous nature, they carried psychological and deterrent effects, functioning as authority supporting Moses' mission (al-Qaṣaṣ: 35).

Punishing oppressors and warning the tyrants:

The nine signs (al-Isrā': 101) were often punitive or warning signs directed at Pharaoh's people, aiming to discipline wrongdoing and

empower the oppressed, not merely to convince intellectually.

Strengthening the prophet's own confidence:

Verses such as "That We may show you some of Our greatest signs" (Ṭāhā: 23) and the promise of authority (al-Qaṣaṣ: 35) indicate that some signs were intended to remove personal hesitation, compensate for individual limitations, and instill reassurance in Moses so he could undertake his mission with confidence.

The totality of Qur'anic evidence indicates that the miracles of Moses in the Qur'an have multidimensional functions: deliverance, covenant-making, strengthening the prophet's morale, establishing authority in confronting enemies, and punishing wrongdoers. Thus, although these acts could serve as signs of Moses' connection with God, the primary purpose of sending them, in many cases, was to address the specific needs of his mission and the conditions of the time, rather than to provide direct proof of prophethood in the later theological sense.

Conclusion and Recommendations.

An examination of the verses of the Holy Qur'an shows that, contrary to the traditional theological understanding, the Qur'an does not present miracles as the sole proof of prophethood. Rather, it situates them within the framework of guidance, education, and the awakening of the human innate nature. In fact, within the logic of revelation, the principal function of miracles is exhortation and reminder, not demonstrative persuasion or the imposition of faith.

Historical and content analysis of theological sources showed that the theory of the "Necessity of miracles for proving prophethood" emerged less from the Qur'an's text and more from the context of Muslim debates with the People of the Book and in response to external challenges. Therefore, the foundation of this theory is more defensive and historical than Qur'anic and epistemological.

A careful study of key Qur'anic terms such as sign and clear proof also showed that these concepts in the Qur'an have a broader scope than miraculous signs alone and apply to all divine, rational, and educational evidences. Interpreting these terms merely as signs for proving prophethood is therefore a form of reductionism that is not consistent with the semantic richness of the Qur'an.

Analysis of the verses concerning the miracles of prophets such as Moses, Jesus, *Ṣāliḥ*, and Abraham indicates that these miracles primarily served guiding, reformative, and salvific aims. The divine prophets employed miracles not to prove their status but as means to strengthen faith, display divine power, and realize educational objectives. Accordingly, within the Qur'anic framework, valuable faith is conscious and voluntary faith achieved through guidance and reflection, not through compulsion by miracles.

Based on these findings, the traditional theory that "Miracles indicate prophethood" requires critical rereading according to the Qur'an's internal logic, so that miracles are understood not as the criterion for proving prophethood but as confirmations of divine guidance. Such a rereading can transform the epistemological foundations of theology, elevating it from defensive polemics to explanatory, guiding, and rational discourse.

The results of this research carry important implications for religious education, preaching, interfaith dialogue, and cultural policy. Accordingly, it is recommended that:

1. The educational content of Qur'anic and theological studies should be revised, shifting emphasis from miraculous proof toward the axis of guidance and Qur'anic rationality, so that students become familiar with a critical spirit and Qur'anic thinking in discussions of prophethood and miracles.

2. Models of religious preaching and contemporary dialogue should be redesigned on the basis of the Qur'an's guiding logic; instead of proving faith through miracle-centered approaches, emphasis should be placed on strengthening rationality, freedom of choice, and the awakening of the innate nature.

3. Interfaith dialogue can be fostered by focusing on the shared goal of religions, human guidance, so that competitive, proof-centered perspectives give way to explanatory, ethical, and educational approaches.

4. Interdisciplinary research in Qur'anic exegesis and theology is designed around the "Educational and epistemic role of miracles in the Qur'an," thereby clarifying the concept of miracle from the perspectives of the psychology of religion and divine communication.

5. In teacher-training programs and Qur'an education, emphasis on the Qur'an's guiding function should replace miracle-centered views, so that Qur'an educators seek their mission in awakening the innate nature and cultivating religious rationality.

Overall, this research shows that returning to the Qur'an's guiding logic can produce a renewed understanding of prophethood and miracles in Islamic thought, an understanding that sees faith as the result of reflection, awareness, and free choice, and thereby moves theology from historical polemics toward rational formation and constructive dialogue with the contemporary human being.

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تحلیل انتقادی نظریه دلالت معجزه بر اثبات نبوت با تأکید بر آیات قرآن

سارا خدری کیارسی[1*]، محمدحسن صالحی هفشجانی[2]

۱. دکتری علوم قرآن و حدیث، دانشکده الهیات و معارف اهل بیت (ع)، دانشگاه اصفهان، اصفهان، ایران.
۲. دکتری علوم قرآن و حدیث، دانشکده ادبیات، دانشگاه پیام نور، تهران جنوب، ایران.

نویسنده مسئول:
سارا خدری کیارسی
رایانامه: skhedri668@gmail.com

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چکیده

پیوند میان معجزه و نبوت از مسائل بنیادین علم کلام است که از دیرباز به عنوان یکی از دلایل اثبات صدق پیامبران مطرح بوده است. با این‌حال، این پرسش اساسی همچنان باقی است که قرآن کریم خود چه برداشتی از این پیوند دارد و تا چه اندازه معجزه را دلیل بر نبوت می‌داند. پژوهش حاضر با روش توصیفی-تحلیلی و بر پایه تحلیل محتوای آیات مرتبط، دیدگاه‌های تفسیری و کلامی درباره دلالت معجزه بر نبوت را در پرتو منطق درونی قرآن مورد بازخوانی انتقادی قرار می‌دهد. یافته‌ها نشان می‌دهد که قرآن هر چند به اعجاز خود تصریح می‌کند؛ اما هدف اصلی آن اثبات نبوت پیامبر اسلام(ص) نیست؛ بلکه غایت آن هدایت، تربیت و تذکر انسان‌هاست. تحلیل آیات مربوط به معجزات پیامبران پیشین نیز نشان می‌دهد که این معجزات اغلب در خدمت مقاصد هدایتی و اخلاقی بوده‌اند نه صرفاً ابزاری برای اثبات صدق رسالت. بر این اساس در منطق قرآن، معجزه نشانه‌ای الهی برای بیدارسازی فطرت و تأکید بر قدرت خداوند است که می‌تواند مؤید نبوت باشد؛ اما مبنای نهایی حقانیت پیامبران را تشکیل نمی‌دهد. این نتیجه زمینه بازنگری در مبانی کلامی سنتی را فراهم می‌سازد و نسبت میان نبوت، هدایت و معجزه را از منطق جدلی ـ اثباتی به منطق هدایتی-تربیتی منتقل می‌کند. در نهایت، این پژوهش می‌کوشد قرائتی نو از مفهوم اعجاز در چارچوب معرفت‌شناسی قرآنی ارائه دهد که در آن، ایمان بر پایه تعقل، آگاهی و اختیار انسانی استوار می‌گردد.

واژه‌های کلیدی

نبوت، معجزه، هدایت الهی، قرآن کریم، مبانی معرفت‌شناختی..

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