

Enquiry of the Verses Regarding the Non-Presentation of Miracles by the Holy Prophet (PBUH)

نقد و بررسی شبهه عدم ارائه معجزات تکوینی از سوی پیامبر اکرم (ص)

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Abstract

The holy prophets performed miracles as a sign of their Nubuwwah. Things showed that those apostles relied on a power beyond the acquired forces of human. And these miracles had such a profound effect on human souls that have been recorded as the most famous events in history. According to verses from the Holy Qur'an as well as successive historical narrations, Prophet Mohammad (PBUH) has provided important creative miracles for the people of his time, in addition to the book which is an eternal and always present miracle of his Risalah (Mission). However, some anti-Islamists, citing verses, have denied that the Prophet performed creative miracles. Contrary to their claim, the verses which indicate that the Holy Prophet (PBUH) was associated with sorcery are evidences that the same polytheists have seen extraordinary things from the Prophet (PBUH) who have given him such a relationship. Also, the verses that seem to indicate the non-performance of miracles are related to impossible requests such as seeing God bodily or the coming of the Day of Judgment, or presenting verses from the Qur'an according to the wishes and beliefs of the polytheists, which could not be answered.

Keywords: Creative Miracles, Qur'an, Prophet of Islam, Atheism and Anti-Islam.

چکیده

پیامبران الهی، امور خارق العاده ای را به عنوان نشانه نبوت خویش ارائه می کردند. اموری که نشان می داد آن رسولان، به قدرتی فراتر از نیروهای اکتسابی بشری تکیه دارند و چنان تأثیر شگرفی در جان انسانها نهاده که این معجزات، در شمار مشهورترین حوادث تاریخ ماندگار شده است. بر اساس آیاتی از قرآن کریم و نیز روایات تاریخی متواتر، خاتم پیامبران، حضرت محمد صلی الله علیه و آله غیر از کتابی که معجزه ی جاودانه و همیشه حاضر رسالت ایشان است، معجزاتی تکوینی مهمی را برای مردم عصر خویش ارائه کرده است. با این حال برخی از اسلام ستیزان، با استناد به آیاتی، ارائه ی معجزات تکوینی از سوی آن حضرت را انکار کرده اند. بر خلاف مدعای آنان، آیاتی که حاکی از نسبت ساحری دادن به پیامبر اکرم است، خود گواهِ آن است که همین مشرکان، امور خارق العاده ای را از آن حضرت مشاهده کرده اند که چنین نسبتی را به ایشان داده اند. همچنین آیاتی که ظاهراً حاکی از عدم ارائه ی معجزه است، مربوط به درخواستهایی ناممکن مانند رؤیت جسمانی خداوند و یا فرارسیدن قیامت و یا ارائه ی آیاتی از قرآن مطابق میل و باور مشرکان است که امکان اجابت نداشته است.

کلمات کلیدی: معجزات تکوینی، قرآن، پیامبر اسلام، الحاد و اسلام ستیزی.

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Introduction

One of the issues that has been considered in critical works on Islam is that in some verses of the Holy Qur'an, there are some conversations between infidels and the Holy Prophet (PBUH), which indicates the rejection of the infidels' request for performing miracles by the Prophet of Islam. Ali Dashti stated in the book "Twenty-three years" that if the condition of prophecy and the way of knowing the prophets is to provide miracles and proofs, why did the Prophet of Islam reject the request of his audience in this regard? In some verses of the Holy Qur'an, it is stated that the Qur'an, the strongest historical document of Muslims, announced the refusal of the Prophet of Islam to perform miracles, while the people of that time had the right to ask for miracles to accept the prophecy of the Holy Prophet (See. Dashti, 76-82). The central issue in the present article is to identify and interpret the verses that have been cited by critics of Islam in this regard. Therefore, in the following, the above verses are first discussed and then analyzed.

1. Verses regarding the non-presentation of miracles by the Holy Prophet (PBUH)

Some of verses that seem to indicate the non-presentation of miracles are as follows:

1-1. In verse 133 of Surah Tāhā, it is stated:

"And they say: If only he would bring us a miracle from his Lord! Hath there

not come unto them the proof of what is in the former scriptures?"¹ As it can be seen from the appearance of the verse, the deniers addressed the Prophet and said, "Why did not a sign come to us from the God of Muhammad?" In response, the news about the name and attributes of the Holy Prophet in the previous heavenly books has been mentioned.

Some have criticized: "In this verse, the Qur'an says that because Jesus and Moses (PBUT) had a miracle, then Muhammad (PBUH) is also a prophet, while a miracle is to know a special prophet!" (M. Roshangar)

In response, it should be said that the meaning of "بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى" in the above verse is not the miracles of Prophets Moses and Jesus (PBUT). Rather, the meaning of بَيِّنَات in this holy verse is the hints and glad tidings that have been mentioned in the Torah and the Bible about the introduction and expression of the attributes of the Last Prophet. As He has mentioned these good tidings written in the previous heavenly books in other positions as well (see: Al-Baqarah: 89; Al-A'rāf: 157; Al-An'ām: 20; Al-Şaf: 6).

1-2. In verse 203 of Surah A'rāf, it has been said:

"And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe."²

١. وَ قَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى.

٢. «وَ إِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرٌ مِنْ رَبِّكُمْ وَ هُدًى وَ رَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ».

It has also been claimed about this verse that it refers to the non-presentation of miracles by the Holy Prophet (PBUH). (See: Dashti, 77)

1-3. Another example is verse 48 of Surah Al-Qaṣaṣ:

"But when there came unto them the Truth from Our presence, they said: Why is he not given the like of what was given unto Moses? Did they not disbelieve in that which was given unto Moses of old? They say: Two magics that support each other; and they say: Lo! in both we are disbelievers."¹

This verse is about the polytheists criticized the Holy Prophet (PBUH) for not bringing miracles like what Moses (PBUH) presented. They have concluded that the Holy Prophet (PBUH) did not have creative miracles such as the Staff of Moses and the Bright Hand.

It has also been said that the reason for not presenting miracles similar to the miracles of Moses (PBUH) is that the disbelievers of that time did not believe in him despite seeing the miracles of Moses (PBUH). While the people of the time of the Prophet Muhammad cannot be deprived of a miracle due to the sin of the people of the time of Moses.

1-4. Verse 109 of surah An‘ām is in this issue:

"And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say;

١. «فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْ لَا أُوْتِيَ مِثْلَ مَا أُوتِيَ مُوسَى أَوْ لَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَى مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ».

Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe."²

Apparently, this verse also indicates that the deniers of the prophecy of the Prophet (PBUH) took strong oaths that if a miracle is performed, we will believe. However, their request was rejected because the presentation of miracles is done by the will of God and not the will of the Prophet. And it is also emphasized that there is no definite knowledge for the audience that the presentation of these miracles leads to their faith or denial (see: Dashti 79)

1-5. in four successive verses of Surah Al-Isrā' (verses 90-93), several requests of the pagans for providing miracles have been mentioned:

"And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us. Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly. Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant. Or thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be Glorified! Am I aught save a mortal messenger?"³

٢. «وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنَنَّ بِهَا قُلُوبُهُمْ إِنْ مَا آيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ».

٣. «وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا - أَوْ نَكُونَ لَكِ جَنَّةً مِنْ نَحِيلٍ وَ عَيْنَبَ فَتَفْجُرَ الْأَنْهَارَ خِلالَهَا تَفْجِيرًا - أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا مِثْلَ بَسْمَلٍ أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قِيبِلًا - أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ أَوْ تَرْفَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرَفْعِكَ حَتَّى تُنزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا» (الاسراء ٩٣-٩٠).

In these verses, after mentioning the demands of the polytheists, it is stated that "I am a human being and I am not God." But this is not a good answer for not performing miracles. Because due to the miracles of previous prophets, being a human being is not an obstacle for bringing miracles.

2. Contradictory response to the question of not presenting miracles

If we consider the above verses as referring to the non-presenting the miracles by the Holy Prophet, there are other verses that indicate the presentation of extraordinary things by that Holy Prophet. It should be noted that "miracles and proofs" have been things that people do not normally encounter. For example, fire is usually burning; if, despite its intensity and extent, it does not burn the pure body of Abraham (PBUH), it is considered extraordinary that is among the miracles of Abraham (PBUH).

Other miracles such as turning a simple staff into a large snake, curing the congenital blind and reviving the dead, etc. have the extraordinary condition.

Regarding these explanations, when we observe that in some verses of the Holy Qur'an, the pagans of Mecca have attributed sorcery to the Holy Prophet, this accusation reveals a historical fact. The fact is that the polytheists of Mecca have seen extraordinary things from the Holy Prophet (PBUH) which, in order to justify it, they have attributed magic to him. As Pharaoh, after the victory of Moses (PBUH) over the sorcerers, considered him as the "Master of Magic"! For he found it necessary to destroy the miracle of Moses for the astonished people.

In the same way, the polytheists of Mecca have considered the Holy Prophet as a sorcerer. Obviously, such a reaction to an objective fact makes sense when they saw it with their own eyes. In this regard, the following verses can be mentioned:

2-1. In the verse 6 of Surah Şaf, the good tidings of Jesus (PBUH) to the coming of the Prophet Muhammad (PBUH) is mentioned and at the end of the verse it is stated that the Holy Prophet (PBUH) appeared with miracles according to the same good tidings; but the disbelievers described those miracles as magic:

"And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic."¹

As it can be seen, the verse 6 of Surah Şaf clearly states the miracles performed by the Holy Prophet. And the reaction of the infidels to the miraculous deeds that he presented was that they attributed magic to him.

2-2. In the second verse of Surah Yūnus (PBUH) it is said:

"Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto

١. «وَ إِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ».

those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard."¹

The audience of this verse is people in the time of the Holy Prophet (PBUH). The Holy Qur'an states that this group accused the Prophet of magic. The same verse can be seen in Surah Şād: 4: "And they marvel that a warner from among themselves hath come unto them, and the disbelievers say: This is a wizard, a charlatan."²

As mentioned in the previous lines, such an accusation (being a sorcerer) was the reaction of the disbelievers to the extraordinary and strange things that they saw from the Holy Prophet (PBUH).

2-3- The magic that was attributed to the Holy Prophet (PBUH) by the polytheists and narrated by the Holy Qur'an, was after seeing a great miracle. As we saw such an accusation from the pagans after seeing the great miracle of the splitting of the moon by the Holy Prophet. The first verses of Surah Al-Qamar narrate this story:

"The hour drew nigh and the moon was rent in twain. If they see a sign, they turn away, and say, 'An incessant magic!'"³

١. «أَ كَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ».

٢. «وَ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَ قَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ».

٣. « أَفْتَرَبَتِ السَّاعَةُ وَ أَنْشَقَ الْقَمَرُ - وَ إِنْ يَرَوْا آيَةً يُعْرِضُوا وَ يَقُولُوا سِحْرٌ مُسْتَمِرٌّ».

The reason of reveling these verses, which are some of the historical successions, is stated as follows: "The pagans of Mecca told the holy Prophet: If you are honest and you are the Prophet of God, so split the moon. The Prophet (PBUH) said to them: If I do this, will you believe? They said, "Yes". That night was the night of Badr, that is, the night of the fourteenth of the month. Prophet asked God to split the moon and He did it. Prophet shouted, "So everyone, bear witness." (Tabrisī, 9/283)

Abdullah Ibn Mas'ud also says: "The moon was split in the time of the Prophet of God (PBUH) and the Messenger of God (PBUH) said to us: Witness and it was narrated from Ibn Mas'ud that he said: I swear by God who holds my soul in His hand, I saw Mount Hara between the two halves of the moon. It is also narrated from Jabir ibn Mut'am that he said that the moon was split during the time of the Messenger of God (PBUH), until it was two halves, one half on this mountain and the other half on that mountain. So a number of people (led by Abu Jahl) said that Muhammad enchanted us, so a man said: If he enchanted you, then he did not enchant all people. (Tabrisī, 9/283) (It means that the claim of magic is basically false because everyone has witnessed this great miracle.)

This event has been quoted in many historical, narrative and interpretive sources (see: Qomi, 2/341; Bukhārī, 33.8; Ibn Ḥanbal, 6/60; Nayshābūrī, 4/2159; Tirmidhī, 5/234; Nasā'ī, 6/476; Ṭabarī, 27/52) and Sayyid Quṭb in his commentary "Fi Zilāl al-Qur'an" has written about the reason of these revelations: "The narrations about the splitting of the moon, as seen by the

Arabs of Mecca in the state of splitting, are among the most frequent news."

Zamakhsharī, the famous Mu'tazilite commentator, also wrote under this verse: "Splitting of the moon was one of the signs of the Prophet of God and one of his bright miracles".

A very important point that confirms this successive news is the context of the mentioned verse. Allameh Tabātabā'ī, quoting the second verse of Surah Qamar, after referring to the splitting of the moon, said: "If they see a sign, they turn away, and say, 'An incessant magic!'"

He wrote in this regard: "This verse refers to the miracle of the splitting of the moon that God Almighty performed by the Messenger of God (PBUH) in Mecca before the migration and following the suggestion of the polytheists of Mecca." There are many narrations in this story, and as they say, all hadīthī scholars and commentators agree on the acceptance of those hadiths, and no one has opposed them except Hassan, Aṭā, and Balkhī, who have said: "أَنْشَقَّ الْقَمَرَ" means that the moon will soon be split in two halves during the resurrection, and if He said: it was split in two means it will surely happen. But this meaning {that is, the interpretation of the verse at the time of resurrection} is very baseless and the meaning of the next verse which says:

"وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ"

denies it because the context of the verse is the clearest evidence that the meaning of "sign" is a miracle in absolute terms, which includes the splitting of the moon. It means that they even saw the splitting of the moon but they say that this is a permanent magic! And it is clear that the Day of Judgment is not a day of veiling, it is a day when all the truths appear and on

that day everyone seeks knowledge to take refuge in it. And it does not make sense on such a day even after seeing Shaq al-Qamar (splitting of the moon) to say that this is a continuous magic. So there is no choice but to say that Shaq al-Qamar was a sign and a miracle that happened to lead people to the truth, and such a thing may be denied and said to be magic.

(Tabātabā'ī, 19/55)

Therefore, the first verses of Surah Qamar and the frequent and definite history indicate the presentation of a great miracle by the Holy Prophet (PBUH). A miracle that, despite its occurrence, has still forced a number of stubborn opponents to attribute magic and sorcery to that Prophet. With these explanations, it becomes clear that the presumption that the Holy Prophet did not present creative miracles clear counterexamples in the Holy Qur'an itself and in successive history. What remains is the meaning of the verses, which seemingly imply the absence of a miracle mentioned in the first section of the article. In the following lines, the meanings of these verses will be explained.

3. The solution to the problem of not presenting miracles

It should be noted that the verses referring to the non-presentation of miracles contain various semantic aspects. Some of these verses have been raised in response to impossible requests. Some of them indicate that the polytheists request the revelation of verses from the Holy Qur'an according to their will. Some of them indicate the stubbornness and ridicule of divine affairs, and some refer to the requests that the polytheists asked the Prophet for the Day of Judgment to come.

In the following, these cases will be examined separately.

3-1. Impossible requests

Some of what the pagans of Mecca asked the Holy Prophet (PBUH) included impossible things. For example, in the number of their demands mentioned in verse 92 of Surah Al-Isrā', it is stated that we will not believe in you except when you reveal God and the angels to us: "Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant."¹

Like the same verse is also noticeable in verse 21 of Surah Al-Furqān:

"And those who look not for a meeting with Us say: Why are angels not sent down unto us and (Why) do we not see our Lord! Assuredly they think too highly of themselves and are scornful with great pride."²

Certainly, the incarnation of God in such a way that He is visible as objects is contrary to reason and impossible. Such a demand, which the polytheists had made as a condition of their own faith, is essentially not related to a miracle, but is a matter of rational impossibility. Therefore, the phrase

"قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا"

refers to God's purification of such matters, and that the Messenger of God has been sent as a human being and only conveys the truths that are revealed to him. And such a person cannot answer the impossible demands.

١. « أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتِ عَلَيْنَا كَسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ».

٢. « وَ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْ لَا أَنْزَلَ عَلَيْنَا الْمَلَائِكَةَ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتْوًا كَبِيرًا ».

3-2. Requesting the revelation of verses from the Qur'an according to the opinion of the polytheists

Some of the verses presented by anti-Islamists as evidence from the Holy Qur'an for not presenting miracles by the Holy Prophet (PBUH) have nothing to do with asking for creative miracles. Rather, it expresses the requests of the pagans of Mecca to the Prophet for the revelation of verses from the Qur'an according to their belief. In other words, they expected the Prophet to recite verses in accordance with their traditions and beliefs. The Holy Qur'an speaks in verses about this unreasonable expectation of the polytheists. For example, in verse 15 of Surah Yūnus it has been stated:

"And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day."³

As it can be seen in this verse, the request of the pagans of Mecca for revealing verses according to their own will or to make changes in the text of the verses is explicitly stated. For example, they expected the verses to denounce idols to be changed. The Qur'an says that the Prophet should remind them that tampering with the verses is never under the authority of

٣. « وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا انْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ».

the Messenger of God. Such an interpretation can be seen in other cases where the verse is presented and cited by anti-Islamists. For example, in verse 118 of Surah Baqarah said:

"And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spoke those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure."¹

Tabrisī writes about this verse: "It means that the pagans said that as some verses have been revealed agreeing with the Prophets invitation, a verse should be revealed agreeing our claims and believes. And it does not mean that a miracle and a sign have not been presented to them; because many miracles have come to them." (Tabrisī, 370/1)

One of the verses that critics refer to it is the verse 203 of surah A'rāf:

"And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe."²

The verse 109 of Surah An'ām is the same:

"And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say; Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe."³

١. «وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْ لَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ».

٢. «وَإِذَا لَمْ تَأْتِهِمْ بآيَةٌ قَالُوا لَوْ لَا اجْتَبَيْنَاهَا قُلْ إِنَّمَا اتَّبِعُ مَا يُوْحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَافِيرٌ مِنْ رَبِّكُمْ وَهَدَىٰ وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ».

٣. «وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ».

A little care in the text of these verses shows that its subject matter has nothing to do with not presenting a miracle. Rather, it expresses the polytheists' request for the revelation of verses according to their own desires and beliefs.

3-3. Seeking excuses and mocking divine affairs

All verses of surah Al-Isrā' about the various requests of the polytheists from the Messenger of God shows that they had made their decision to deny and oppose the invitation of the Prophet under any circumstances. They had no intention of believing; rather, they thought that the divine miracles were a toy of their carnal desires that if one of their requests was granted, they would immediately make the next request. And when all their requests were granted, they would make an impossible request such as seeing God physically, or finally attribute magic to the Prophet. That is why they used to say: "We will never believe in you until:

1. Flow a boiling and stable spring from the ground for us.
2. You should have a garden of palm and grape trees, among which you will flow abundant streams.
3. You have to cast down the heavens upon us, as you thought (and threatened us).
4. Bring God and the angels before us in groups.
5. Have a house of gold (and colorful ornaments)
6. Go up to the sky and we will never believe in your ascension until you write down for us a scripture that we can read! (Isrā': 90-93)

It is clear that the divine affairs and creative miracles of God are glorified to be the toy of those who basically did

not want to believe and were constantly making new excuses and requests.

3-4. Requests accompanying the descent of torment or the resurrection

Examination of some verses that seem to indicate the non-performance of miracles shows the fact that some of these verses indicate the request of the polytheists and deniers for the torment to descend or the Day of Judgment to come; not the demand for creative miracles. This is the case about the opponents of the Holy Prophet (PBUH) as well as with the previous prophets. As the people of 'Ād, after hearing the advice of Hūd (PBUH), said to him: "They said: Hast come unto us that we should serve Allah alone, and forsake what our fathers worshipped? Then bring upon us that wherewith thou threatenest us if thou art of the truthful!" ('A'rāf: 70)¹

In this verse, the opponents of Hūd (PBUH) have considered the bringing of divine punishment as a condition for accepting the truth of the Prophet of God! In other words, they have stated that your prophecy will be proven if you realize the punishment of God.

Opponents of the Holy Prophet (PBUH) have made similar demands. For example, in the number of things that have been asked of the Prophet as miracles, they have said: "We believe in your prophecy when you bring down the heavens over us. (Isrā': 92)

There are other verses that tell the haste of the infidels over the worldly torment and these verses describe what

١. «أَجْتِنَّا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَدْرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَآتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ».

was presented as the torment of the Hereafter by the Prophet. For example, it has been said in verse 32 of Surah Al-Anfāl:

"And when they said: O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom."²

It is also stated in verse 53 of Surah Al-'Ankabūt:

"They bid thee hasten on the doom (of Allah). And if a term had not been appointed, the doom would assuredly have come unto them (ere now). And verily it will come upon them suddenly when they perceive not."³

Apparently, some of the requests related to the revelation of angels for the opponents were also for this reason. That is, the polytheists had heard that, for example, angels were sent down to punish the people of Lūṭ (Hūd: 70), so they told the Prophet that if you are truthful, reveal the angels to us in the same way; unaware that by fulfilling such a request, they will no longer have a chance to believe⁴. The point to be considered is that those deniers, out of ignorance, expressed the manifestation of the divine punishment that required their own destruction as the sign of the Prophet's sincerity and the condition of their own faith as!

When they heard the signs that came from the Prophet as the events of the Day of Judgment or the warnings about the torment of the infidels and the oppressors, they told him that if you are right, make those events happen now! While their worldly torment will not

٢. «وَ إِذِ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ أُنزِلْ عَلَيْنَا بَعْدَابٍ أَلِيمًا».

٣. «وَ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَ لَوْ لَا أَجَلٌ مُسَمًّى لَجَاءَهُمُ الْعَذَابُ وَ لِيَأْتِيَنَّهُمْ بَغْتَةً وَ هُمْ لَا يَشْعُرُونَ».

٤. «لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ * مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَ مَا كَانُوا إِذَا مُنْظَرِينَ».

take place until their argument is completely finished, and their Hereafter torment is also subject to the coming of the Day of Judgment. So the logical answer to this request is that I am a sent human being and I do not control your death or the resurrection.

Conclusion

An examination of the verses cited by the deniers of the creative miracles of the Prophet indicates that the above verses do not in any way indicate the negation of the creative miracles of the Prophet. Because, first of all, some verses of the Qur'an indicate that the pagans accuse the Prophet of witchcraft, and these verses in themselves indicate the observation of extraordinary things that the pagans saw of the Prophet and accused him in order to justify those things.

Secondly, the verses that seem to indicate that the polytheists' request for miracles is not answered, either refer to impossible things, such as seeing God physically, or indicate that the polytheists expect the revelation of verses of the Qur'an that agree with their false belief or show the pagans' excuses and scornful view to divine miracles as a toy in their hands. And some of the verses have included their requests for the resurrection or worldly torments. But the Prophet had no authority for fulfilling any of these requests.

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