A miracle is an extraordinary accomplishment which God Almighty brings about at the hands of a Prophet in order to prove his Prophethood, strengthen the faith of believers, and to break the obstinacy of unbelievers.

The universe operates according to fixed laws that God has determined. But for these laws and the uniform character of natural events, everything would be happening in a continuously changing, unstable flux and we could therefore not have found out the Divine laws of nature or realized any scientific developments. Although recent discoveries in atomic physics have made it clear that whatever exists is a wave in continuous motion and therefore it is not possible to say that a second later its existence will be in the same state as it is in now, on the surface everything occurs according to the principles which the ‘classical’ or Newtonian physics established.

Normally, life has its own laws according to which we behave. We need certain amount of food and water to satisfy our hunger and thirst and go to a doctor when we are ill. We use animals to do certain kinds of labor for us but we cannot talk to them. Trees are fixed in their places and neither they nor stones and mountains give us greetings. We act in conformity with the laws of gravitation and repulsion and we do not attempt to rise upwards into the sky without first making calculations based upon those laws.

God is not dependent on or bound to any “natural” laws

All these and other laws are for us; but for them, as we pointed out above, life would be impossible for us. However, since it is God Who has determined them, He is not dependent on or bound to any of these laws at all. Therefore, He may sometimes annul any of these laws or change the ordinary flux of events and create an ‘extraordinary’ occurrence at the hands of a Prophet, either to provide a proof for his Prophethood or to show that He is is able to do whatever He wills at whatever time He desires. We call such an occurrence a ‘miracle’. The original word in Islamic literature translated as miracle is mu‘jiza, which literally means something which makes others unable to produce a like of it. If God creates such an occurrence at the hands of a saint, not a Prophet, then it is called karama, meaning, literally, an ‘extraordinary favor’. These favors constitute another proof for the Prophethood of Muhammad, upon him be peace and blessings, and the truth of Islam.

### Examples of the Prophet’s miracles concerning water

• The Companions were left without water in a place called Zarwa. They were going to do wudu’ (ritual ablution) but they could not find enough water. God’s Messenger ordered them to bring a bowl of water. He dipped his hands into the bowl and water began to run from his fingers like a fountain. Anas ibn Malik says that on that day they were three hundred people. [3]

Anas relates this incident on behalf of three hundred persons. Is it at all conceivable that those three hundred people would not have confirmed him, if they thought him to be truthful, or otherwise contradicted him?

• As a second example, during the campaign of Hudaybiya, the Companions complained to God’s Messenger about the lack of water. The Messenger took an arrow out of his arrow-bag and ordered them to put it in the well of Samad. When they did that, the water of the well began to gush. During the campaign, all of the Companions drank from it and did wudu’ with it. [4]

There are many examples of the Prophet’s miracles concerning water. They were related by numerous Companions and transmitted through various reliable channels.

### Examples of the miracles of the healing of ill and wounded people

Authentic books of Tradition, including primarily Sahih al-Bukhari and Sahih al-Muslim, report:

• During the Battle of Khaybar, God’s Messenger, upon him be peace and blessings, asked where ‘Ali was. ‘He is suffering from sore eyes’, the Companions answered. He sent for him. ‘Ali came and the Messenger applied his healing saliva to his eyes. At the same moment the pain ceased and ‘Ali’s eyes became better than before. [5]

• ‘Uthman ibn Hunayf relates:

A blind man came to God’s Messenger and requested him to pray to God to recover his eyes. The Messenger said: “If you desire, I’ll not pray—being blind may be better for your afterlife—or I’ll pray.” The man chose to be relieved of blindness and the Messenger told him: “Go and do an ablution. Then pray two rak‘as and say: ‘O God! Surely my appeal is to You and I turn toward You through the Prophet Muhammad, the Prophet of mercy: O Muhammad, surely I turn toward God through you, that He uncover my sight. O God, make him my intercessor.’” The man did what the Messenger told him and his sight was restored. [6]

There are many more examples concerning this kind of miracle God’s Messenger worked, all of which are recorded in books of Tradition.

### The testimony of animals to Muhammad’s Prophethood

The animal kingdom recognized God’s Messenger, upon him be peace and blessings, and became the means for him to work miracles. Although there are many examples, we will mention here only a few that have become well-known and agreed on by exacting authorities.

• During the Hijra, when God’s Messenger, upon him be peace and blessings, took shelter from the pursuit of unbelievers in the cave of Thawr, two pigeons stood guard at the entrance like two sentries, and a spider, like a doorkeeper, covered the entrance of the cave with a thick web. As Ubayy in Khalaf, one of the chieftains of the Quraysh, was examining the cave, his friends suggested that they should enter, but he answered: ‘There is a web here, which seems to have been spun before the birth of Muhammad.’ The others added: ‘Would those pigeons, standing there, still be there if someone were in the cave?’ [7]

• As another example, Jabir relates:

I was with God’s Messenger during a military campaign. When my camel became exhausted and left behind, God’s Messenger prodded it slightly. This made the camel so fast that I had to pull on the reins to make it slower so that I could listen to the Messenger, but I was unable to (slow it down). [8]

• Anas ibn Malik reports:

After the conquest of Khaybar, a Jewish woman offered God’s Messenger a roasted sheep. God’s Messenger, upon him be peace and blessings, ate a piece of it but, according to the narration of Abu Dawud, stopped eating and said: This sheep says that it is poisonous. Then he turned to the woman and asked her why she offered him a poisonous sheep. When the woman replied that she wanted to kill him, the Messenger responded: God will not let you attack and annoy me. [9]

• A’isha reports:

We had in our house a kind of pigeon. When God’s Messenger, upon him be peace and blessings, was at home, it would stay quiet, but as soon as he left home, it would continually pace to and fro. [10]

• Anas ibn Malik relates:

God’s Messenger, upon him be peace and blessings, was the comeliest and the most generous and courageous of people. One night the people of Madina heard some voices and set out to investigate in fear. On their way, they saw a man coming towards them, who appeared to be God’s Messenger, upon him be peace and blessings. He said to them: There is nothing to be distressed about. He had mounted Abu Talha’s horse and himself investigated the matter before anybody else. He turned to Abu Talha and said: I found your horse fast and comfortable. Whereas, that horse had been a very slow one. After that night, no other horse could race against it. [11]

**Aqoolo qawli hadha wastaghfirullaha li wa lakum**

Böylece birinci hutbe bitmiş olur ve hatip oturur. Otururken için den şöyle duâ eder:

**Second Khutbah**


### Examples of the Prophet’s miracles concerning inanimate objects

• Jabir ibn Samura reports:

God’s Messenger, upon him be peace and blessings, once said: “Prior to my Prophethood, a rock in Makka used to offer me greetings. I still recognize it.” [12]

• ‘Abullah ibn Mas‘ud reports:

We could hear food glorifying God while we were eating with God’s Messenger, upon him be peace and blessings. [13]

• Traditionists unanimously report from Anas, Abu Hurayra, ‘Uthman and Sa‘id ibn Zayd, who said:

God’s Messenger, upon him be peace and blessings, climbed up Mount Uhud, accompanied by Abu Bakr, ‘Umar and ‘Uthman. The Mountain, either in awe of them or because of its joy, trembled. God’s Messenger ordered it: Be still, O Uhud, for on you there is a Prophet, a truthful one, and two martyrs. [14]

• It is established through authentic narrations from ‘Ali, Jabir and ‘A‘isha Siddiqa that rocks and mountains would say to God’s Messenger, ‘Peace be upon you, O Messenger of God!’ ‘Ali says: ’Whenever we went for a walk in the suburbs of Makka in the early times of his Prophethood, trees and rocks we encountered would say, ‘Peace be upon you, O Messenger of God!’ [15]

### The Prophet’s protection as a miracle

• As related through various channels, during the military campaign of Ghatfan and Anmar, a courageous chieftain named Ghowras unexpectedly appeared at the side of God’s Messenger, who was lying under a tree. Ghowras unsheathed his sword and asked God’s Messenger, ‘Who will save you from me now?’ God will, the Messenger replied. “God!” Then he prayed: “O God, suffice me against him in any way You will.” [16]

At that moment, Ghowras was knocked down and his sword slipped from his hand. God’s Messenger, upon him be peace and blessings, took the sword and asked him: Now, who will save you from me?

Ghowras began to tremble and entreated God’s Messenger to spare his life. ‘You are a noble, forgiving one; only forgiveness is expected of you,’ he pleaded. God’s Messenger forgave him, and when Ghowras returned to his tribe, he said to them: ‘I have just come from the best of mankind.’

• Abu Hurayra relates:

Abu Jahl once asked those near him: ‘Does Muhammad still rub his face against earth [i.e. make prostration]?’

– Yes, he does, they answered.

Abu Jahl added:

– By Lat and ‘Uzza, if I see him doing that again, I will tread on his neck or bury his face with soil.’

A short while later God’s Messenger came and set out to pray. When he was in prostration, Abu Jahl approached him but suddenly turned back in fear and amazement, trying to protect himself with his hands. When asked why he had done so, he answered: ‘Truly, between him and me is a trench filled with fire, and something horrible and some wings.’

God’s Messenger commented on the event: “If he had approached me, the angels would have torn him to pieces.” [17]

1. Bukhari, Ayman, 22; Muslim, Ashriba, 142.

2. Bukhari, At‘ima, 6; Muslim, Ashriba, 175.

3. Nasa’i, 1.60; Bukhari, 4.233; Muslim, Hadith No. 2279.

4. Bukhari, Shurut, 15.

5. Bukhari, Fada’l al-Sahaba, 9; Muslim, Fada’il al-Sahaba, 34.

6. Tirmidhi, Da‘awat, 119; I. Hanbal, 4.138; I. Maja, Iqama, 189.

7. I. Hanbal, Musnad, 1.348.

8. Bukhari, Nikah, 10.22.

9. Muslim, Salam, 45; Abu Dawud, Diyat, 6.

10. I. Hanbal, Musnad, 4.112.

11. Bukhari, Adab, 39; Muslim, Fada’il, 48; I. Hanbal, 3.147.

12. Muslim, Fada’il, 2; Darimi, Muqaddima.

13. Bukhari, Manaqib, 25; I. Hanbal, Musnad, 1.460.

14. Muslim, Fada’il, 50.

15. Tirmidhi, Hadith No. 3630; Hakim, 2.607.

16. Bukhari, Maghazi, 31, 33; Muslim, Fada’il, 13.

17. Muslim, Sifat al-Munafiqin, 38.

Ibadallah; Ittekullaha ve atiu,

