

19th and 20th–Century Islamic Scholars' Approaches to Miracles

19. ve 20. Yüzyıl İslam Düşünürlerinin Mucizelere Yaklaşımı

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Abstract: The Islamic modernists, led by Abduh, Afghani, Rashid Reza, and Sayyid Ahmad Khan, attempted to establish a direct parallel between the values produced by the Enlightenment and Islamic beliefs as an expression of a sense of oppression against the West. Their modernist stance profoundly affected Qur'anic interpretation in the new age, and serious ruptures were experienced in issues such as "the dominance of revelation over reason", "the use of early narrations as a source of interpretation", and "preserving the issues related to the realm unseen", which have been emphasized by the classical Islamic scholarly tradition. The miraculous parables have also had their share of these efforts at change. In a manner very similar to the conception of "natural religion" that flourished with the Enlightenment, the possibility of miracles has come up for discussion. In this context, they followed modern scientific developments and needed to explain the miracles within this framework.

Keywords: Islamist Movement, Islamic Modernists, Rationalism, Interpretation of the Qur'ân, Miracles

Öz: Abduh, Afganî, Reşid Rıza ve Seyyid Ahmed Han'ın başını çektiği İslâm modernistleri Batı'dan gelen baskıya karşı aydınlanmanın ürettiği değerler ile İslâm inançları arasında doğrudan bir paralellik kurmaya giriştiler. Onların modernist duruşları yeniçağdaki Kur'an yorumunu da derinden etkilemiş, "vahyin akla egemenliği", "erken dönem rivayetlerinin yoruma kaynaklık edişi", "gayb ile ilgili konuları aynen muhafaza etme" gibi geleneksel kültürün önemle üzerinde durduğu konularda çok ciddi kırılmalar yaşanmıştır. Mucizevî kıssalar da bu değişim çabalarından payını almıştır. Aydınlanma ile palazlanan "doğal din" tasavvuruna çok benzer bir biçimde mucizelerin imkânı tartışmaya açılmıştır. Bu bağlamda onlar modern bilimsel gelişmeleri yakından takip etmek suretiyle mucizeleri bu çerçevede açıklama ihtiyacı içerisinde girmişlerdir.

Anahtar kelimeler: İslamcı Hareket, İslam Modernistleri, Akılcılık, Kur'an Yorumu, Mucizeler

1. Introduction

From the 16th century to the present day, materialism, the dominant current of thought in Western society, sees any appeal to the creator or spirituality in any situation as a legacy of traditional thought that must be destroyed. On the other hand, by replacing God at the center of society with science, religious beliefs are at best relegated to private life (Touraine, 1995). Since this movement of detachment from the sacred and alienation from God flattens all vertical contexts, it has come to be perceived as a religion capable of drawing the boundaries of all elements in the universe. This has led to a growing crisis and tension in modernizing societies, and science, which facilitates human life and makes it comfortable, has become an element that threatens the very existence of human beings due to the movement of detachment from the sacred and alienation from God.

In addition to this, the “deterministic” understanding of the universe, which was presented scientifically, has led to the detachment of the universe and human beings from God, which in turn has led to the emergence of either an “ineffective” understanding of God or a complete denial of God. So much so that a significant number of scientists, despite believing in religion and God, began to have an ineffective God paradigm instead of an effective God paradigm due to this emerging understanding. As a result, the idea of a universe created by God and functioning according to the order established by God was replaced by the idea of a universe operated by ‘causality’, and the next step was the idea that there would be no need for God and that God would be expelled from the universe.”

This relationship of modernization with the sacred and its destructive effect gradually began to affect the Ottoman society and state in the 18th century. As a result, the Ottoman Empire was influenced by many ways of thinking, especially rationalist and positivist ways of thinking, and especially by Western values such as freedom and equality, which were created with the Industrial Revolution (Düzgün, 1995). The reactive ways of thinking and the defensive, rejectionist, and compromising attitudes that emerged in the Islamic world are seen in many works and interpretations of the Qurʾān (Kırca, 2013).

2. Dealing with the *Kawnī* (Sensory) Miracles: The Authors of *al-Manār* (Muhammad Abduh–Rashid Reza)

First of all, unlike the traditional understanding, the authors of *al-Manār* do not accept miracles other than the Qurʾān as proof of prophethood. In Rashid Reza’s words,

miracles are divided into two parts: the miracle of the Qur'ān and *kawnī* miracles in terms of whether or not they prove revelation and prophethood (Reza, 2005). Allah supported the Prophet with rational proofs and numerous cosmic miracles. However, the Qur'ān is the greatest miracle that proves his prophethood and lasts until the Day of Judgment (Reza, 2011). In accordance with Allah's law of progression, *kawnī* miracles were proof of prophethood for the prophets before the Prophet Muhammed and a scare to the unbelievers. However, they cannot be proof of his prophethood for the humanity that reached a mature point (*rushd*) with the Prophet, but only a blessing from Allah for the believers in times of difficulty (Reza, 2005).

According to Rashid Reza, the Qur'ān is the only miracle that proves the Prophet's prophethood and shows that Islam is the revelation of God. Another proof for both of them is that the Prophet was an ummah (Reza, 2005). This is explained extensively in *Tafsir al-Manār*, but Rashid Reza devoted his work *al-Wahy al-Muhammadi* to this issue. The fact that the Qur'ān is the main and only miracle in this sense is related to the history of human development and what the human mind needs or will submit to at this point. Because the prophets showed miracles in accordance with the conditions, abilities, and skills of the people living in the age they were sent. For this reason, the Qur'ān is the greatest miracle of the Prophet, who was sent from a people who had reached an extremely advanced level in eloquence and eloquence (Reza, 2011).

As for *kawnī* miracles, according to Rashid Reza, the Prophet was given universal miracles. However, these miracles must be explained with reason and scientific data. Otherwise, those who rely on reason and scientific data use them as a reason to deny the Qur'ān and Islam. Those that cannot be explained by reason and scientific data, on the other hand, if they are fixed by Qur'ānic verses or transmitted authentic reports (*mutawatir*), have occurred in accordance with laws that we do not yet know. In this context, it is evident that there are two parts of cosmic miracles in terms of the way they occur. The first part is the miracles that occur in accordance with Allah's continuous, regular and general laws that prevail in His creation and order in the universe. These are evidence of the perfection of Allah's will and power, the comprehensiveness of His knowledge and wisdom, and the breadth of His mercy, and they are numerous. The second part is the miracles that take place outside the laws known to mankind. They show that Allah's power and will are not limited to the laws mentioned in the first part, and they are few in number. This is because Allah can create something that is contrary to His existing laws due to His other wisdom (Reza, 2005). Rashid Reza calls the miracles in the first part "spiritual miracles that resemble the acquisition (*kasb*)" and the miracles

in the second part as *takwini* (nature-based) miracles. *Takwini* miracles are miracles about which the divine laws are not known.

The most important approach of the authors of *al-Manār* regarding *kawnī* miracles is that they try to explain them with rational and scientific explanations. In other words, they try to rationalize them or bring them closer to reason. Their foremost aim is to show that religious texts (especially Qurʾān) do not conflict with the data of reason and science and to prevent both Westerners and Western-admiring Muslims from abandoning their religion. This is because astonishing advances in science lead to the denial of miracles. These advances have become a danger even for the Western civilization that made them happen. The solution can be summarized in the following sentence: “This problem cannot be solved unless religion and science are united. This is what the last prophet Muhammad brought” (Reza, 2011). In our opinion, their biggest mistake at this point is that they have not realized that the Western-based positivist understanding of reason and science is incompatible with Islam as a religion. There are, as far as we can identify, four interrelated reasons for the rationalization efforts:

1. The first reason is that such miraculous events in the Qurʾān, as we have already mentioned, alienate people who have reached the age of maturity from religion and the Qurʾān, and this must be eliminated. This is certainly the most important reason according to the authors of *al-Manār*.
2. Secondly, to prove that the fact that an event is a miracle does not prevent it from being rational, as mentioned earlier. In fact, this reason is a necessary consequence of the first one. It is just that at the time of the miracle, these laws were still hidden and unknowable to people: “Although miracles occur in contradiction with the known laws of Allah in the universe and contrary to the usual, they are in conformity with the secret laws” (Reza, 2011).
3. Third, because people are inclined to deny what they see as impossible, so they try to show that they are possible to happen (*mumkin*). This reason is also a necessary consequence of the second. As mentioned just above, the flow of water from the Prophet’s fingers is a spiritual-*kawnī* miracle. However, this happened because Allah permitted the Prophet to use the law of the formation of water (Reza, 2011).
4. The fourth is to prevent people from being deceived and exploited by similar miracles. For in every century there have been reports of strange events occurring outside the framework of divine laws. Some of these are complete lies. Some of them have scientific and technical reasons unknown to many. Some of them are

thought to be wondrous when in fact they are not. Some of them are delusions and optical illusions (Reza, 2011).

Based on these reasons, what is attempted to be done is to show, if possible, that the event is not an extraordinary event, that is, a miracle, and if not possible, to declare that they are miracles by trying to bring them closer to reason. However, Rashid Reza reminds us that the interpretations made in the name of bringing them closer to reason should not turn into interpretations that have no limits and no measure (Reza, 2011).

In this context, the interpretations in the following examples generally belong to Muhammad Abduh. However, Rashid Reza, who did not hesitate to criticize and correct his teacher when he deemed it necessary, did not have any objection to these interpretations and even adopted them. With these interpretations, so much importance was given to the rational and scientific explanation of some events that were understood as miracles in the classical literature that it was revealed that the event was not a miracle, even if they themselves did not explicitly state it.

2.1. Kawnī Miracles of Prophet Muhammad

Another example of a non-miracle is the incident of Shaqq al-Qamar. Rashid Reza sees this event as problematic, mainly because it contradicts the Qur'ān. First of all, the narrations state that this event took place after the polytheists demanded a miracle. However, the Qur'ān informs us that their request for a divine miracle was rejected: "They say: 'Why is not a sign sent down to him from his Lord?' Say: The unseen is only for Allah (to know). Wait, and I am one of those who wait with you." (Surah Yunus, 10: 20), "The only thing that prevents Us from sending signs (miracles) is that those before them denied them" (Surah al-Isra, 17: 59). It also contradicts the verses that declare that if the desired miracle is realized, those who do not believe will be tormented and even exterminated" (Surah al-Tawbah, 9: 70).

Rashid Reza, who declares that the incident contradicts the Qur'ān, also discusses the related narrations separately. First of all, he states that the allegations that the narrations on this subject have reached the level of *mutawatir* (mass transmitted) are not true. According to him, scholars have been in the habit of saying that the narrations on topics such as virtues, tales, and proofs of prophethood have reached the level of *mutawatir* to prove their content. The hadith is extremely strange as it is not a recurring event such as a lunar eclipse, yet the narrations do not rise to the level of *mutawatir*. Moreover, if this hadith had taken place to prove the Prophet's prophethood against the challenge of

the polytheists, all the Companions who witnessed or heard it should have narrated it and relied on it as their primary evidence. However, this was not the case in reality.

After these evaluations, he draws attention to some aspects of his century. He says that scholars like to multiply miracles. This is because ordinary people, although they understand and are impressed by the extraordinary aspect of *kawnī* miracles, are unable to comprehend the miracle of the Qur'ān. However, times have changed, and independent and free-thinking people who reject taqlid have multiplied, and these narrations have led to criticism of Muslim scholars and Islamic sciences. Rashid Reza even says that they feared that Islam would be criticized. Moreover, such narrations have the effect of alienating and making everyone with an independent mind, whether Muslim or non-believer, hate Islam. However, "Islam prevents us from accepting anything contrary to the Qur'ān or to God's laws in the universe, whether it is narrated from the Companions or any other person" (Reza, 2011).

Moreover, the principles to be believed in Islam are established with absolute proof. Muslims are in a state of *ijma* (consensus/agreement) on this issue. The narrations about the event of the Shaqq al-Qamar are not conclusive, nor is verse 1 of Surah al-Qamar, which states that the moon was split, conclusive evidence for this event. If it were not for the related narrations, this verse would be judged to foretell one of the scenes of the apocalypse. Lastly, according to him, there is no harm in denying this incident or accepting it. The main problem is to say that "it is a miracle demanded by the idolaters and evidence proving prophethood. For that reason, it must be believed" (Reza, 2011).

The last example for this section is the Prophet's Mi'raj. Rashid Reza summarizes his approach to this issue as follows: "According to the preferred view based on the results of the investigation, Isra'a and Mi'raj took place in a spiritual state. In this state, the soul is in control of Allah's laws on the body" (Reza, 2011). According to him, Allah gives the spirits of prophets the power to manipulate the matter of the universe and their souls. The dispositions (*tasarruf*) they make with this power are greater than the dispositions of chemists over matter, but they are of the same kind. With this power that Allah has given to His prophets, they can create a body for their souls from the matter of the universe whenever they wish, and they can disintegrate it whenever they wish (Reza, 2011, p. 143). Although Rashid Reza admits that the miracle of Isra'a and Mi'raj takes place with the spirit and body in harmony with the traditional understanding, his starting point is different from the traditional approach. According to him, the emerging spiritualism in Western science and the studies on the influence of spirit on matter

constitute a basis for the rational explanation of the miracle of Isra'a and Mi'raj. Since this issue is analyzed in more detail in the case of Farīd Wajdī, we will leave the necessary explanation there.

3. Farīd Wajdī's Approach to Miracles

Muhammad Farīd Wajdī is considered to be from the school of Abduh. It is clear that Wajdī was influenced by him on many issues. The most obvious example of this is his interpretation of the stones thrown by the birds of Babel in Surah al-Fil, which Wajdī adopted and incorporated into his tafsir (Wajdī, 1953). Although Wajdī is recognized as a commentator belonging to the school of Abduh, he is not subject to him in all matters. For example, in *al-Manār* it is argued that the best exegesis of the Qur'ān can be done through the Qur'ān. However, there are not many verses in Wajdī's tafsir that are interpreted in this way. Accordingly, in *al-Manar*, it is seen that the interpretation of the Qur'ān with *asbab al-nuzul* (occasions of revelation) is criticized, because reports related to *asbab al-nuzul* cause the general meaning of the verses to be confined to history and not to be revealed clearly. Wajdī, on the other hand, emphasizes the importance of these narrations and states that the meaning cannot be revealed without knowing the reasons for their occurrence. Although Wajdī can be described as a more radical Salafist than Abduh, he can be defined as a modernist in terms of his exegetical views.

When it comes to sensory/*kawnī* miracles, Farīd Wajdī, in his work *al-Madīniyya wa'l-Islam*, takes a striking stance. According to him, human beings went through two periods, one of which can be considered as the *tufulah* (childhood) period of the intellect and the other as the age of *rushd* (puberty), and in the first period, God sent people sensory/*kawnī* miracles that left them bewildered and incapable of unraveling the mystery. Now, in an age like the present, when reason and humanity have reached their maturity, such *kawnī* miracles are no longer of great importance (Wajdī, 1954). Farīd Wajdī also sees the denial of past miracles by European scholars today as a sign that the age of sensory miracles has passed. In order to justify this, he states that God sent Islam in such a way that it would be free of miracles because He knew that in the future, a period would come when the effectiveness of science based on reason would increase, not miracles that transcend the laws of nature (Wajdī, 1954).

Farīd Wajdī took a relatively positive approach to miracles under the title of "Miracle in the Perspective of the Qur'ān" in his work, which he published as a preface to his tafsir work. In this section, he included many miracles and miracles mentioned in the Qur'ān and the Sunnah, such as the fire not burning Prophet Abraham, Prophet Moses's turning

of the staff into a snake, Prophet Jesus' raising the dead, water gushing out of the Prophet's fingers, Prophet Solomon's bringing the throne of Belkis in the blink of an eye, and parables such as Khidr and Ashab al-Kahf. After listing these examples of miracles, he felt the need to explain the issue from a scientific perspective and used the fact that human beings develop their rational faculties to penetrate the material world and make unimaginable discoveries to prove the possibility of miracles. After stating that his explanations on this subject are not contrary to science and reason, the author states that today Europe has made advances in discovering the secrets of the soul and that necromancy séances now prove the existence of a spiritual realm based on sensation and experience (experiment-observation). Therefore, he states that there is no room for doubt about the authenticity of the miracles of prophets and the miracles of saints, provided that they are transmitted through *tawatur* (Wajdī, 1954).

4. Muhammad Asad's Approach to Miracle

Muhammad Asad's understanding of "miracle" is different from the definition of supernatural (*khariq al-adah*) in *kalam* literature. He translates some of the Qur'anic words "*ayah*" with the word "miracle" or "miraculous" and states that the concept of "miracle" is not just an event outside of the natural phenomena that everyone observes, but it means a "sign" and a "message". Therefore, what is actually defined as a miracle is an extraordinary message. However, according to him, extraordinary messages cannot be characterized as supernatural. This is because the laws of nature are only comprehensible manifestations of Allah's laws of creation (*Sunnat Allah*). In this framework, Assad describes everything as natural whether it is appropriate for natural functioning or not. On the other hand, he declared that the usual events that were constantly observed in life were also miracles: "As so often in the Qur'an, a reference to the spiritual life engendered by divine revelation is followed here by a reference to **the miracle of organic life** as another indication of God's creative activity" (Asad, 2009). However, according to Asad, the power to perform miracles, which is said to have been given to past prophets to support their messages, was not given to Muhammad. According to him, the fact that this is insisted upon in the Qur'an shows that neither the prophets of the past nor the Prophet Muhammad was given a miracle in the extraordinary sense.

Asad bases his approach to miracles on the verse "Miracles are in the power of God alone" (2009). He claims that what is commonly described as a "miracle" constitutes, in fact, an unusual message from God, indicating sometimes in a symbolic manner – a spiritual truth which would otherwise have remained hidden from man's intellect. But

even such extraordinary, “miraculous” messages cannot be regarded as “supernatural” for the so-called “laws of nature” are only a perceptible manifestation of “God’s way” (*Sunnat Allah*) in respect of His creation– and, consequently, everything that exists and happens, or could conceivably exist or happen, is “natural” in the innermost sense of this word, irrespective of whether it conforms to the ordinary course of events or goes beyond it. From this, it is understood that according to Assad, prophets did not show any supernatural miracle but Allah sent them some miraculous signs and characteristics. His translating the 59th verse of Surah al-Isra’a as “And nothing has prevented Us from sending [this message, like the earlier ones,] with miraculous signs [in its wake], save [Our knowledge] that the people of olden times [only too often] gave the lie to them” shows that he considers that the Prophet Muhammad also did not receive any extraordinary miracles.

5. Şehbenderzade Filibeli Ahmed Hilmi and Manastırlı İsmail Hakkı’s Approach to Miracle

Starting from the second half of the nineteenth century to the first half of the twentieth century, a transformation in the mentality of Muslim intellectuals in their understanding of science and their conception of history is clearly seen in their discourses/works. The scholars, who saw the cause of the state’s decline in the misunderstanding of religion/Islam, embarked on a new conception of Islamic history in general and the Prophet in particular. We see the manifestation of this in the works written in the form of “a human prophet free of miracles”. Jalal Nuri’s (d. 1938) *Hatem al-Anbiya* is one of the most striking examples of this.

Şehbenderzade’s understanding of “natural religion”, which he constantly reveals in his work, is his emphasis on reason and science. As a matter of fact, while explaining the concept of natural religion in the introduction of his work, he discusses that it should be in accordance with reason/science and nature. For this reason, Şehbenderzade sometimes ignores the events that are not in accordance with reason and science by stating that their narrations are fabricated, and sometimes he states that it is of no value whether the event takes place or not. As a matter of fact, Şehbenderzade’s approach to the sensory miracles, especially the Elephant Incident, the Incident of the Shaqq al-Qamar, and the Mi’raj incident confirms this claim (Şehbenderzade, 1908).

5.1. Şehbenderzade’s Approach to the Kawni Miracles: The Splitting of the Moon and Isra’a–Mi’raj

In his *History of Islam*, he states the following about the division of the moon into two:

... According to some ancients, the miracle of “shaqq al-qamar” took place during this period. According to our ijihad, this is a description of a spiritual situation through representation and metaphor. The occurrence or non-occurrence of such an incident, whether or not it is a metaphor, has no bearing on the essence. On the contrary, we cannot attach any importance to such miracles, which are related to the sensory organs. Our Prophet’s greatest miracle is the Qur’ān (Şehbenderzade, 1908).

Şehbenderzade’s interpretation of the sensory miracles and sometimes his effort to trivialize them is due to his “scholarly rigorism” (*ilmî taassub*) and his attempt to write a “scientific” history, which we have been trying to reveal since above, as he himself puts it. As a matter of fact, while evaluating the subject of Mi’raj, which he treats as a separate topic, he constantly resorts to interpretation about the nature of Mi’raj:

... This is what the event of Mi’raj consists of in its outward form. However, not all of the Prophet’s companions are convinced that the Mi’raj is corporeal and material. Some of the companions, including A’isha, are convinced that the Mi’raj is a spiritual event. . . The conception of the Mi’raj as a material event is completely contrary to the true *aqā’id* of Islam. . . (Şehbenderzade, 1908).

Even if it is not at all unbelievable, to think that the Mi’raj has taken place physically contains several ideas and opinions that cannot be matched with the truth of Islam (Şehbenderzade, 1908).

It is quite remarkable that Şehbenderzade mentions the Islamic tradition and then states that it is contrary to true Islam. It would not be wrong to say that what he means by “contrary to true Islamic creed” is contrary to reason and science.

5.2. Manastırlı İsmail Hakkı and His Approache to Miracles of the Prophet

In his work entitled *Hak ve Hakikat (Truth and Reality)*, which he wrote as a criticism of Dozy, Manastırlı mentions at length that the Qur’ān is a miraculous book and that many newly discovered truths were foretold by the Qur’ān centuries ago. After discussing the scientific nature of the Qur’ān, he evaluates the subject of the Prophet’s miracles, which was controversial at the time and which was subject to new interpretations. Manastırlı’s statements here show the reflections of Westernization and the impact of positivism more clearly. Manastırlı tries to emphasize the Prophet’s spiritual/intellectual miracles rather than his sensory/*kawnî* miracles. We see that he presents a vision of a Prophet who revolutionized not with his sensory miracles but with his morality.

The only sensory miracle we see dealt with throughout the work is the destruction of Abraham’s army by the birds of Abābīl. However, it is evident that Manastırlı is clearly in

an effort to rationally interpret the case of Elephant mentioned in the Qur'ān. As a matter of fact, he defends the notion that the birds of Abel destroyed the army of Abraham by raining germs that would cause smallpox and measles. He mentions that he received this view from Muhammad Abduh, who was one of the leading proponents of the return to the "main sources" movement and the reinterpretation of religion within the framework of religion-rationality-science relations (Manastırlı, 1911).

The author, while believing that the miracles have taken place, argues that they no longer have any meaning, and therefore, sensory miracles can no longer be taken into account in the proof of the Prophet: "Here we prove the prophethood with the above-mentioned spiritual evidence, without any hesitation and taking into account the evidence of *kawnī* miracles" (Manastırlı, 1911).

According to Manastırlı, the human intellect has now passed the age of childhood (*tufulah*) and reached the age of maturity (*rushd*). In this age, prophethood can be proven by "spiritual/intellectual miracles" rather than "sensible/*kawnī* miracles". Although he states that he believes in the occurrence of sensible miracles, according to him, this is an age in which spiritual/intellectual miracles will be revealed, because for the proof of prophethood, which is not limited to any time and space, only spiritual/intellectual miracles, which are not limited to any time and space, should be used.

6. Conclusion

Enlightenment Philosophy is the culmination of the intellectual process based on the sovereignty of reason that began with the Renaissance in the West and continued with 17th-century rationalism. The Enlightenment strongly opposed God's intervention in the universe, and at the end of this process, reason took the reins from revelation and denied metaphysics the right to life. Thus, religious-metaphysical elements were excluded from the universe of human thought and even from every stage of life. Miracles were also considered impossible events by this system of thought.

In the 18th and 19th centuries, European states invaded and colonized various parts of the world. The Islamic world, for the most part, came under the guidance of these states. Among intellectuals and scholars of Islam, the decline of the Islamic world was discussed in all its dimensions at that time and various remedies were sought. The Islamic modernists, led by Abduh, Afghani, Rashid Reza, and Sayyid Ahmad Khan, attempted to establish a direct parallel between the values produced by the Enlightenment and Islamic beliefs as an expression of a sense of oppression against the West.

Their modernist stance profoundly affected Qur'ānic interpretation in the new age, and serious ruptures were experienced in issues such as "the dominance of revelation over reason", "the use of early narrations as a source of interpretation", and "preserving the issues related to the realm unseen (*a'lam al-ghayb*)", which have been emphasized by the classical Islamic scholarly tradition. The miraculous parables have also had their share of these efforts at change. In a manner very similar to the conception of "natural religion" that flourished with the Enlightenment, the possibility of miracles has come up for discussion. The Indian Subcontinent school, led by Ahmad Khan, went to the path of denying miracles altogether, while Abduh and R. Reza reformulated the philosophical and Sufi methods of interpretation hidden deep in our tradition according to the conditions of the age and applied them to the miraculous parables. In this context, they closely followed modern scientific developments and needed to explain the miracles within this framework.

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