



# **The Miracles of Our Prophet**

## **(1. Bölüm)**

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Hız. Muhammad (pbuh) started to preach the religion of Islam in 610 and achieved many successes during his 23 years of prophethood,

spreading and strengthening the religion of Islam. During the period of four caliphs, the 30 years after his death in 632, the Islamic state expanded its lands from east to west with conquests and brought wealth, peace and justice to everywhere. Islamic states subsequently penetrated into Europe and spread in Africa and Asia.

Unable to digest this progress, members of other religions carried out many political and military activities to prevent the spread of Islam. These are based on misrepresentation of Islam to people. Western states have worked for centuries to advertise Islam to their own people as idolatry, and many orientalist and missionaries have been appointed to this work. These people, made studies of denigrating and defaming Muhammad (pbuh). According to them, Islam is a deviant / heretic movement from Christianity. The Prophet is a false prophet and wrote the Quran inspired by the Old and New Testaments that he learned from a priest named Bahira. Since the dominant powers of the West regarded Islam as a threat, they imagined that they could prevent it from spreading by misrepresenting Islam. This threat perception has determined the image of Islam in Europe from the Middle Ages to the present.

In the eyes of the average European, Islam is a religion based on violence, spread by sword, irrational, stimulating the earthly and spiritual desires of its followers and aiming to assimilate and ultimately destroy the other. According to them, Muslims are barbarians and pagans. Thus, the westerner is discharged by loading all the negativities in himself to the "other" that he cleansed of sins, relaxes and thus always seeks the enemy outside himself. The perception of Islam in the west has been formed by such an externalization and reconstruction.

The West conducts its anti-Islamism mostly through the prophet. Many slanders were made about the Prophet from the Middle Ages

until today, and people were asked to prevent them from reaching Islam. Descriptions made about the Prophet have interesting contents as examples of misrepresentation of history and distorting facts.

In the enlightenment period in Europe, anti-prophetic propaganda was mostly carried out by intellectuals. Thinkers such as Voltaire, Pascal, Dante and Thomas Aquinas have used the same criticisms. According to their criticism:

1) The Prophet could not show any supernatural evidence (miracle). However, these miracles are the only witnesses that can show in favor of divine inspiration.

2) Those who claim to bring a new religion to people must show miracles.

3) The Prophet did not show any miracle other than writing the Quran. No matter how great the Koran is, writing this work is not beyond the power of an ordinary person.

In the book written by Prof. Özcan Hıdır, "The Image of Prophet in the West", the following is stated:

"The main target of the studies is to create suspicion about the sources of the Quran, sunnah, and hadith . In this sense, they develop an understanding that highlights the views of groups outside the mainstream understanding of Islam, and displays the marginal interpretation as a central interpretation. In this context, the aim is to disrupt the mainstream image of Islam that has been going on for centuries which is socailized by the first founding generation, the companions, who were put forward practically with the sunnah of the prophet under the principal guidance of the Quran, Here, too, they walk on the example of the Prophet. In the media, when there is an issue about Islam, Muslims and their Prophets, marginal characters,

extreme examples and terrorists are immediately brought up in the background.

American Prof. Carl Ernst states the following in his book "Following Muhammad":

"In the Middle Ages, Christian writers tried to draw a flawed and incomplete character by showing the virtues, which in the eyes of Muslims, the sign of the righteousness of Muhammad (pbuh), as upside down. This is because they could not bear the coming of a prophet after Christ. "

Prof. Ernst, in his book, quotes Ali (ra) 's treatise "Nehcülbelaga", which describes the Prophet and writes the following:

"The Messenger of Allah (pbuh) is the forerunner of ascetics, the means of seeing and foresight of those who seek guidance. It is a radiant light source and a bright star... Allah Almighty chose Muhammad from the elder plane three of the prophets and introduced him as a source of guidance and light in the darkness of ignorance and folly. He has made him a source of wisdom. Hz. Mohammed, like a doctor, treated the patient wherever he encountered the patient... He was always moderate, his life was stable, his words were separating the right and the false, his orders and instructions appealed to justice... Even the unification of his enemies who called him a liar did not prevent him from calling. The efforts of his enemies to extinguish the light of the prophethood have never yielded results. "

Those who adopted the materialism philosophy claimed that our Prophet was an Arab philosopher. According to them, Muhammad's prophecy is not divine, but a social and political event. Prophet's success is in building an army. He tried to impose his thoughts on the world with this army. These people who are devoid of spirituality and

belief, cannot be expected to understand the Prophet correctly. Although these views have been answered many times with scientific documents, these views have taken place in our society. According to the materialist view, everything in nature has emerged and is governed by material rules. Those who hold this view deny the existence of God and the phenomenon of religion. People who adhere to this philosophy, which has collapsed for today, have criticized the religion of Islam and our Prophet with these views for years in our society. However, given that the materialist philosophy is no longer valid, it is obvious that even responding to the criticism of these people is unnecessary.

In the words of literature professor Edward Said, "The moral and religious unacceptability of Muhammad is the symptomatic hypothesis of western orientalist." It has been repeatedly told that these hypothesis are not valid and it has been proven with historical documents. We will answer only those who claim that our Prophet (pbuh) did not perform a miracle in this article and the next article. We cannot know how much those who cannot absorb our Prophet and the religion of Islam and those who oppose him will benefit from these statements. However, our task is to put this back in front of people with documents.

### **The Miracles of Our Prophet (pbuh)**

Our Prophet (pbuh) had many miracles. Some of these miracles are expressed in the Quran and some of them are not mentioned in the Quran. In this article, we will tell about some miracles of the Prophet described in the Quran. We would like to explain other miracles in our next article.

The word miracle comes from the root "al-Aczü". It means incapacitating, irresistible, extraordinary. Miracles are extraordinary events created by God to confirm the correctness of the prophecies of the Prophets and that they are incapable of bringing similar ones to humans. Miracle instantly invalidates the ordinary laws of nature and stops them. Therefore, it is not possible to explain miracles with positive sciences.

The miracles of the Prophet (pbuh) are both more numerous and superior to those of other prophets. It has been stated that the number of miracles of the Prophet is more than a thousand.

### **The greatest miracle of the Prophet (pbuh) is the Quran**

The Quran is the greatest miracle appealing to all times. In this regard, our Prophet stated the following in a hadith: *"There is no prophet that had not been given a miracle that people of their time believed. Miracles have been given to all of them. What is given to me as a miracle is the Quran revealed to me by Allah. "*

The expression and meaning of the Quran is a miracle. For, the Quran is the book that is the word of Allah and which is of a very high rank that human power will be incapable of creating a similar one. What the polytheists say, who do not accept that the verses of the Quran are evidence confirming the Prophet, are stated in the Quran as follows:

*"When our verses are rehearsed to them, they say, " we heard, we can say something like this if we want, this is nothing but tales of the ancients. " (Anfal, 8/31)*

Allah challenged these words of the polytheists in many verses of the Quran. One of them is this:

*"Did they say that the Prophet made him up? Say: Bring a surah like that and call for help whoever you can call other than Allah. Do this if you are faithful in your word. " (Dolphin, 10/38)*

This challenge continues for centuries. However, anti-Islamists have not been able to respond to this challenge until now. Those who cannot absorb Islam, even today, take refuge in the slander and lie that the Quran was written by the Prophet. However, these slanders remained in the air and could not be proven until today.

The following is written in Abdülahad Ömer (Gary Miller) 's book titled "The Unique Miracle Kur'an":

“The most important miraculous aspect of the Qur'an, which defies those who disbelieve, is that it is a literary masterpiece, its position at the top of rhetoric, the integrity of words and meanings, a fluent style, a sweet coherence between letters, words and sentences. In this divine speech, every letter, word and sentence are put in their proper place. A letter with its equivalent cannot be substituted for any letter, and if done, its meaning changes.

The Quran is a book that has the most exceptional place among all the works written in the Arabic language since the day it was revealed, and has the highest literary superiority. Since the day it was downloaded, no text built in the literary world throughout history is not comparable with a single sura of the Quran.

The fact that the Quran is an eternal masterpiece is a fact that is confirmed by everybody, local and foreign, Muslim and non-Muslim. Even orientalist who do not or do not want to understand the content of the Quran admit that it has a superior literary language."

Indeed, as stated above, anyone who has some knowledge of Arabic, compares the highest Arabic literary texts with the passages of the Qur'an, will easily grasp the expressive power of the Quran, its truly

inaccessible beauty. This literary superiority of the Qur'an will be confirmed from now on as it has been confirmed until now, and its language and style will continue to inspire all other literary texts.

There are verses showing the miracles of the Prophet in the Quran. We explain some of them below:

- *"You did not kill them, but Allah did. When you threw, you did not throw, but God threw. This is to give the believers a good test. God is Hearing, Knowing. "* (Anfal, 8/17)

The Battle of Badr is described in detail in the chapter of Anfal. On the day of Badr, the Muslims were very few in number and very weak in weapons. The disbelievers were three times their size and were fully armed and armored. While the Muslims were about to be defeated in a part of the war, our Prophet opened his hands and prayed as follows: *"O my Lord! If you destroy this community, there will never be more people on earth to worship you. "* Upon this prayer, Gabriel (as) said to our Lord, *"Take a handful of soil and throw it on their faces."* The Prophet took a handful of soil and threw it on their faces and said, *"Let their faces dry."* No one is left of the polytheists, so that this handful of soil would not have hit them in their eyes, nostrils and mouth. While the polytheists were dealing with this land that got in their eyes, the Companions attacked them, killed some of them and captured some of them. It is not possible to explain this phenomenon with positive science. Because this is not something that can happen with the power of a human being. This event has been recorded in the same way in history. Nobody could claim otherwise. This event is a miracle of our Prophet (pbuh).

About this incident, İsmail Hakkı Bursevî says the following in his commentary called "Rûhu'l Beyân":

“This verse was sent down regarding the war in the Badr desert. According to the narration, the Prophet, who saw the Qurayshi coming to the valley leaving the sand hill behind which they were hidden, prayed as follows: *“O Allah! These are the Quraysh who came to boast of their arrogance and pride and denied your Prophet. O my God! I want what you promised me.”* The Prophet then picks up a handful of soil from the ground and throws it towards their faces and says, *“Their faces are ugly.”* All of the polytheists that this soil hit their eyes and noses were defeated. Believers followed them, killed some of them, and captured some others. Here even though Muhammad seemed to throw, in reality God did. Allah brought these pieces of soil to the eyes of the polytheists and they were defeated.”

Thus, Muslims devastated the unbelievers. Although the act of throwing here seems to have been carried out by the Prophet in form, it is not something that human beings can do if the eyes of the whole enemy are blinded and destroyed by throwing a handful of soil. It is God who created the reasons for the death of the enemy. He sent down his angels in the Battle of Badr and they rushed to help Muslims. Angels filled the soil into the eyes and noses of the unbelievers. This incident frightened the hearts of the unbelievers and strengthened the hearts of the believers. Thus, victory was achieved by creating reasons by God.

It is pointed out in the verse that it is “a good test for believers.” Because this miracle has increased the faith of Muslims, they believed more that the Prophet was the Messenger of Allah, and thus they were more closely attached to Islam.

- *“Glory to (god) Who took His servant for a Journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We did bless*

– *in order that We might Show him some of Our Signs: for He is the One Who Hears and Sees (all things).*” (Walking, 17/1)

This verse, with the unanimity of all commentators, informs the Prophet about his journey from the Masjid al-Haram to the Masjid al-Aqsa, which is the beginning of the Ascension event. The night of Walking is the 27th day of the month of Recep, Monday night. In the verse, "His servant" is called instead of "Prophet". The reason for this is that not to attribute divinity to Muhammad.

Our Prophet got out of the world in the Miraculous event and ascended to sky with his body. This is not possible according to human behavior. In addition, here is a sign of the honor of the position of servitude. On this subject, Fahrettin er Razi said in his interpretation: “Servitude is more virtuous than prophethood. Because in servitude it is the orientation from the people to the God and in the prophethood it is the orientation from God to the people. In addition, in servitude the slave leaves his job to his Creator. The Creator does his work. In the prophecy, on the other hand, there is monopolizing and dealing with the affairs of the ummah. How different is the situation between the two.”

The miraculous incident happened with both the soul and the body. The proof of this is the expression "*He took his servant... away*" in the verse. Because the servant expresses the soul and body together. In addition, Burak, which is a type of animal, also carries the human body. If the Ascension incident had been with only the soul in sleep, then the polytheists would not deny it. Because a similar situation can be seen in everyone while sleeping.

The purpose of the miracle of Walking is that it is to show Muhammad who is the master of the prophets and the last of them, the signs specific to His divine self, by which no one is honored before. These signs are as follows: Going to the Masjid al-Aqsa, which is a month

away, to see the Bayt al-Maqdis at a little part of the night, the spirits of prophets being seen to him, having a knowledge of their supreme authority and hearing the scratching of the pens in Lawh-i Mahfouz (Protected Table).

The fact that Muhammad was given the miracle of Walking is to increase his dignity, value and his rank. During the miracle of ascension, Hz. Muhammad was shown the situations of some people who neglected and abandoned their religious duties: those who did not perform obligatory prayers, who did not give alms, who had adultery, who took interest, who did not take advantage of their own sermon even though they preached, who taunted the chastity and honor of others, and those who backbited.

When the Messenger of Allah returned to Masjid al-Haram, the polytheists did not believe what he told. Because they knew that this couldn't be done by human power. However, Abu Bakr says "If he said that, it is true. I have affirmed him in more strange matters than this. I confirm him in the news he brought from sky, I believe he is telling the truth ". Among the polytheists, there were those who saw the Beytü-l Makdis, and they knew that Hz. Muhammad had never seen him and never went there. "O Muhammad! Tell us about Beytü-l Makdis, how many windows does it have? " they said. Thereupon, Allah removed the distance barrier between Masjid al-Aqsa and the Prophet, and the Prophet looked at it and answered all the questions they asked.

These miracle were experienced with documents and witnesses. Such a miracle has not been given to any other prophet. However, the unwary people who are against Islam did not believe in this miracle of the prophet despite all this. If Allah has sealed their hearts, there is nothing to do. They will not believe in any miracles.

- *"Doomsday has approached, the moon has split."* (Moon, 54/1)

According to this verse, *"Doomsday is approaching"*, that is, the moment of doomsday coming and its occurrence has approached, and the world has only a little life left. The expression of the verb in the past tense in the expression *"the moon split"* indicates that the splitting of the moon took place in the time of Resulallah. Accordingly, the splitting of the moon is a sign that the doomsday is approaching.

As it is said, some of the notables of the Quraysh come together and promise to the Messenger of Allah that they will believe if the moon is divided into two. That night is the fourteenth night of the month. Rasulallah raises his finger up and orders the moon to split into two. Immediately the moon splits into two parts. One half of the moon gets up from where it is and goes to another point, the other half remains in its old place. Ibn Masud says, "I saw with my eyes the Nur mountain where the Hira cave is located between the two halves of the moon."

Some scholars say that one half of the moon went east and the other half went west. Then the whole world was in darkness for a moment. Then the halves separated from each other were born and joined together in the middle of the heavens, just as they were before the miracle. After that, the Messenger of Allah said: "Be a witness, be a witness." At that moment, the disbelievers of the Quraysh said, "Ibn Abi Kabsha fascinated us," referring to the Prophet. One of them said: "Even if Muhammad fascinated the moon for you, he could not have enchanted the whole people of the earth with this magic. Did those who came to Mecca from various towns see the moon? Let's see." In the answer to this question, it has been determined that all of the people in the region have seen this event. This determination has been confirmed by many hadiths.

Abdullah ibni Umar said: "This happened at the time of Allah's Messenger. The moon split into two parts. One piece was in front of

the mountain and another piece was behind. The Prophet said, "God be witness!"

Imam Beyhaki says: "According to what Hafiz Abu Abdullah ... told us from Abdullah Ibn Masud, he said:" The moon split in Mecca and became two parts. Makkan Quraysh disbelievers "This is a spell that Ibn Abu Kesba has fascinated you. Wait for what will come from the expedition, if he saw what you saw in them, he was right. If they did not see it as you see it, it is undoubtedly a fascinating magic of it for us, "they said. When asked to those who came from outside, those coming from various directions said we saw him. " Ibn Jarir also narrated the same hadith through Mugire. The unbelievers who were the greatest enemies of the religion he brought, did not deny the miracle of "the split of the moon in two".

It is important for them to acknowledge that such an event occurred, as they did. Because the Meccan unbelievers, who persecuted the Prophet and Muslims, could not deny this miracle. However, if this incident had not happened, they would have gotten a trump card and they would have used it seriously against Islam. Since there was no such situation, they really witnessed this miracle.

The expression "Doomsday is approaching" stated in the verse should be understood compared to the life of the universe. For the realm that was created millions of years ago, two or three thousand years are not the last minutes of the life of the universe, even the last seconds. There are many verses and hadiths that strengthen this meaning.

Today, the miracle of splitting the moon into two is confirmed by photographs taken on trips to the moon. In these photographs, officials have explained that there are unnatural, longitudinal cracks and crevices on the surface of the moon. The following statement of the astronaut who first went to the moon is interesting: "The shape of the moon I saw when approaching the moon was like an apple being

split into two and then reunited." This statement was later removed by NASA. Because they were also aware of this miracle of the Prophet and deleted this statement from NASA's website because they were anti-Islamic. However, they cannot interpret the abnormal slits in photographs taken about the moon. I hope one day all people will attest to this miracle.

- *"Allah will protect you from people."* (The Table Spread, 5/67)

Before this verse was revealed, Jews and polytheists threatened the Prophet in Madinah: "O Muhammad! We are very crowded and have guns. If you do not give up this cause and your religion, we will kill you." they said. Thereupon, people from Ansar and muhajirs were waiting and protecting our Prophet. For fear of the assassination of the Jews, they stayed with him overnight and went together wherever he went. When this verse was sent down, the Messenger of Allah said to those who were waiting for him: *"O people! Go to the places you will go, don't wait for me anymore. Surely, Allah will protect me from people."* After this promise of Allah, our Prophet would travel alone before and late at night in the valleys and secluded places of Medina, despite his enemies. The plans of those who plotted to assassinate him would never come true. This situation has been confirmed in the statements of many Companions. There have been many events showing the power of the decree of this verse.

Ibni Abu Hatim narrates: "When the prophet fought with the sons of Enmar, he climbed on a protective palm tree. A polytheist named Gavres ibni Haris came to the Prophet and said, "O Muhammad! Give me your sword and let me see." Resulallah gave him his sword, Gavres's hand trembled and the sword fell from his hand. Thereupon, the Messenger of Allah said, "God is between you and what you want to do."

Abu Jafar ibni Jarir Tabari says: "When the Messenger of Allah was staying somewhere, the companions chose a shade tree for him and the Messenger of Allah fell asleep under it. At that time, a bedouin came and unsheathed his sword, saying, "Who will protect you from me now?" The Messenger of Allah said, "Allah protects me from you." Meanwhile, the hand of the Bedouin trembled and the sword fell from his hand, hitting his head against the tree, his brain disintegrated.

Abu Jahil has sworn that if I see Muhammad in prostration, I will hit him with a stone. He took a big stone, when he saw him in prostration, when he was about to raise it and strike, his hands remained up. After the Messenger of Allah finished his prayer, he got up and Abu Jahil's hand was untied.

On the day of the conquest of Mecca, someone named Fedale came to the Messenger of Allah with the intention of shooting him. The Messenger of Allah looked at him and smiled, "What did you talk to your self?" he said and asked God's forgiveness for Fedale. Fedale also came to faith and said "then I wouldn't have a lover in the world more than him."

İsmail Hakkı Bursevi (ks) states the following in his commentary called "Rûhu'l Beyân":

"It is reported, when the Prophet (pbuh) entered Madinah, 100 people from immigrants and Ansar protected him from the Jews. However, after the verse "*Allah protects you from people*" was revealed, the Prophet understood that God would protect from the evil of Jews and other people and said to the emigrants and Ansara, "*Now go to your places, because God will protect me from the Jews.*" Later, despite the abundance of his enemies and the scarcity of his helpers, the Prophet would go to the valleys of Medina alone at the beginning of the night and at dawn. God was protecting him. Undoubtedly, the aim here is to protect him from being killed, and Allah Almighty really protected him

from being killed. Other troubles and calamities the Prophet faced are among the types seen by other prophets and friends of Allah.

It is a fact that Allah protects those who obey His orders from the evil deeds of creatures. As a matter of fact, the Prophet and Hz. Abu Bakr were protected from the danger of their enemies while they were in the cave during the migration. This protection of Allah is also valid for believers. Allah is enough for those who believe and put their trust in Allah. This issue has been confirmed by verses and hadiths.

Also, according to what is reported, the Prophet had a servant named Sufeyne. One day, Sufeyne lost his army in Byzantine lands and lost his way. He was looking for soldiers running. Suddenly he met a lion and said to him, "O king of these places, I am Sufeyne, the servant of the Prophet. My goal is as follows." Then the lion came to him and started to stroke him. Lion was listening to him as it understood as he spoke. Their relationship continued until they found the army, then the lion returned.

- *"Then you were saying, would it not be enough for you to help the believers with your Lord's 3000 angels sent down to you? Yes, if you are patient and fear Allah, if they come upon you suddenly, your Lord will help you with 5000 angels engaged to you. " (The Family of İmran, 3 / 124-125)*

In wars, our Prophet was helped by Allah by sending angels. This issue has been expressed in many verses. In the above verse, the word "münzelîn" (sent down) expresses that the angels who came for help were sent down from the sky with the permission of Allah. Allah supported the believers with one thousand angels, then three thousand, then five thousand angels, and came to their rescue. For, they were promised the angels to be sent down so that their hearts

would be strong, determined, and triumphed. The word "musawimin" (marked) in the verse indicates that the incoming angels have signs. It is said that the angels were wearing white turbans. Only Gabriel (as) was wearing a yellow turban. Angels came on white horses.

The angels sent on the day of Badr are expressed in the following verse:

*"Then you were asking your Lord for help. He also accepted your prayer saying: 'Here I am helping you with 1000 angels in a row.' Allah did this just to give you good news and to calm your hearts with it. Otherwise, victory is only from Allah. Allah is Mighty and Wise." (Anfal, 8 / 9,10)*

The angels sent in the battle of the Trench are mentioned in the following verse:

*"O you who believe! Remember God's blessing on you. When armies came to you, we had unleashed upon them a wind and armies that you did not see. God saw what you were doing." (The Confederates, 33/9)*

The following verse informs about the angels sent on the day of Hunayn:

*"Then Allah sent down his tranquility upon His Messenger and upon the believers. He sent unseen armies and punished the disbelievers who did not know Him. This is the punishment of the disbelievers." (Repentance, 9/26)*

As stated in these verses, there were angels in the army of the Prophet, and these angels were seen by the companions to make him a miracle of his prophethood:

Sahl ibni Huneyf (ra) says: "By God, when I was about to hit the head of a polytheist with the sword of one of us on the day of Badr, I saw that the head of the polytheist fell from his body and fell to the ground before the sword reached him."

Abu Usayd Malik Ibn Rabia (ra) (This person is the last person who died among the people of Badr) says: "If I were in Badr with you right now and had seen it in my eyes, of course, I would show you the valley where the angels come out without any doubt and hesitation."

Allah states why He did all these in the following verse:

*"God did this just to give good news and to bring your heart to peace. Victory is only from the Lord and Wise God."* (The Family of İmran, 3/126)

Allah's help to believers by sending angels has been witnessed in the wars of Muslims throughout history. During the Battle of Çanakkale, the unbelievers saw with their eyes how the angels helped. As long as Muslims are on the right way, I hope this situation will continue until Doomsday.

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