

Study Guide: The Miracles of Prophet Muhammad

This study guide provides a comprehensive synthesis of the miracles of Prophet Muhammad as discussed by Sh Mansour Leghaei in ehawza program (www.ehawza.com). It covers the conceptual definition of miracles, addresses common theological objections, and categorizes specific miraculous events recorded in Islamic tradition.

I. Conceptual Overview of Miracles

Definition and Terminology

In Islamic theology, a miracle is referred to by two primary terms:

- **Mu'jiza:** Derived from the Arabic root عَجَزَ ('ajaza): To be weak, incapable, or powerless. **Mu'jiza** meaning "to make (opponent) unable" or "to disable." It refers to an act that renders others incapable of producing something similar.
- **Ayah:** Meaning "sign" or "divine sign." This is the term most frequently used in the Quran to describe miracles.

The Nature of Miracles

Miracles are defined as extraordinary events that go beyond normal natural laws through the permission of God. There could be between two types of impossibility:

1. **Scientifically Impossible:** Acts that violate the physical laws of physiology or physics (e.g., reviving the dead). Humans cannot achieve these through intellect or technology.
2. **Logically Impossible:** Acts that violate the law of contradiction. Miracles are **not** logically impossible; they are merely interferences by the Creator into the nature He designed.

The Quran as a Miracle

The Prophet Muhammad's primary miracle is the Holy Quran. Every sentence (*ayah*) of the Quran is considered a miracle in itself, totaling over 6,000 miracles. It is a **verbal** and **living** miracle that remains open to the challenge of imitation for all mankind and jinn.

II. Theological Context and Challenges

Addressing the "No Miracles" Claim

Some critics and "naive Muslims" cite **Surah Al-Ankabut (29:50)** to suggest the Prophet had no miracles other than the Quran. The verse states: *"Why are no miracles revealed to him? ... Tell them the miracles are with Allah and I am only a manifest warner."*

We could understand this Ayah through several points:

- **Context of Ridicule:** The polytheists of the Quraysh asked for miracles (like mountains of gold or springs of water) not out of sincerity, but to ridicule the Prophet.
- **Divine Leave:** Miracles are acts of God performed through the Prophet; they are not "on-demand" performances for skeptics.
- **Historical Record:** Muslim scholars estimate that the Prophet performed approximately **4,440 miracles**, with 3,000 of them explicitly recorded in history.

III. Categorization of Miracles

The miracles are divided into seven or eight distinct categories based on the works of scholars like Allamah Majlisi in *Bihar al-Anwar* (Volumes 17 and 18).

1. Celestial Bodies

These involve phenomena occurring in the heavens, which the Arabs of the time believed were beyond the reach of magic.

Miracle	Description
Splitting of the Moon	During the pre-Islamic era (<i>Jahiliyyah</i>), Arabs believed that while magicians could manipulate earthly matter, they had no power over celestial bodies. To test the Prophet, the Quraish challenged him: <i>"If you are truly a messenger of God, perform a sign in the heavens"</i> . On a night when the moon was at its clear, full phase, the Prophet invited them to look up. He raised his hands and prayed, and the full moon instantly split into two halves , positioned on opposite sides of the sky. To rule out the possibility of visual magic or illusion, the Quraish waited for trade caravans returning from Yemen and Syria. When the travelers arrived weeks later, they confirmed that they, too, had witnessed the moon split in half on that exact night
Returning of the Sun (Radd Al-Shams)	

During a mission, the Muslim community had already prayed their Asr (afternoon) prayer. When Imam Ali returned, the Prophet, who was highly fatigued, laid his head on Ali's lap and fell asleep. Out of deep reverence and love for the resting Prophet, **Imam Ali chose not to move to perform his own Asr prayer**, remaining completely still until the sun set. Upon waking, the Prophet realized what had happened and prayed: *"Ya Allah, Ali was engaged in respecting Your messenger. Return the sun for him so he may pray"*. Miraculously, **the sun rose back up in the sky**, allowing Imam Ali to complete his prayer before setting again. This event is documented by numerous Shia and Sunni historical sources

The Ascension (Mi'raj)

Quranic Foundations: The reality of the ascension is so significant that it is highlighted in two separate chapters of the Holy Quran. It is explicitly mentioned in **Chapter 17 (Surah al-Isra)**—which is named directly after this night journey—as well as in **Chapter 53 (Surah al-Najm)**.

The Frequency of Ascension: While it is often discussed as a single occurrence, the speaker references a *hadith* (narration) from the Imam stating that the Prophet actually underwent this heavenly ascension **120 times**.

A Physical and Spiritual Reality: The lecture highlights that the *Mi'raj* was **not merely a dream or a purely spiritual vision**. Rather, it was **both physical and spiritual** in nature, meaning the Prophet physically and spiritually crossed the boundaries of the physical universe.

Witnessing the Unseen Realms: During these 120 ascensions, the Prophet was allowed to directly observe the metaphysical realities of the universe. He physically and spiritually witnessed **everything that happens in Heaven (Paradise), everything that happens in Hell**, and the nature of life within those realms

Commanding Rain

This miraculous event is a powerful demonstration of both divine punishment and divine mercy, showing how the physical elements of the earth responded directly to the Prophet's prayers.

The Origin of the Drought

The severe drought was not a random natural occurrence, but rather began as a direct response to the hostility of the disbelievers. The infidels and Arabs had been relentlessly annoying and daring the Prophet, mockingly asking him why no divine punishment was falling upon them as it had on previous stubborn nations in history.

In response to their dares, the Prophet raised his hands and prayed: *"Ya Allah, give them a taste of it"*.

Following this supplication, **all rainfall was completely cut off across the entire Arabian Peninsula for several years**. The resulting drought was so extreme that it heavily impacted everyone, including the Muslims in Medina. As their crops withered and they began losing their cattle and animals to starvation and dehydration, the Arabs and bedouins came to the Prophet, begging him to intercede and pray to God for rain.

The Deluge

Moved by their desperation, the Prophet raised his hands to make a supplication for rain. The response was instantaneous: **before he could even finish his prayer, the sky opened up and a massive, heavy rain began to fall**.

This intense downpour continued continuously for so long that the initial relief quickly turned into panic. Terrified that the unrelenting rain would trigger a catastrophic, destructive flood, the people returned to the Prophet to plead for safety.

The Ring of Rain

The Prophet smiled at their quick change of heart and made another supplication, praying: *"Ya Allah, let the rain fall at the outskirts of Medina, in the desert, at the mountains and valleys, and not inside the city"*.

As soon as he uttered this, the Muslims in Medina witnessed a remarkable physical phenomenon: **the thick storm clouds instantly dispersed and parted from one another, organizing themselves into a perfect circle or ring that surrounded Medina**. The clouds remained in this ring formation, pouring heavy rain exclusively over the dry valleys and mountains on the outskirts of the city, while leaving the city of Medina itself completely dry, safe, and free from flooding.

2. Plants and Inanimate Objects

These miracles demonstrate authority over vegetation and non-living matter.

Greeting by Stones and Trees: This beautiful event occurred at a pivotal turning point in human history—immediately following the **appointment (bi'thah) of Prophet Muhammad as the Messenger of God**.

Here is the expanded context and details of this miracle as discussed in the lecture:

- **The Setting on Jabal al-Nur:** The Prophet had been praying in Cave Hira, which is located on **Jabal al-Nur** (the Mountain of Light). It was here that he received the first divine revelation.
- **The Descent from the Mountain:** After being officially appointed to his mission, the Prophet began his descent down the rugged mountain path to return to Mecca.
- **A Living, Vocal Environment:** As he walked down, the physical nature around him began to react to his newly bestowed status. The environment was no longer silent; instead, **every single stone, boulder, and tree he passed along the mountain path began to audibly offer salutations.**
- **The Testimony of Creation:** These inanimate objects and plants did not just make noise; they explicitly **greeted him as the true Messenger of God**, testifying to the authenticity of his mission.
- **Moving Trees:** On several occasions, trees moved or uprooted themselves to provide cover for the Prophet or to demonstrate his authority to skeptics. In one instance, two trees united to act as a screen while the Prophet attended to his needs.

The Mourning Date Palm: The physical movement of trees in response to Prophet Muhammad's commands is highlighted as a recurring miracle in the lecture, serving both to establish his authority to skeptics and to assist him in maintaining his personal privacy.

The lecture expands on these occurrences through two distinct scenarios:

1. Demonstrating Authority to Skeptics

- **The Challenge of the Quraysh:** The disbelievers (*kuffar*) of Quraysh frequently approached the Prophet seeking extraordinary signs to test the validity of his prophethood. On several occasions, they pointed to a tree and demanded: *"If you are the messenger of God, ask this tree to come to you"*.
- **The Condition of Belief:** Before invoking the miracle, the Prophet would establish a clear condition, asking them: *"If I do so, do you believe in God?"*.
- **The Uprooting:** When they answered in the affirmative, the Prophet would command the tree to come. Right before their eyes, **the tree would physically uproot itself from the earth and move directly toward him.**

The miracle of the **Mourning Date Palm Trunk** is one of the most famous and deeply emotional physical signs recorded in the history of the Prophet's mosque in Medina.

Here is the fully expanded account of this event, including its historical context and aftermath as discussed in the lecture:

The Historical Setting in Medina

Following the migration (*Hijrah*) of the Prophet and his companions to Medina, the early Muslims established their central mosque. In this initial, humble setup, there was a **dry trunk of a date palm tree** standing inside the prayer area. Because there was no formal stage or elevated platform at the time, the Prophet would naturally **lean against this palm trunk** to support himself while delivering his weekly sermons to the congregation.

The Transition to the Pulpit (*Minbar*)

As time passed, the Muslim community engaged in battles, and their overall financial situation significantly improved. To accommodate the growing congregation and allow everyone to see and hear the Prophet more clearly, the companions decided to construct a raised, wooden pulpit (*minbar*).

On the day the pulpit was completed, the Prophet prepared to give his sermon. For the first time since his arrival in Medina, **he walked right past the familiar date palm trunk and ascended the steps of the new pulpit.**

The Crying of the Wood

The moment the Prophet left the palm trunk and stood upon the new pulpit, a remarkable physical phenomenon startled the entire congregation. The dry, inanimate piece of wood **began to weep and mourn audibly.**

The sound was loud, heart-wrenching cry, **resembling the mourning of a young baby camel that has been separated from its mother.**

The Prophet's Comfort and the Aftermath

Hearing the distressed wailing of the wood, the Prophet did not continue his sermon. Instead, **he immediately descended from the pulpit, walked over to the weeping palm trunk, and wrapped his arms around it** in a warm embrace.

The moment the Prophet hugged the trunk, **the piece of wood instantly grew quiet and became completely silent.** Regarding what ultimately happened to this miraculous piece of wood, the lecture highlights two different historical narrations:

1. **Buried Beneath the Pulpit:** Some historical accounts record that the Prophet subsequently had the palm trunk **buried directly beneath his wooden pulpit.**

2. **Used as a Pillar:** Other accounts suggest the trunk remained in place and was **used as one of the supporting pillars of the mosque** for a long time, until a later period when it was eventually broken, cut down, and discarded from the building.

3. Animals

- **Speaking Poisoned Meat:** Following a battle, a Jewish woman presented the Prophet with a piece of cooked lamb meat as a gift. She did this to test him, reasoning that if he were a pretender he would eat it, but if he were a true prophet, he would refrain. As the food was placed before them, the Prophet instructed his companions: *"Refrain from it. Don't touch it."* When they asked why, he told them: *"The meat told me now that you are, I'm poisonous. Don't consume me."*
- **Lizards and Gazelles:** The lecture mentions that various animals, including lizards and gazelles, came to the Prophet to seek refuge, communicate, or ask him for assistance.
- **Umm Ma'bad's Goat:** During the migration (*Hijrah*) from Mecca to Medina, the Prophet, Abu Bakr, and two companions stopped at the tent of a lady named Umm Ma'bad. Her husband was away in the pasture, and she had no food or drink to sell them. The Prophet noticed a weak, emaciated goat left in the corner of the tent and asked if he could try to milk it. She told him the goat was dry and dying, but agreed to let him try. As soon as the Prophet's blessed hands touched the goat, it produced milk in such massive abundance that it fully fed the Prophet, his companions, and Umm Ma'bad. He filled extra containers and left some for her husband, who later recognized this as the sign of the Messenger of God.

4. Healing and Reviving the Dead

- **Healing Imam Ali's Eyes:** At the Battle of Khaybar, Imam Ali was suffering from a painful eye illness that prevented him from attending the battle on the first two days. On the evening of the second day, the Prophet announced that the next day he would give the banner of Islam to a man who fights and is never defeated, and called for Ali. The Prophet applied his saliva to Ali's eyes, and they were instantly and completely healed, allowing him to lead the battle.
- **Reviving Two Boys:** An Ansari man in Medina slaughtered a goat to host the Prophet for a Ramadan dinner. While the mother was cooking, her two adolescent sons mimicked their father's actions; the older brother accidentally slaughtered the younger brother, who died. The older brother, terrified by his mother's reaction, ran away, fell from a window, and also died. Out of intense faith (*iman*), the mother suppressed her trauma, cleared the scene, hid the bodies, and continued cooking so as not to disrupt the hostings. During the dinner, Angel Gabriel descended and told the Prophet to insist on seeing the host's sons. When the parents broke down and revealed the tragedy, the Prophet raised his hands and prayed: *"Ya Allah, these two boys were killed because of me. Because man innocent, he slaughtered an animal to invite me... in respect, in the honor of your messenger. Bring these two boys back to life."* Instantly, both boys sat up and returned to life as if they had just been woken from sleep.

5. Repelling Enemies

- **The Cave of Thawr (Thor):** While migrating to Medina, the Prophet and Abu Bakr hid inside a cave on Mount Thawr. Within minutes, God protected his Prophet by ordering a spider to spin a dense web fully covering the cave's entrance, and wild birds to lay eggs directly on the web. When the pursuing Quraysh trackers arrived, they saw the undisturbed web and nest, concluded it was impossible for anyone to have entered, and abandoned the search.
- **Abu Jahl's Rock:** Abu Jahl publicly promised his friends that he would drop a large rock on the Prophet's head while he prostrated in prayer at Masjid al-Haram. However, as he approached the praying Prophet, Abu Jahl was suddenly petrified by what he described as a terrifying ghost and retreated, unable to go any further.

6. Jinn

- **Conversion of Jinn:** As recorded in Surah al-Jinn (Chapter 72), a group of Jinn heard strange recitations coming down from heaven, sought out the Prophet, and listened to the Quran. Consequently, some of them became believers while others became disbelievers.
- **The Ambush at Banu Mustaliq:** During the campaign of Banu Mustaliq, Gabriel descended and warned the Prophet that a hostile group of Jinn had set up an ambush in a valley to attack the Muslim

army. The Prophet taught specific protective supplications (*duas*) to Imam Ali, who went into the valley alone, fought and killed the hostile Jinn, and dispersed the rest.

7. Prophecies

- **Mind Reading:** Abu Sufyan came to the Prophet to test his authenticity. The Prophet whispered to a companion to witness what Abu Sufyan was planning to ask, ensuring Abu Sufyan could not deny it afterward. The Prophet then turned to Abu Sufyan and answered his unspoken thought: *"You've come here to ask how old am I going to be and how long am I going to live in this world. You will live 63 years in this world exactly."* Abu Sufyan astoundingly confirmed that this was the exact question he had in mind.
- **The Battle of Mu'tah:** In the eighth year after migration, while the Muslim army was fighting the Romans in the village of Mu'tah in Syria, the Prophet was in Medina, thousands of kilometers away. During a morning sermon, the Prophet paused and began describing the battle live to the congregation as if it were happening right in front of his eyes. He narrated the combat play-by-play, describing Ja'far fighting, losing his right hand, transferring the banner to his left, losing his left hand, and then being martyred, followed by the exact moments Zayd and Abdullah bin Rawahah were martyred and held the banner.
- **Ammar bin Yasir:** The Prophet prophesied to Ammar that a "transgressing party" would kill him. This was fulfilled decades later at the Battle of Siffin when Ammar was killed by Muawiyah's army. (When Muawiyah's camp tried to claim that Imam Ali was the killer for bringing Ammar to the war, Imam Ali responded that by this logic, the Prophet would be considered the murderer of Hamza, which is absurd).

IV. Living Miracles

- **The Holy Quran:** The Prophet's ultimate verbal and living miracle. Because every sentence is a miracle in itself, the Quran contains more than 6,000 distinct miracles. It issues an open challenge to all of mankind and Jinn to produce even a single chapter like it, a challenge that remains completely unmatched to this day.
- **Alignment of the Mihrab:** When building the central mosque in Medina, the companions asked the Prophet for the direction of the Qiblah. Without using any astronomical, geographical, or compass tools, the Prophet stood and pointed, saying, *"Here is the Qiblah."* Modern astronomers using precise calculations have verified that this alignment is mathematically exact toward the Kaaba.
- **The Challenge of Mubahala:** Based on Surah Ali 'Imran (3:61), this remains a permanent, open option to settle disputes regarding established Islamic facts. If all logical debates fail due to an opponent's stubbornness, a person of certain faith can invite them to Mubahala, praying: *"May the curse of God be upon me if I'm a liar. You say also, may the curse of God be upon you if you are a liar. May the liar die instantly."* History and experience have proven that stubborn opponents either back down or perish.