

In the previous two parts, we have seen that the Qur-aan tell us that the Signs and clear proofs given to messengers include Miracles and that they are Sunnah of Allaah, not against it.

Does it mean that they negate the freedom of action of the people? They do not. Because miracles just establish legitimacy of a messenger for those who want to establish it. People are still free to behave the way they like and they remain accountable about the decisions they make and the actions they take.

Are people coerced to believe through miracles? That is not true either. They just help those who want to find the truth. Others, who are just concerned about their vested interests or blinded by their biases and are really are not interested in the truth of the matter, continue to reject the messenger.

Are miracles useless because not every one believes even after seeing the miracles? They are absolutely useful for those who seek the truth. They are manifestation of Allaah's Mercy to people. They give an opportunity to the silent majority who are usually skeptical about everyone's claims and do not have enough opportunity to properly weigh the message of the messenger versus the stance of the establishment (all establishment including political, religious and ideological). It gives them opportunity to identify the person from Allaah and then open their mind to understand, rationalize and make sense out of a messenger's message. In other words, they help the prophets to bring people out of darkness (like their biases, prejudices, narrow-mindedness, short-sightedness, inertia, laziness, carelessness) into the light of Islam and enables them to adopt rational approach to understand and adopt the truth.

As for rejection, people rejected the books and messengers as well. However, neither Allaah SWT stopped sending the messengers until the final messenger was sent according to His plan, nor do we deny the messengers because many people did reject by the people. By the same token, neither Allaah stopped his Sunnah of sending messengers fully equipped with miracles, nor should we deny their existence.

Hence, we must accept the miracles mentioned in the Qur-aan as they are, without denying them and without adding spicy stories to them from any other source.

This analysis presents a balanced view totally based on the Qur-aan. The intent is to differentiate the balanced view of the Qur-aan from extremist views.

There are extremes found among non-Muslims and extremes found among Muslims. Among Non-Muslims, on one extreme are those who are so much overawed by the miracles that instead of recognizing of them Allaah's way of introducing His messengers, they deify and worship the messenger. Their sense is so clouded by the miracles that they fail to see God's hand behind the miracles. On the other extreme are those who reject the religion altogether because they cannot relate miracles which apparently cannot be explained through their 'scientific' observations.

Among Muslims, on the one hand we have those superstitious people who are impressed even

by random, haphazard occurrences which have no meaning whatsoever. They get excited to imagine 'Allaah' in one calligraphic form superimposed on the shape of their hand or some pieces of clouds appearing in the shape of word Allaah. They forget that people see all kind of shapes and words written in the scattered clouds. On the other hand, there are those who deny the miracles because they believe in the supremacy and inviolability of the laws of nature as they know them. First of all, they forget that Allaah as the Sovereign of the Universe has established the laws of nature for His creations and for human use and benefit so that universe is consistent and useable for our purposes and for our sustenance. The principles He uses to run this universe and to regulate human society are beyond our imagination and our estimation except whatever he has graciously decided to reveal for our knowledge and understanding. We cannot judge and form opinions on His actions on the basis of the laws that are meant for the creations. Secondly, they do not realize that human knowledge of the laws of nature is neither perfect nor complete. As our scientific knowledge advances, we discover that there are more possibilities under the laws of nature than we have been accustomed to. Because of our incomplete and imprecise knowledge, we are in no position to say what could or could not have happened. We must accept the facts as stated by the Qur-aan, instead of explaining them away by our imaginary theories.

Let us pray to Allaah that He grants us moderation and balance in everything we say and do.