

Section 11: No Cause for Anyone to Disbelieve Any Messenger of Allah

Surah Isra' – Verse 94

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا

94. “And nothing prevented the people from believing when the guidance came to them except that they said: ‘Has Allah raised up a mortal as Messenger?’”

The only reason as to why the pagans were kept away from embracing the belief in the Qur'an and the command of the Prophet (S), was the fact that they could not accept the prophetic mission of a man from the side of Allah.

The noble verse says:

“And nothing prevented the people from believing when the guidance came to them except that they said: ‘Has Allah raised up a mortal as Messenger?’”

Therefore, the pagan people did not submit themselves to the reasons for obvious miracles, for they would say as to how could the Lord appoint a man for prophecy? The Lord's envoy must be raised from among the divine angels.

This groundless paradox hindered them from believing in the holy Prophet (S). As was about the worship of the unitary essence of Allah, in which case, they proclaimed that:

“Our worship of Allah is not worthy of Him.”

Hence, they succumbed to the worship of the idols, and to their thinking, by this act they tried to glorify

the Lord, while this act is not an act of glorification to Him. On the contrary, it is being heedless of the pure essence of Allah, the Glorified.

Certainly, those who do not possess a sound reasoning and rationale, regard a strong point as a weak one. The fact that the Prophet (S) was a human being is a strong point in him and not a weak one, for having instincts and motives as well as difficulties will cause him to grasp best the sufferings of men, and can provide a practical paradigm as well as a useful prescription.

Surah Isra' – Verse 95

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا
رَسُولًا

95. “Say: ‘Had there been in the earth angels walking at peace, We would certainly have sent down an angel from heaven to them as messenger.’”

This noble verse refuses the attitude of those who raised objections to the fact that the Prophet (S) was selected from among the human beings, and implies that: The sending of the prophet is Allah’s way of treatment and a religious necessity.

Even if all the inhabitants of the earth were angels, and there were no quarrels and rows among them, and all of them were in perfect health and enjoying welfare, there would be some envoy from their progeny and gender coming from the side of Allah, for the mission of the prophets consists of enduing perfection and spiritual development as well as the provision of paradigms, and not merely the removal of hostilities from among them.

The Qur’an says:

“Say: ‘Had there been in the earth angels walking at peace, We would certainly have sent down an angel from heaven to them as messenger.’”

Incidentally the homogeneousness of the leaders with that of the people is a necessity for their education and their imitation of their identification figures. Mankind for mankind, and angels for angels can serve as best paradigms.

The reason for such a homogeneity of the leader and of the followers is clear, for, on the one hand, the most important part of the propaganda section of a leader is his practical side, that is, serving as a paradigm and an identification figure which is only made possible when the leader possesses the human instincts and feelings and the same bodily structural forms and spiritual ones.

On the other hand, a leader must understand well all the pains and sufferings, needs and demands of his followers so that he can produce remedies for them and respond to them. It is for this reason that the prophets have risen up, and emerged from among the bulk of the people, while the accession to the position of the prophet is from the side of the Lord and it is not an elective office.

Surah Isra' – Verses 96 – 97

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيًَّا وَيُكْمَأُ وَصُمًَّّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

96. “Say: ‘Allah suffices as a witness between me and you; verily He, of his servants, is All-Aware, All-Seeing.’”

97. “And whomever Allah guides, then he is guided aright, and whomever He leaves to stray, you will never find for him guardians other than Him; and We shall muster them on the Day of Resurrection upon their faces, blind, dumb and deaf whose dwelling shall be Hell; whenever it abates, We shall increase for them the blaze.”

Pursuing the previous discussions, which centered around monotheism and prophetic mission as well as discourses with the opponents, here, in this verse, there is a sort of declaration of the termination of the current discussion, at this stage, and providing conclusion.

At first the Qur’an implies that if they do not accept your reasoning concerning monotheism, prophecy and resurrection, proclaim upon them, saying: It suffices for me that the Lord is an intermediary and a witness between you and I, for, He is aware of the feelings of His servants and He is All-seeing unto their works.

The verse says:

“Say: ‘Allah suffices as a witness between me and you; verily He, of his servants, is All-Aware, All-Seeing.’”

In fact, there are two objectives in view in making this statement. The first one relates to the fact that the obstinate, and fanatic opponents receive a threat that the Lord is aware and All-seeing while He is witnessing all our deeds and all your acts. Do not imagine that you can escape His sphere of power or

part of your acts remains hidden from Him.

The other objective is that the Prophet (S) should exhibit decisively his firm conviction as to what he has stated, for the speaker's decisiveness in his speech leaves a great impact on the listener.

Maybe, this expression, which is firm and decisive coupled with a sort of mild threat, leaves its impact on them, shaking them in their hearts, and awakening them, calling them to the right path.

Afterwards, the Qur'an adds:

“And whomever Allah guides, then he is guided aright, and whomever He leaves to stray, you will never find for him guardians other than Him...”

The only way they have is to return to Him once again and seek the light of guidance from Him.

These two sentences, in fact, are allusions to the fact that the mere pounding reasoning is not sufficient for embracing the faith. On the contrary, before gaining the Divine success and proper eligibility of Allah's guidance, it is impossible for him to embrace the faith.

A Persian poem indicates:

It is the clean sperm necessary to become worthy of receiving favour; Otherwise every pebble or piece of clay will never turn into shining stones or pearls.

Then, the Qur'an illustrates for them one of the scenes of the resurrection day as a challenging and pounding threat, which is the certain consequences of their actions, proclaiming that:

“...and We shall muster them on the Day of Resurrection upon their faces...”

Instead of them walking in an upright and erect standing position, the angels of punishment draw them on their faces, or they will be crawling over their faces and chests like reptiles. They will be entering into that great court in a state of blindness, deafness, and dumbness.

The holy verse continues saying:

“...blind, dumb and deaf...”

There are different stages and stop phases for the day of resurrection, in some of which the sinners are blind, deaf, and dumb, though in other platforms they regain their eyesight, their sense of hearing, and their tongues open up so as to enable them to witness scenes of punishment, listen to the blaming of others, and cry for help, expressing their weakness, which itself is one way for punishing them.

The culprits also are deprived from seeing what is the source of delight, and from hearing what is joyful, and from saying whatever is directed towards salvation; on the contrary, they only see, hear, and say

what is a source of discomfort.

In the end of the verse, the Holy Qur'an implies that their eternal abode is Hell, but you must not imagine that its Fire will eventually be extinguished, like the worldly fire. Nay!

“Whenever it is about to fade away, We shall rekindle new flames to it.”¹

The verse says:

“...whose dwelling shall be Hell; whenever it abates, We shall increase for them the blaze.”

Surah Isra' – Verse 98

ذَلِكَ جَزَاءُ وَّهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَءِذَا كُنَّا عِظَامًا وَرُفَاتًا أَعِنَّا لَمُبْعُوثُونَ
خَلْقًا جَدِيدًا

98. “That is their recompense, for they disbelieved in Our signs and said: ‘What! When we become (mere) bones and decayed dust, shall we, then, indeed be raised, into a new creation?’”

The Arabic term /ruf at/ refers to straw particles which are so shredded into pieces which cannot be broken further.

In the previous verses we noted as to how an evil fate awaits in the world hereafter for the sinners; a destiny which makes every sane person to think and contemplate. Here, the Qur'an explains the reason of this matter in a different way.

It says:

“That is their recompense, for they disbelieved in Our signs and Said: ‘What! When we become (mere) bones and decayed dust, shall we, then, indeed be raised, into a new creation?’”

Certainly, the disbelievers have got no reasons for rejecting the resurrection, and whatever they utter is said as mockery and ridicule or is because of their astonishment, or considering as impossible.

Surah Isra' – Verse 99

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَيَّ أَنْ يَخْلُقَ مِثْلَهُمْ
وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَابْيِ الظَّالِمُونَ إِلَّا كُفُورًا

99. “Have they not consider that Allah Who has created the heavens and the earth is able to create the like of them? And He has appointed for them a term in which there is no doubt; but the unjust refuse aught save disbelieve.”

The Holy Qur’an has repeatedly sought to remove all doubts concerning resurrection by pointing out to the creation of the heavens and the earth as well as to the enormity of the system of creation along with the Divine domination over the creation process. The Holy Qur’an implies whether the process of your creation is harder or the creation of the heavens which He has undertaken.

The verse says:

“Have they not consider that Allah Who has created the heavens and the earth is able to create the like of them?...”

That is, the best reason for establishing the possibility of something which is there, is its very existence and its very accidentence.

In the doomsday, the decayed bones are the same worldly bones and the spirit to which it has joined is that same spirit. However, the Qur’an states /milahum/ (like those), it is just like the ‘raw bricks’ which, when pounded, it is possible to manufacture once again bricks of the same proportion and quality.

In this case, people say: These bricks are like the former ones, and not identical with them, or they say that the materials which have gone into them are the same.²

The best rationale to prove the resurrection is focusing our attention on the Divine power in nature.

Therefore, He remarks in this noble verse asking: Do those who regard resurrection as impossible, not know that Allah, Who has had the ability to create the heavens and the earth, can create like of them in the doomsday, for the creation of them is not harder than the creation of the heavens and the earth.

As the Qur’an says:

“Are you the harder to create or the creation of the heaven He made it?”³

The Lord designated for them a decisive destiny that the goal of which is death or the resurrection. However, these oppressors abstained from accepting the truth, and they added up to their rejections though the evidences were quite clear for them.

The verse says:

“...And He has appointed for them a term in which there is no doubt; but the unjust refuse aught save disbelieve.”

Surah Isra' – Verse 100

قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا

100. “Say: ‘If you possessed the treasures of the mercy of my Lord, then you would definitely withhold (them) for fear of spending, and man is ever niggardly.’”

The Arabic term /qatīr/ is derived from the word /qitr/, meaning: miserliness and avarice or withholding from sharing with others of one’s wealth.

As they insisted on the idea that the prophet must not be of the same genus as mankind, apparently some kind of jealousy and avarice stopped them from believing that, perhaps, Allah has bestowed this blessing on a human being.

Thus, He says in this verse:

“Say: ‘If you possessed the treasures of the mercy of my Lord, then you would definitely withhold (them) for fear of spending, and man is ever niggardly.’”

These last three verses are the most obvious of the verses which provide justifications for the resurrection of the body, for the pagans astonishment concerned as to how the Lord can return to life once again those decayed bones which have turned into dust.

The Qur’an’s answer also covers this very point, implying: That Lord Who created the heaven and the earth, has also the potentiality to assemble all scattered human particles and to provide them with life.

Incidentally, one of the reasons stressed by the Holy Qur’an repeatedly for establishing the issue of resurrection, is the its taking recourse to the generalization of the Lord’s Omnipotence.

1. The Arabic term /xabat/ refers to the flame which is fading, and the word /sa’ir/ means ‘to flame the fire’, and it is one of the names of Hell.

2. Tafsir Nūr-uth-Thaqalayn

3. An-Nazi’at, No. 79, verse 27

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