291379 - A response to the specious argument which says that there is nothing in the Quran to indicate that Allah did not support His Prophet with miracles other than the Quran

the question

I read a hadith in Sunan Abi Dawud, in the Book of Jihad, Chapter on what is enjoined of taking care of mounts and animals, in which it was narrated that a camel complained to the Messenger, and it crossed my mind that this was strange, as the Quran denies that Muhammad was supported with miracles other than the miracle of the Quran itself, as it says in Surat al-Isra, verse 59; Surat al-An`am, verse 37; and Surat ar-Ra`d, verse 7. With regard to Surat Yunus, verse 20, I read in Tafsir at-Tabari that the sign that the disbelievers were waiting for, which is mentioned in this verse, came when Allah judged between them and decreed that they would be killed by the sword on the day of Badr. I do not know how sound this view is. I asked the teacher if this hadith was a weak hadith, and he shocked me by saying that there are hadiths which are more sound than this in Bukhari and Muslim which speak of the miracles of Muhammad. I thought there was a clear contradiction in this between the Quran and the Sunnah, such as the increase of food, as happened with the Sahabi Qatadah. Then he told me that the Quran does not contradict the Sunnah, and he quoted Surat al-Qamar: {The Hour has come near, and the moon has split [in two]}. I responded that there is no proof of this miracle, whether scientifically or historically, and that even if it happened, it occurred when people were asleep, so there must have been a caravan who witnessed it, or Byzantine or Persian troops, and so on… And that the hadiths that are narrated concerning it were not mass-transmitted, and in fact there are Muslims who deny the splitting of the moon, and interpret the verse as referring to the separation of the moon from the earth. I await your response to these questions.

Please note: one of my friends told me that there is a reference [in the Quran] to the miracle of the Isra’ and Mi`raj (Prophet’s Night Journey and Ascent to Heaven), but I do not know if I could call it a miracle, because there were no witnesses. In other words, it cannot be called a miracle that

supports the claims of the Messenger, as in the case of the miracles with which Allah supported the prophets who came before him, even though the people still did not believe.

Detailed answer

Praise be to Allah.

Firstly:

The Prophet (blessings and peace of Allah be upon him) had many miracles with which Allah, may He be Exalted, supported him, the greatest of which was the Quran, which is the miracle that will remain until the end of time. This does not rule out the occurrence of many other miracles, which are proven by the Quran and the authentic Sunnah.

There is nothing in the Quran to suggest that Allah did not support His Prophet with miracles other than the Quran, as you think. Rather Allah, may He be Exalted, tells us that He may not respond to the disbelievers' demand for a miracle, because they were asking for it out of stubbornness, or He tells us that if He responded to them and they still did not believe, He would destroy them. This does not rule out His supporting His Prophet with a miracle without them demanding it, such as the miracle of the Isra' and Mi`raj, or their demand that the moon be split.

Moreover, there were many miracles after that which were not for the disbelievers at all; rather they were for the believers, as an honour to the Prophet and to increase his companions in faith, such as the pebbles in his hand glorifying Allah, the rock greeting him with salaam, the tree trunk yearning for him, the increase of food in his hand, the springing forth of water from between his fingers, the camel complaining to him, and so on.

There are books in which the authors have compiled reports of the miracles of the Prophet (blessings and peace of Allah be upon him), such as *Dala'il an-Nubuwwah* by al-Bayhaqi, and *Al-Bidayah wan-Nihayah* by Ibn Kathir, at the end of which there is a biography of the Prophet (blessings and peace of Allah be upon him). One of the contemporary books that are useful for

learning about this topic is *As-Sahih al-Musnad min Dala'il an-Nubuwwah* by Shaykh Muqbil ibn Hadi al-Wadi`i (may Allah have mercy on him).

See also the answer to question no. 103514.

Secondly:

Regarding verse 59 of Surat al-Isra', it says: {And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning} [Al-Isra' 17:59].

The explanation of this verse came from Ibn `Abbas (may Allah be pleased with him), who said: The people of Makkah asked the Prophet (blessings and peace of Allah be upon him) to turn as-Safa into gold for them, and to remove the mountains from around them so that they could cultivate the land. It was said to him: If you wish, We will give them respite, or if you wish, We will give them what they have asked for, but if they still disbelieve, they will be destroyed as the nations who came before them were destroyed.

He said: "No; rather give them respite." And Allah revealed the verse: {And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign…} [Al-Isra' 17:59].

See: *Tafsir Ibn Kathir*, 5/90.

This story tells us that Allah, may He be Exalted, give His Prophet the option of receiving a response to their demand, but the Prophet (blessings and peace of Allah be upon him) did not want that, out of compassion for his people and out of fear that Allah would destroy them if they did not believe.

There is nothing in this verse to suggest that He would never give him another miracle, if they came and asked again.

Regarding verse 37 of Surat al-An`am, it says: {And they say, “Why has a sign [i.e., a miracle] not been sent down to him from his Lord?” Say, “Indeed, Allah is Able to send down a sign, but most of them do not know.”} [Al-An`am 6:37].

This verse tells us that Allah did not respond to this request of theirs either, but He did not say that this would never happen; rather He said that He is able to do that, but His wisdom dictated that He should not respond to every demand they made, because they were only demanding that out of stubbornness, not by way of seeking guidance. If their intention was to seek guidance, there was guidance for them in the Holy Quran that was more sublime and greater than any miracle they were demanding.

The great scholar al-Amin ash-Shinqiti (may Allah have mercy on him) said: Allah, may He be Exalted, says: {Say, “Indeed, Allah is Able to send down a sign [i.e., a miracle], but most of them do not know.”} [al-An`am 6:37]. In this verse, Allah stated that He is able to send down the sign that the disbelievers requested from His Messenger, and He referred to the wisdom behind not sending it down by saying: {but most of them do not know.”} [Al-An`am 6:37].

Elsewhere, Allah has explained that the wisdom behind not sending down the miracle is that if it were sent down and they did not believe in it, then punishment would be sent down on them immediately, as happened to the people of Salih when they demanded that a ten-month pregnant she-camel be brought forth from a solid rock, and Allah brought it forth for them by His might and will, but they hamstrung it, {and said, “O Salih, bring us what you promise us…”} [Al-A`raf 7:77]. Then Allah destroyed them all at once, punishing them with eradication, as He says: {And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning} [Al-Isra’ 17:59].

In other verses, Allah explains that there is no need for what they suggested and demanded of miracles, because He has sent down to them a miracle that is greater than all the miracles that they demand and others. That miracle is the Holy Quran, as Allah says: {And is it not sufficient for them that We revealed to you the Book [i.e., the Quran], which is recited to them?} [Al-`Ankaboot

29:51].

Allah’s denouncing them for not being content with this Book, instead of what they demanded of miracles, indicates that the Quran is greater than any other miracle, and this is true. Do you not see that it is a clear sign and a dazzling miracle that all people on earth have failed to match, and it is still with us, repeatedly echoing in people’s ears, as fresh as when it was first revealed, and it will remain until Allah’s command comes to pass [that is, the Day of Resurrection], unlike other miracles of the Messengers (blessings and peace of Allah be upon him), which came to pass and then ended?

End quote from *Adwa’ al-Bayan*, 1/477.

There would be a contradiction if the Quran had said that Allah would never support His Prophet with a miracle, or that He would never support him with anything other than the Quran, or that He would never respond to the disbelievers’ demand for a miracle.

But no such statements are found in the Quran.

Regarding verse 7 of Surat ar-Ra`d, it says: {And those who disbelieved say, “Why has a sign not been sent down to him from his Lord?” You are only a warner, and for every people there is a guide} [Ar-Ra`d 13:7].

This is a statement that it was not the Messenger’s choice to bring miracles; that was something to be decided only by Allah; rather the mission of the Messenger was to warn and convey the message.

This important concept – which is that the Prophet (blessings and peace of Allah be upon him) was not in control of miracles, whether the Quran or anything else – is something that is well established and confirmed in the Book of Allah, so that hearts will be attached to their Creator and Maker, for signs and miracles only come about by Allah’s will at the time when He wills that they should happen.

Allah says regarding the Quran: {Say, “If Allah had willed, I would not have recited it to you, nor

would He have made it known to you, for I had remained among you a lifetime before it. Then will you not then understand?"} [Yunus 10:16].

And He, may He be Exalted, says:

{But they say, "Why are not signs sent down to him from his Lord?" Say, "The signs are only with Allah, and I am only a clear warner."

And is it not sufficient for them that We revealed to you the Book [i.e., the Quran] which is recited to them? Indeed in that is a mercy and reminder for a people who believe.} [Al-`Ankabut 29:50-51].

This is an expression of astonishment at the condition of the polytheists and their demand for miracles, even though they could see the greatest miracle, namely the Quran, and they were unable to produce anything like it, despite what they were renowned for of eloquence. This indicates that their demand for miracles was no more than stubbornness and obstinacy. There is nothing in this verse to suggest that Allah would never support His Prophet with another miracle, or that He would never respond to their request for a miracles in the future.

Regarding verse 20 of Surat Yunus, it says: {And they say, "Why is a sign not sent down to him from his Lord?" So say, "Knowledge of the unseen belongs only to Allah, so wait; indeed, I am with you among those who wait."} [Yunus 10:20].

This verse affirms the previous idea, which is that miracles are decided by Allah, may He be Exalted, and He sends them down whenever He wills.

Regarding the phrase {so wait; indeed, I am with you among those who wait}, what is meant is: wait for Allah to pass judgement between me and you. It does not mean wait for a miracle.

Ibn Jarir at-Tabari (may Allah have mercy on him) said: {So say} O Muhammad, {Knowledge of the unseen belongs only to Allah} that is, no one is known to be able to bring about miracles except Allah, may He be Glorified and Exalted, because no one has knowledge of the unseen – that which is subtle and hidden of matters – except Allah. So wait, O people, for Allah to judge between us, by

hastening His punishment for the disbelievers among us and causing the one who is in the right to prevail over the disbelievers, for I am waiting with you for that. And Allah, may He be Glorified and Exalted, did that: He judged between them and him by decreeing that they should be killed by the sword on the day of Badr.

End quote from *Tafsir at-Tabari*, 15/48.

Ibn Kathir (may Allah have mercy on him) said: Here Allah, may He be Exalted, says: My way of dealing with My creation is that if I give them what they ask for and they believe, all well and good, otherwise I will hasten the punishment for them.

Hence when the Messenger of Allah (blessings and peace of Allah be upon him) was given the choice between their being given what they asked for, then if they believed, all well and good, otherwise the punishment would be hastened for them, or their being left alone and given respite, he chose for them to be given respite, as he showed forbearance towards them more than once, may blessings and peace of Allah be upon him.

Hence Allah, may He be Exalted, said, guiding His Prophet how to respond to what they asked for: {So say: Knowledge of the unseen belongs only to Allah} [Yunus 10:20]. In other words, all matters are in His hand, and He knows the consequences of things, {so wait; indeed, I am with you among those who wait} that is, if you will not believe until you see what you ask for, then wait for Allah to judge between me and you.

This was despite the fact that they had already seen some of the Prophet's miracles that were greater than what they were asking for, when he pointed at the moon in their presence on the night when it was full, and its split in two, one part behind the mountain and one part in front of it. This was greater than all the earthly miracles, those that they asked for and those that they did not ask for.

If Allah knew that they were asking by way of seeking guidance and certainty, He would have responded to them. But He knew that they were only asking out of stubbornness and obstinacy, so He left them to carry on with their doubts, for he knew that none of them would believe, as He,

may He be Exalted, says:

{Indeed, those upon whom the word [i.e., decree] of your Lord has come into effect will not believe,

Even if every sign should come to them, until they see the painful punishment.} [Yunus 10:96-97]

{And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them, [of that], are ignorant.} [Al-An`am 6:111].

And Allah, may He be Exalted, referred to their high level of arrogance, as He said:

{And [even] if We opened to them a gate from the heaven and they continued therein to ascend,

They would say, “Our eyes have only been dazzled. Rather, we are a people affected by magic.”} [Al-Hijr 15:14-15]

{And if they were to see a fragment from the sky falling, they would say, "[It is merely] clouds heaped up."} [At-Tur 52:44]

{And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."} [Al-An`am 6:7].

Such arrogant people are too insignificant for Allah to respond to their demands, for there is no benefit in responding to them, because their request is prompted by their stubbornness and obstinacy, which are due to their evil and corrupt nature. Hence the verse says: {[So say] … so wait; indeed, I am with you among those who wait}.

End quote from *Tafsir Ibn Kathir*, 4/256.

To sum up:

There is nothing in the Quran to suggest that the Prophet (blessings and peace of Allah be upon him) would not be supported with miracles, or that Allah would never respond to the disbelievers' requests in the future. Hence He responded to what they requested of miracles and showed them the moon split in two.

Thirdly:

The miracle of the splitting of the moon is proven in the Quran and Sunnah, as Allah, may He be Exalted, says:

{The Hour has come near, and the moon has split [in two].

And if they see a sign [i.e., miracle], they turn away and say, "Incessant magic!"} [Al-Qamar 54:1-2].

Al-Bukhari (3868) and Muslim (2802) narrated from Anas ibn Malik (may Allah be pleased with him) that the people of Makkah asked the Messenger of Allah (blessings and peace of Allah be upon him) for a miracle, and he showed them the splitting of the moon into two parts, and they saw Hira' between them.

As for your saying that this miracle was not narrated by anyone except the Muslims and so on, a response has already been given to that.

Compare this miracle, news of which has reached us through a preserved, miraculous Book, and is also supported by proven hadiths that were narrated by trustworthy people of good character from others like them, going all the way back to the Sahabah who saw it with their own eyes, with what you believe in of the miracles of other prophets, which were not narrated via continuous chains of narrators; rather they were narrated in a book that was subjected to translation and distortion, and was written decades after the events.

We invite you to examine the most basic principle, which is the oneness of God. It is impossible for God to have a son or a partner, or to be incarnated and made flesh, or to eat and drink, and be killed and crucified. We also invite you to examine the great contradictions to be found in the New

Testament, which prove definitively that it is the word of humans, not the word of Almighty God and not revelation from Him.

In this regard, we advise you to read the book Izhar al-Haqq by the Indian scholar Shaykh Muhammad Rahmatullah [available in English under the title *Izhar-ul-Haq: The Truth Revealed*], for you will find in it all that you need.

Then we invite you to read the Quran, understand its message, and reflect on what it contains of facts, stories, knowledge and subtle issues that it is impossible to have been brought by any human being, no matter how much knowledge he has and no matter how many people he acquired knowledge from, let alone one who was unlettered and could neither read nor write.

We ask Allah to illuminate your heart and open your heart to guidance and the religion of truth, and to enable you to follow it and adhere to it.

And Allah knows best.