Review of the Orientalists’ Views about the Miracles of the Prophet

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Abstract
Miracle is one of the reasons used by most religious scholars for vindication. Islam also has introduced miracle as evidence of legitimacy. The majority of scholars and Christian scholars consider miracles as vindication for prophecy. Holy Prophet of Islam as the last prophet has miracles the most important of which is the Quran revealed during 23 years of his life. The most Orientalists who have biased and doubtful against views against Islam and the Prophet Muhammad, have has unfair and neglecting judgments about the miracles of the prophet. They have mostly investigated the apparent miracles of the Prophet with prejudice and denying and have addressed the miracle of the prophet i.e. the Quran with doubts and without a comprehensive and historical information. They have attempted to question the authenticity of this everlasting and undistorted miracle of all times and they have used all the false stories, superstition, Israelis and... to achieve this goal.

Key words: miracle, orientalists, Israelites

Introduction
It has been less than 5 centuries that the process of orientalism with its evil goals and motives has found its way to the orient and has started to portray its conceived image of eastern people and their beliefs and customs to their heads and those around them. In the meantime, one of the major topics of study has been the prophetic character and tradition. Although with scientific aspect of this current and faded political and colonial aspects, the hostile effect are less observable, the reports are still biased. Orientalists have mainly addressed Islamic issues. They have performed this based on their insight and feelings of need and sometimes for their leaders. Most of their studies are not scientifically validated and have been associated with political stance, cultural invasion and bias. Orientalists influenced by prevailing religion in the vast Islamic territory supposed that Muslims could be known based on the caliphs’ religion whit they ignored the fact that with fake succession of the first caliph they search Islam in a limited area that is weak in the introduction of true Islam. So they have set foot in a way associated with many challenges and mistakes and left many questions unanswered. In such a situation, some Orientalists wrongly abused the condition because their missing piece was a confused image of Islam and Prophet and bringing up charges and accusations against them. Most orientalists generally deny all the miracles and the greatness of the Prophet Muhammad without any scientific reason and logic. In the current period orientalists engage in scholarly and historical works with colonial goals and intentions. They were looking for Israelites and weak and vague narratives in poor historical and Islamic sources and tried to give more flavor to the narrative and use their illusions and fantasies as the analysis of historical and religious issues and ironically they introduced themselves impartial and without prejudice.

A general denial of the miracles of the Prophet Muhammad (PBUH)
Orientalists and opponents denying the prophet hood of the Prophet Muhammad (PBUH) have not presented a scientific and definitive reason to deny prophecy and revelation of the Quran and they have just emphasized on their non-scientific ignorant views based on pure theory and hypothesis. Orientalists have accepted the revelation of Jesus and Moses but they reject it in case of Prophet Muhammad (SAW). Also, since these ideas are not scientific, we cannot criticize and evaluate their reasons. They have only presented problem based on their own viewpoints to educations and teachings of the Quran and this is their only reason for lack of revelation of the Quran (Zamani, 2008: 131). Here we will introduce the miracles of the Prophet and Orientalists’ views.

Splitting of the moon
One of the miracles of the Prophet presented in the Holy Quran is the splitting of the moon¹. Ensheqaq in Arabic means something is cracked and divided into equal or non-equal parts. These verses indicate the

¹ Al-Qamar, 1-3
miracle the splitting of the moon that the Prophet performed before his hijra to Medina at the request of some of the pagans, including Abu Jahl by the permission of God.

1) **Schimmel**: He considers the story as a miracle mentioned in the Quran. He says: in this verse (Al-Qamar, 1) even in the first story there is no statement about the signs of the Day of Judgment but it is the miracle presented to the opponents to convince them about his mission. He split the moon as Hara Mountain could be seen in between. He says even someone called Shah Shekrouni Farmad in southern India, saw the moon split and since he understood what had happened in Mecca, turned to Islam. Similarly it is said that the first Muslim village in Indian subcontinent has turned to Islam by the same way (p.129-132).

2) **Armstrong**: He says the Prophet himself did not claim any miracle and repeated continuously that the Quran was his greatest miracle which is a gift of God to him. Like the rest of the Orientalists, he denies speaking of the Prophet before his birth with his mother and considers it legendary and the hallucination of the future comings as a result of devotion of his followers and they wanted to show that he is the prophet expected by humanity that even Jews and Christians were waiting for (Armstrong, p. 92).

**SHAQQU ‘S-SADR**

Historically, the life of Prophet Muhammad (PBUH) was associated with greatness and miraculous events that indicated his greatness and high position. Of course some people have improved his position and related some events to him that hurt his infallibility and great position. One of these events is the fake story of SHAQQU ‘S-SADR that unfortunately some have accepted it in the current period while the majority of Shi’ite scholars have rejected it and considered it as historical Israelites. God in verses 1 to 3 of AL-INSHIRAH says: “have we not caused thy bosom to dilate, (1) and eased thee of the burden (2) which weighed down thy back; (3)” God introduces his messenger as someone who has no burden that prevents him from progressing and no barrier inside that could not see the secrets (Javadi Amoli, p. 239). Here SHAQQU ‘S-SADR is the extent of heart and the ability to withstands the hardship that God has bestowed his prophet and it has nothing to do with splitting the chest. By accepting the story of SHAQQU ‘S-SADR we accept that the innocence and infidelity is imposed on him and this is not his virtue anymore and on the other hand human being commits sins with his mind and soul which has nothing to do with his physical heart. So this story is superstition. Of course, most Orientalists have also rejected the myth, because they generally deny most of the miracles and the greatness of Prophet (p.buh).

**Armstrong**: He says: This story as well as religious myths of other nations wants to present pure and divine embodiment of a body to be ready to get inspiration of God. Some Muslim historians consider this event related to the night of Prophet’s Ascension (Armstrong, p. 98). Armstrong however has correctly rejected this myth this time.

**Schimmel**: In his articles about the history and tradition of the Prophet has this narrated event without any critical stance. And he says that this story is one of the main parts of all traditions but in the following pages he has considered this story as a myth (2004, p-p 126-128).

**Agreement being eaten by termites**

**Armstrong**: He has not discussed the story of the agreement eaten by termites and informing him of the incident and has written worms had eaten the skin and only Basmalah (In the name of God) is remained (p. 176).

**Montgomery Watt**: He narrates the story of the end of sanction as follows: The leadership of the tribe was in hands of someone who had an alliance with Bani Hashim and when they saw sanctions not only has not weakened them but also has strengthened them in terms of wealth and business, they canceled sanctions. He did not refer to the agreement being eaten by termites and harassment and hardships of Bani Hashem within 3 years. (1344 p, pp. 98-99).

**Cambridge history writers**: they also did not refer to the agreement eaten by termites and just write after his opposition with compromise the people of Mecca boycotted Bani Hashim. (P. 74).

**The Ascension**

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2. A group of Sunni scholars quoted Halima Saadia: When Muhammad lived in the tribe Saadia, one day he went to play with the other kids in the back of the tent, then Halima’s little boy, came running to her mother and father and said: “two men in white clothes took my Qoreishi brother and split his chest and took something out of his chest. Halima said we went to the Prophet, and saw him with a pale face and I asked him what happened, he said men in white split my chest and took a black lump out of it and washed it in a golden vessel and put it back. (Ibn Hisham, 1936, vol. 1, p. 173). Tahari, Tahari History, vol. 1, pp. 57-587)
3. Ibn Khaldun writes about the prophet: Prophet at night went to Jerusalem and from Jerusalem to heaven. He saw the the prophets, Djinné Almavry and Sedrah Almontaha in the sixth sky. Since that night prayer became obligatory.
Ascension is one of the scientific miracles of the Holy Prophet (PBUH) obtained in the shadow of devotion and it is mentioned in the Quran and narrations. Ascension had two paths: earth and sky. His earthly journey was from Sacred Mosque to Jerusalem mentioned in Al-Asra (1) and the other one was celestial from Aqsa Mosque in Sedrah Almontaha mentione in Al-Najm (6-18) (Javadi Amoli, 1997, p. 64).

Orientalists’ point of view regarding the Ascension of the Prophet

1) Armstrong: He tries to present through long analyses and descriptions that the ascension of the prophet id material and non-spiritual. He points out to cases to lower this unique and divine journey to the lowest point possible and suggest to the reader that this can be done any mystic and monk. In his coparison he considers no barriers to his rudeness and insults and even considers Ascension as magical experience. Quoting Joseph Kampyl says: a wizard in his early youth finds his inner experience sweet. In fact a type of psychosis awakens his intelligence and devours him. Primitive tribes of Africa and the Amazon access this experience and mental states through long dancing (p.p 185- 191). He finally writes: “Ascension of the Prophet Muhammad, in fact, tells him that he is more than an ordinary informer but he was still looking for an earthly supporter” (Page 191).

Criticism: Some conditions are necessary for the realization of miracle: 1) extraordinary 2) it should be performed by the grace of God 3) It should be revealed by the prophet 4) others are incapable of doing it and it cannot be thought because the miracle is under God’s grace and permission, contrary to the magical that is can be trained. 5) It should be associated with challenge and if no one could be capable of bringing it, the miracle is true (Shahed, 2007, p 50). Allameh Tabatabai talks about the fundamental difference between magic and miracle: Since miracle is based on the unlimited power of God no one is dominate on it and it is not invalidated but every magic fails by a more powerful magic because it relies on limited power of human being (1393 AH, vol. 1, p. 128).

2) Brockelmann: He says: as it can be interpreted from traditions in these conditions the main Islamic community in Mecca as faced with a new crisis because Muhammad’s statements about the ascension along with Gabriel led to the weakness of faith and doubt among some of his followers, and only Abu Bakr with his powerful faith took them out of the doubt. He also insists on his illogical argument related to Islam indebted previous religions and says: It seems that prophet’s ascension was related to early period of his mission, because such materials are presented in other religions as well “. (P. 30).

Ali Jarysh in criticizing Brockelmann’s view writes: This orientalist continues his dishonesty in the story of Isra and prophet’s ascension and tries to reject it and say: “this celestial travel referred to in poetic mythology of Islamic books may be even earlier and related to the first days of prophecy”. He discusses poetic mythology to mention that he does not believe Asra and prophet’s ascension mentioned in Asra?” (Ali Jarysh, 143 AH, p. 36) There is no doubt regarding Asra story and its occurrence in Mecca. Basically, the story might have happened in the last half of the period and in the seventh year of mission. However, the occurrence of the incident is still disputed among Muslim scholars. (Ibid).

3) Will: He is skeptical in the case of the authenticity of Asra (verse 1) and his ascension to Jerusalem over a night. He argues that there is no alternative pointing to this ascension in the Quran and this is in contrast with the common claim of the Prophet who used to say that he is merely a messenger and has no miracle. And because there is a real context for this myth in the life of prophet, it should be considered as merely a mysterious vision or dream and the verse might have no connection with what has really occurred. If we consider the verse itself ignoring the legends that came out later, there is nothing unrelated to other extra ordinary events related to the prophet. And there might be many single verses isolated with no synonym in the Quran that cannot be considered as an excuse against this particular case (Bell, 2003, p. 87).

Deny the miracles of the Qur’an and its revelation: Many orientalists who have found the truth and the unity of the Holy Quran and found it beyond human thinking have tried to create various rumors to escape the revelation. They claim that the Prophet of Islam learned the same ideas from different monotheistic and polytheistic religions and Christian priests’ ideas, Jewish Ahbar, pagans rituals and traditions like the Haj pilgrimage and... and then formulated them with his intelligence and presented to the people with modifications as Islam. Some Orientalists posed this doubt and they searched for evidence to prove them.
They are also ignorant of this important fact that God has challenged people in many ways and this is the most important proof to authenticity of the Quran (AL-BAQARA, 23; Hud, 13; Bani Isra’ili, 88).

1) Armstrong: along with other Orientalists he tries to show the Prophet influenced by Jews and Christians. He says that Jesus had said: "After my death I will send someone to tell my secrets for disciples and teach them so that they find peace." However, he said, according to the Holy Quran states: "Someone will come after me." (AS-SAFF, 6). Then he continues: “It seems that Prophet Muhammad (PBUH) is aware of this issue, because as Quran says 'Jesus Christ mentioned a prophet called Ahmad will follow me'" (Armstrong, p. 93). This term in addition to the influence of the prophet by Jews and Christians presents a kind of opportunism and even fraud away from the dignity of the noble character of the Prophet. However, Armstrong had already claimed that he had little information about the Bible and its followers (Hemo, p. 191). In principle, this contradiction has criticized his idea because in the end he did not specify whether or not the Prophet have information about Christianity? He said: the Prophet does not know the meaning of ruling and observed no difference between Judaism and Christianity, and considered them the same and found their difference in Medina. Prophet Muhammad in order to compensate ideological opposition of Jewish that is probably the biggest failure in his life answered the questions of Jews by being informed by other Jews” (Motaharinia, 2010, p. 96). And goes on: “Muhammad tried to model Islam based on Jewish traditions but some weeks before the Battle of Badr, changed his Qibla and separated his religion from the older religions” (Hemo, p. 241).

2) Montgomery Watt: Muhammad was fully aware of teachings of Judaism and has used the teachings of the Bible however he tried to base his teachings based on Judaism”. (1965, pp. 17-18). Muhammad knew from the beginning that the verses revealed to him were related to Jewish and Christian teachings and maybe his prophecy claim was based on this similarity with previous prophets. Apparently after Hijra Muhammad intended to base his teachings on Judaism religion and as mentioned before migration from Mecca, he tried to establish Jerusalem as his Qibla and the fast of Ashura which is observed by Jews is kept by Muslims of Medina and Friday which is the day of worship or prayer related to Muslims is related to Sabbath because in that day Jews prepared for prayers. Acceptance and entering some Jewish traditions did not lead to their friendship. He was most interested to be known by the Jews because he knew without the help of them the ideas based on which he wanted to strengthen his religion was collapsing, he even wanted to let them maintain some of their worshipping principles but under the condition that they would consider him as one of their prophets. But the Jews used their knowledge of the Old Testament and in an environment of education and knowledge to criticize his claim of prophecy and authenticity of the Quran and they easily proved that the Quran is different in some issues with the Old Testament and concluded that the Qur’an is not the Word of God and Muhammad is not his Prophet and that was important for Muhammad (PBUH) in the first months of fighting to consider this problem as one of its major tasks (pp. 124-125).

3) Jewish Bernard Lewis: It is clear that the Prophet of Islam was influenced by Jewish and Christian ideas and monotheistic and revelation ideas presented in the Qur’an are evidences of it. In addition the Quran narrated stories that are absent in Torah and Bible. Naturally the Prophet learned the stories from merchants and travelers that received them from indirectly from the Jews”. (Motaharinia, p. 35).

4) Wellhausen: He considers Islam totally influenced by Jewish, Arab and Sassanid Persian (Hemo, p. 12). He even knew all the components of prayer as traditions of ignorance period signed by Islam (Hemo, p. 283). There were many debates and discussions about this claim among Orientalists and the Prophet was not the same as the Prophets in the field the scriptures were not available in Mecca and also the lack of the former illiteracy of the Prophet and when these arguments were mentioned, they considered the source of the verses Ahbar and monks trainings while the prophet had a short visit with Bahira the priest and if this was true the capacity to learn all those Education and Science was impossible and irrational. In addition teachings of the Quran are not imitated and adapted from Judaism and Christianity but it is modifications and denial of their common ideas (Zamani, p-p 96-97). Unfortunately, these are clear and obvious points ignored by Orientalists in the analysis if Islam and the Prophet or they seek unfounded and shaky interpretations.

5) Brockelmann: He believes that the Quran is the same as Torah, the Talmud and the Bible presented by the revision of the Prophet and it has no divine aspect. The Prophet had different information about the Old and New Testaments and had taken many anecdotes from the Talmud. He also had different information...
about Christianity and he has known Jesus through them and the stories of Seven Sleepers, Dhul-Qarnayn and ... He also has mentioned some Arab legends and stories such as the collapse of Thamud and has added the story of Saleh to develop and verify his idea (Brockelmann No. 1967, pp. 25-26). He also said: What the Prophet was about committing the original sin is taken from Torah and God in order to prevent idolatry sent prophets to every nation (Brockelmann, p. 55). He argued that the spiritual world of the prophet deeply depended on its previous teachings because Judaism and Christianity teachings had entred in his educations in a specific manner and they were adapted to new requirements of his time skillfully and he had elevated spiritual tendencies of his people to the excellent religious concepts and sensitivity (Hemo, p. 53). He writes: "The Prophet like Christians and Jews was afraid of divine justice and The Day of Judgment and he said that thus trial will be held because of his Ummah who will remove enemies God and the enemies of Islam. In the face of these terrible pictures and curtains he used to portray Paradise pleasures and qualities and had imaginations of Arami Iranians and Christians (Hemo, p. 24). Regarding fasting and orders also says: Some people have said that this order had been taken from the mandates of the followers of one of mystical or Manicheans cults the missionaries of which came to Arabia. He says this question cannot be resolved accurately because the prophet could not have been aware of the regulations and rules of the Horranis in Mesopotamia who worshiped the moon and fasted in March (Hemo, p. 34). He became acquainted with Jews and Christians during his travels and he might have had communication with Christians who did not have a lot of information about the Torah and Bible. (Hemo, p. 22) This contradiction between what Brockelmann discusses invalidates his theory that he believed the Prophet borrowed the Qur'an from the Jews and Christians.

**Brockelmann’s theory criticism:** Brockelmann has covered all the messages and teachings of moral, educational and historical verses, especially verses... about the Israelites by about the Quran and the Prophet with bias and little knowledge. He had pretended as if those terms were to the comfort of the Holy Prophet (PBUH) and had not any other function. Of course, he was strongly influenced by the distorted Torah and he could not accept that Prophet Moses and Prophet Muhammad (PBUH) both have been chosen by God. Moreover, archaeologists have found the remains of Thamud in the Hijaz, while Brockelmann considers them as legend. (Motaharinia, pp. 139-140).

6) **Sourdel:** He says the story of the story of the confrontation between Christian priests and the Prophet in Syria is not true and we can say that the Prophet did not know about Christianity (Sourdel, p. 13). When the Prophet began advertising for his religion he spoke of the resurrection which was something new in the Arab infidels. But there were contents that were familiar for East Christian who had feared the punishment of God. In the discussion of The Resurrection, there are similarities between some of Surahs in the Quran and Afram’s sermons (Syria Church Preacher). According to “Andre Tour” after that Muhammad heard a Christian preaching, used it for religious propaganda, but this is an assumption we do not have any reason to prove it. Furthermore, the idea of the Prophet was different from the idea of the Christians regarding future life. According to him the human soul is unaware of itself after death until the Day of Resurrection that he is revived again (Hemo, pp. 15-16).

7) **Spuler:** "Since Muhammad considered his revelation equal with Jewish and Christians ideas he hoped to get support from them." He says the Prophet learned the major elements of Jewish traditions and stories and al issues related to ascetism and piety and distortion and changed some of those issues by his own desire and they all affected what he has presented as divine revelation. His opponents of Jewish and pagan learned that his revelation implies evident misunderstandings and used this agest him with no hesitation (Spuler, 1975 S, pp. 25-26) He said: "The traditions of the Jews and Christians as well as stories and Arab ethnic news gave Muhammad substances for anecdotes and stories about the prophets to warn his nation about and compel them to follow him" (Hemo, p. 27). He also considers Ramadan as an effect of Manichean on the Prophet and the classification of the previous prophets including Jesus and the Arab prophets which is absent in Torah was taken in a form of historical order regarding the sequences of the revelation was based on a similar consideration of Mani. He also borrowed saying Iqamah abive the minaret from Christian Bell and traditional trumpet among Jews and adopted prayer on Friday from other religions or Arab tradition. (Hemo, p. 32).

**Criticism of the Prophet borrowing ideas from the Torah and Bible:** The prophet’s foreknowledge and his knowledge of the past is due to the grace of God that he has achieved this position. The orientalists were unaware that the person they introduced as his teacher did not know Arabic (Sure-Nahl, 102) also there are
dozens of verses in the Quran regarding the criticism and annulment of the content of the Scriptures and the claim of their distortion which voids their both ideas (Zamani. P. 124). Aside from all these similarities in provisions and news of the divine books, this reveals their unity of revelation source rather than the claim that the Prophet has taken these facts from Jews or the Christians.

The genius of the Prophet and the Orientalists’ Comments
Some Orientalists faced with mass education and integrity in all philosophical, ideological, and .... aspects of the Quran and its higher knowledge than ordinary human reason, in Saudi Arabia and by a common illiterate raised the idea of his genius and considered him as biggest genius in the history of mankind that without help from divine revelation has founded one of the greatest literatures in the world and provide all needs of the community and followers. They have considered virtues and greatness his personality as ingenuity. This is a theory accepted by most Orientalists and have rejected revelation of the Qur’an politely.

1) Armstrong: The Prophet had accurately diagnosed malaise in Mecca and also he was sure that he has some abilities that he has not applied. Quran in various cases confirms that God has never sent another messenger to Quraysh! Maybe Perhaps Muhammad had come to the conclusion that only a prophet can solve the problems of the Quraysh and the Arabs, but he could not imagine that this prophet would be him. All of these things can be concluded from the statements of the Qur’an. (hemo, pp. 105-106) Elsewhere he says: In Islam which is all about unity, Allah is like Yahovah in Judaism and father in Christianity without an individual character. Allah is more similar to the force of nature and the recent invisible God among Hebrew prophets”. He considered this issue as a reason for the undeniable genius of the prophet and writes: “For these reasons, no one can deny the innate talent of the Prophet Muhammad to achieve this beyond the mind, while he has no familiarity with Judaism or Christianity and previous issues no of Revelation.”

2) Montgomery Watt: He calls the Prophet as genius orphan and continues: Prophet still felt that he did not use his genius enough. He had a great talent that could handle Mecca’s greatest works but the great merchants of Mecca did not accept him among themselves. So his dissatisfaction made him aware of sad aspects of life in Mecca and in the years of isolation and privacy, he read about these issues and revealed what he developed in his mind later (1965, pp. 14-15).

3) Margoliouth: He obviously accuses the prophet that he has confused people knowingly and points out that in the history of spirituality people who had extraordinary powers, head of fraud. (Bell, p. 46)

Criticism of the Prophet’s Genius theory: if the Prophet really had extraordinary genius, he had to present his genius before the mission and has the same achievements before but a quick look at his life implies the lack of such issue so this theory is baseless. Allama Tabatabaei writes in this regard: “beside intellectual intelligence, another inner sense of intelligence is required in human community to save it from difference and conflict and train gifted people. When we refer to the words of the prophets we see, they have confirmed this theory and tells us that prophecy was a mysterious gift and a certain sense among prophets through which he mentioned religious educations based on divine revelation also the agreement of the claims among the prophets indicate the origin of their invitation and it is made clear that prophecy as the sociologists speculate is not a social mastermind but as it is discussed it is a mysterious non-intellectual consciousness and the revelation of the true concept acquired by this intelligence” (Tabatabai, p 1981, pp. 56-57).

2) The Prophet spoke for forty years other Quran but no particular surprise was created among eloquent Arab experts and while Quran ted such a surprise that made the leaders of Quraish to gather around the house of the Prophet and listen to the Quran. (Abdul Malik Ibn Hisham, vol. 1, p. 315) Despite the existence of genius speakers such as Walid bin Mghyrh they failed (Tabarsi, vol 10, p 490). After the Prophecy there was a quite obvious distinction between the words of him and the Quran.

Maurice Bucaille4: He mentions one of the reasons of the rejection of his genius as follows: “When I was young I did not have the incentive to research about the Islam, but after I met the Quran and saw a verse mentioning the secrets of the nature approved by today’s knowledge such as embryology. I was surprised. In particular, when I found that the Holy Quran innocent of any wrong thing, I realized that this book is not the result of a human work but the result of revelation” (Jalynd, 1999 I, p. 52).

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4 The existing Bible talks about while in the Quran Jesus speaks of unity. 2) Zabihullah introduced Isaac’s Bible and the Quran introduced Ishmael as Zabihullah 3) Torah considers Jesus as a drinker but the Quran promotes the infallibility of prophets from all sin.

5 He was a French orientalist and physician, that after extensive research on Islam and the Koran and Islam accepted the legitimacy and admitted Islam.
Ambition: Some Orientalists posed the theory that the Qur'an is the work of the Prophet and he has performed it motivated by ego, ambition and wealth, providing instincts or being upgraded from the priesthood to Pope position and has presented fake claim or prophecy and revelation. This is the cheapest and most unfair theory presented on the part of some Orientalists. (Zamani, pp. 244-245).

Sir William Muir: he said during Mackie invitation he was a single minded and clear-sighted messenger but when he went to Medina, he was trapped by devil in the greed for worldly success (Bell, quoted by Muir, 1382 S, p. 46).

Montgomery Watt: He poses the idea that the Prophet when went to Mecca took the political power due to his greed and said that the Prophet considered this position as a blessing from God (Muhammad, the prophet and politician, p. 94).

Sourdel: He describes the life of the prophet before the prophecy and writes: After marrying Khadijah, Prophet began to live in luxury. (Sourdel, p. 13).

Criticism of the ambition of the Prophet: if someone claims prophecy because of the whims, interests and material achievement and wealth and worldly pleasures, when he experiences torture, harassment and confrontation against his way, he forgets his claim but the Prophet and his followers were tortured over the years and were humiliated a lot and meanwhile the Arabs even committed murder and decided to kill the Holy Prophet but he did not forget his mission and was not disappointed. Even when the Arab leaders went to his uncle Abu Taleb, and asked him to go to the prophet and offer him the most beautiful Arab girls, providing all worldly pleasures and money and authority He said: “I swear to Allah, if you put the sun in my tight hand and the moon in mu left hand and give me the wealth and kingdom of the land, I will not leave my mission even a second”\textsuperscript{10}. Even the Cambridge authors have admitted this subject (P. 74).

Conclusion
Most Orientalists have tried to create doubt according to their intentions and illusions regarding the mission of the Prophet and his miracles and prove that Quran and Islam are nothing but a set of incomplete rituals of Judaism and Christianity nothing more than some moral lessons. Having miracles is one of the reasons and even in some views, the only proof of divine religions and prophecy. With the creation of doubt against miracle, legitimacy and the position will be shaken among a group of people who has based their faith on miracle. Miracles of the previous prophets related to their period and as they passed away the religion lost the miracle but Islam in addition to time based miracles, had the eternal miracle of Quran which is a convincing reason to the truth of Islam. That is why being doubtful about the principle of miracle and its epistemic value causes the loss of exclusive truth of Islam. Most miracles do not follow any particular rules the scientific value of which could be investigated and their accuracy would be observed. Also one of the reasons for the presentation of miracle is to prove prophecy and the proof of miracle is within its concept and it cannot be separated from it. On the other hand, unfaithful and disbelievers have high opportunity to dream and imagine. Based on fantasy and imagination it is possible to exaggerate many things. Where there is no reason and evidence it is easy to talk a lot. However, since the Orientalists have wrongly considered caliphs’ religion as true Muslim beliefs and theorized their ideas accordingly, it is not possible to consider them biased in their wrong ideas because superstition and many Israelites entered in caliphs’ religion. However the alerted bias of Orientalists should not be ignored because they have created doubt against the legitimacy of the Quran without considering its miracles. Here the main duties of Muslim scholars and theologians is to discuss the narratives telling the facts about the miracles of the Prophet (PBUH) that have led to doubts among the orientalist, accurately and eliminate the vague points and present a clear picture of their prophet.

\textsuperscript{10} Tabari History, VII, P 80 an V 20, PP 79-80
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