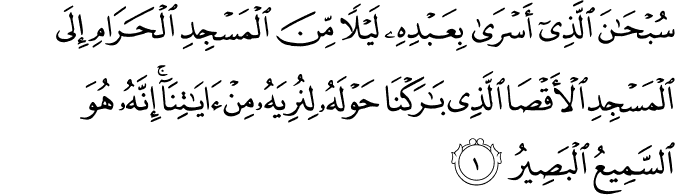
*MIRACLES OF THE PROPHET(PBUH)*

QUR’AN

*Sura Isra/Ayat1:*

**

1All-Glorified is He Who took His servant for a journey by night from the Sacred Mosque to the Farthest Mosque2 the environs of which We have blessed, so that We might show him some of Our signs (of the truths concerning Our Divinity and Lordship). Surely He is the One Who hears and sees.3 (1)

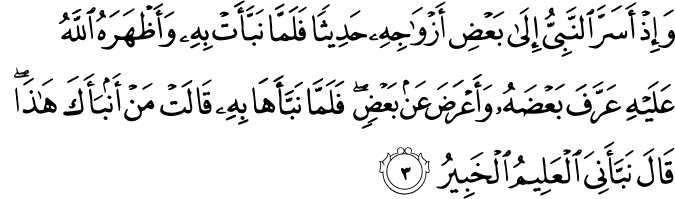
*Sura Qamer/Ayat 1:*

**

The Last Hour has drawn near, and the moon has split.**1**(2)

1. The amazing and wonderful phenomenon of the splitting of the Moon, which took place at Minā five years before the *Hijrah*, caused by a gesture of God's Messenger, upon him be peace and blessings, was a manifest miracle of his, and a clear sign of the truth that the Resurrection, of which the Messenger, upon him be peace and blessings, was giving the news, would take place. The great sphere of the moon had split into two distinct parts in front of the very eyes of the people present. The two parts had separated and receded so far apart from one another that, to the onlookers, one part had appeared on one side of the mountain and the other on the other side of it. Then, in an instant, the two had rejoined. The unbelievers described it as a magical illusion and persisted in their denial. Such people will not believe as a result of admonition, nor learn lessons from history, nor affirm faith even after witnessing manifest signs with their eyes.

*Sura At-Tahrim/Ayat 3:*

**

(It so happened that) the Prophet confided something to one of his wives, and when she divulged it (to another), and God acquainted him of it, he made known part of it, and missed out part. And when he informed her of it, she asked: "Who has told you this?" He said: "He informed me Who is the All-Knowing, the All-Aware."3 (3)

(1) 17:1/The Quran with Annotated Interpretation in Modern English by Ali Unal

(2)54:1/The Quran with Annotated Interpretation in Modern English by Ali Unal

(3)66:3/The Quran with Annotated Interpretation in Modern English by Ali Unal

HADITH

Narrated Hadrat Jabir bin 'Abdullah (RadyAllahu 'Anh): The Prophet used to stand by a tree or a date-palm on Friday. Then the Ansari woman or man said, "O Allah's Apostle! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The date-palm cried like a child! The Prophet (Sallallahu 'alayhiwaSallam) descended (the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet (Sallallahu 'alayhiwaSallam) said, "It was crying for (missing) what it used to hear of religious knowledge given near to it." (4)

Narrated Hadrat Jabir bin 'Abdullah (RadyAllahu 'Anh): I was with the Prophet (Sallallahu 'alayhiwaSallam) and the time for Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet (Sallallahu 'alayhiwaSallam). He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The Blessing is from Allah." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir (RadyAllahu 'Anh), "How many persons were you then?" He replied, "We were one thousand four hundred men." (5)

(4) SahihBukhari

(5) SahihBukhari

*MIRACLES OF THE PROPHET(PBUH)*

**SECOND SIGN (6)**

God’s Most Noble Messenger (Upon whom be blessings and peace) declared his prophethood, and presented to humanity such a decree as the Qur’an of Mighty Stature and such manifest miracles as number, according to the scholars, one thousand.3The occurrence of those miracles in their entirety is as certain as the fact that he declared himself prophet. In fact, as is shown by the words of the most obstinate unbelievers quoted in various places of the Wise Qur’an, even they could not deny the occurrence of his miracles, but only called them -God forbid!- sorcery, in order to satisfy themselves, or to deceive their followers.

The miracles of Muhammad (PBUH) have the certainty of confirmation by consensus to the hundredth degree. The miracle is the confirmation by the Creator of the cosmos of his declaration of prophethood; it has the effect of the words, “You have spoken truly!” Suppose that you said in the assembly of a ruler, while being observed by him, “The ruler has appointed me to such-and-such a position.” At a time when you were asked for a proof of your claim, the word “Yes” uttered by the ruler would sufficiently support you. Or, if the ruler changed his usual practice and attitude at your request, this would confirm your claim even more soundly and more definitely than would the word “Yes.”

In the same way, the Noble Messenger (Upon whom be blessings and peace) claimed: “I am the envoy of the Creator of the universe. My proof is that He will change His unbroken order at my request and my prayer. Now look at my fingers: He causes them to run like a fountain with five spigots. Look at the moon: by a gesture of my finger, He splits it in two. Look at that tree: to affirm me and to bear witness to me, it moves and comes near to me. Look at this food: although it is barely enough for two or three men, it satisfies two or three hundred." He demonstrated too hundreds of similar miracles.

However, the evidences of the veracity of this being and the proofs of his prophethood are not restricted to his miracles. All his deeds and acts, his words and behaviour, his moral conduct and manners, his character and appearance prove to the attentive his truthfulness and seriousness. Indeed, many people such as ‘Abd Allah b. Salam, the famous scholar of the Children of Israel, came to believe merely by seeing him, and said, "No lie can hide in this face, nor fraud be found in it!"4

Although many scholars who have researched the matter have concluded that the proofs of the prophethood of Muhammad (PBUH) and his miracles number about one thousand, there are thousands, perhaps hundreds of thousands, of proofs of his prophethood. And hundreds of thousands of men with varying opinions have affirmed his prophethood in an equal number of ways. The Wise Qur’an alone demonstrates a thousand of the proofs of his prophethood, in addition to its own forty aspects of miraculousness.

Since prophethood is a phenomenon of humanity, and hundreds of thousands of individuals who claimed prophethood and performed miracles have lived and passed away,5 of a certainty the prophethood of Muhammad is superior to all the others. For whatever evidences, qualities, and attributes made prophets such as Jesus and Moses (Upon whom be peace) be known as prophets and were the means of their messengership, they were all possessed in a more perfect and comprehensive fashion by Muhammad (Upon whom be blessings and peace). And since the causes and means of prophetic authority were more perfectly present in the person of Muhammad, this authority was to be found in him with more certainty than in all the others.

**THIRD SIGN (7)**

The miracles of the Most Noble Messenger (Upon whom be blessings and peace) were extremely varied. Since his messengership was universal, he was distinguished by miracles that related to almost all species of creation. Just as the supreme lieutenant of a renowned ruler, arriving with many gifts in a city where various peoples live, will be welcomed by a representative of each people, who acclaims him and bids him welcome in his own language; so too when the supreme Lieutenant of the Monarch of Pre-Eternity and Post-Eternity honoured the universe by coming as an envoy to the inhabitants of the earth, and brought with him the light of truth and spiritual gifts sent by the Creator of the universe, which were connected to the truths of the whole universe, each species of creation - from water, rocks, trees, animals and human beings to the moon, the sun and the stars- each welcomed him and acclaimed his prophethood, each in its own language, and each bearing one of his miracles.

(6)The Risale-iNur Collection/The Letters/The Nineteenth Letter.

(7)The Risale-iNur Collection/The Letters/The Nineteenth Letter.

**Miracles Cannot be Denied (8)**

The noble Prophet, upon him be peace and blessings, declared that he was a Prophet and, to prove his Prophethood, presented the glorious Qur'an and nearly 1,000 miracles. Their occurrence cannot be denied, for even the most obstinate unbelievers only charged him with sorcery. Unable to deny the miracles, they took them to be—God forbid!—sorcery to justify their unbelief and continued misguidance of their followers.

His miracles have been confirmed and reported unanimously by the Hadith authorities. A miracle is the Creator's confirmation of his Prophethood, as it says, in effect: "You have spoken the truth." If a person claims in the ruler's presence that the ruler appointed him or her to such and such a position, the word "Yes" uttered by the ruler proves this claim. Further, if the ruler changes his usual practice and attitude at that person's request, it only further confirms such a claim. In the same way, the noble Messenger, upon him be peace and blessings, claimed that he was the envoy of the Creator of the universe, Who, in turn, changed His unbroken order when necessary so that His envoy could perform a miracle to prove his claim.

Denying miracles amounts to denying God's existence, Muhammad's Prophethood, upon him be peace and blessings, as well as the Qur'an's Divine authorship. Such a denial is absurd and meaningless, for while one piece of evidence proves a claim, its denial requires an overall investigation throughout time and space. For example, if you claim that there are black swans, all you have to do is produce one. But if you claim that this is impossible, you must show all swans from the beginning to the end of time. So, the nonexistence of something is almost impossible to prove. Those who deny miracles, which billions of believers, as well as hundreds of thousands of saints, scholars and scientists, have confirmed since the Prophet's claim of Prophethood, are like those who say that since one door of a magnificent palace with 1,000 doors is closed, the palace cannot be entered.

Almost all Prophets worked miracles. For centuries, millions of Jews and billions of Christians have confirmed the miracles of Moses and Jesus, respectively. When compared to other Prophets, what shortcoming do they find in Prophet Muhammad that causes them to deny his miracles?

The creation of Adam, Eve, and Jesus are miracles, for they were not born according to God's law. Although currently entangled in materialistic notions, science one day will have to attribute the origin of life to a Divine miracle. Besides, it is highly questionable whether it is scientific to label as myth the beliefs, concepts, or events that science cannot explain.

Science is based on theories and develops through trial-and-error investigations of those theories. Many now-established facts were once considered false, and many once-established facts are now known to be fallacies. Moreover, we unquestionably accept the existence of many things that we cannot prove scientifically. Denying miracles is unscientific, insofar as such a judgment or conclusion must be based on concrete proof. No one can deny, whether based on science or not, the miracles of the Prophet Muhammad, upon him be peace and blessings.

Some regard miracles as being against reason and logic. However, our reason and intellect cannot grasp everything in existence. Also, no two people have the exact same intellectual capacity. So, in order to decide something reasonable or not, whose intellect will judge? The Qur'an declares: Whomsoever We will, we raise in degrees. Over every man of knowledge is one who knows better (12:76).

The magnificent order, harmony, and purposiveness in existence decisively point to One with absolute knowledge, will, and power. That One, God the Creator, does what He wishes, for He is not bound by the laws He established for the universe. Therefore, He can change them or even act and create without any laws if He so wishes. Given this, we should try to discover those laws, as God gave us an intellect to do just that, not to judge His acts. Human intellect is limited, and we all know that what is limited cannot judge that which is not limited.

Time varies or changes according to the dimensions of existence and place. For example, time measurements differ from planet to planet. The finer or more refined matter is, the quicker its time and movement, as indicated that our spirit travels must faster than our physical body. Also, our imagination can travel through all spheres within a few seconds.

Just as each person is unique in regard to power, there is a great difference between each species' capacity. We are far more powerful than ants or bees, but they can do things that we cannot. Also, invisible things or beings like angels and jinn, and even storms and gales, may be far more powerful than human beings. So all physical and intellectual powers and capacities are included in a single, absolute Power. If that Power can do whatever It wishes, why should we not believe in miracles?

We witness and even experience certain events that we regard as miraculous, for the law of causality cannot explain everything. Furthermore, modern physics asserts that whatever exists is a wave in continuous motion, meaning that we cannot say that what exists now will exist in the same manner even one second from now. Therefore, the law of causality is only a veil covering the Divine operations so that people do not directly attribute certain disagreeable things and events to God. And so it is the affirmation, not denial, of miracles that is really reasonable and scientific.

(8)byFethullahGülen on 14 September 2001. Posted in [Essentials of the Islamic Faith](http://fgulen.com/en/fethullah-gulens-works/faith/essentials-of-the-islamic-faith)