

SEERAH (BIOGRAPHY) OF PROPHET MUHAMMAD (PBUH)

LESSON:26 { IN ENGLISH }



Assalamu alaikum Wa Rahmatullahi Wa Barakaatuhu



SEERAH OF MUHAMMAD (SalAllahu alaihi wa sallam)



LESSON NO : 26



TOPIC:



Argument and Quibbling.



ARGUMENT AND

QUIBBLING



There were three tenets of the Prophet's (salAllahu 'alaihi wa sallam) teachings that the pagans found unacceptable. In fact, these three concepts were the source of much of the discord between them and the Muslims.



□ The notion of resurrection on the Day of Judgment,



□ the idea of a mortal prophet, and



□ the concept of the unity of Allah (Tawheed).



These were, in their eyes, incredible and absurd. The concept of resurrection, they believed, was no more than a fanciful idea. They would say, "How can we be raised again after being reduced to dust and bone? How can our ancestors be brought back to life?"



Talking among themselves, they would mock the Prophet's (salAllahu 'alaihi wa sallam) teaching regarding the resurrection and the hereafter. "Come. I will show you someone who claims that you will be raised anew after being torn into pieces. Who knows whether he is inventing stories about God or has gone mad?"



Allah Himself explains the notion of resurrection in several ayaah of the Qur'an. Whereas the pagans found it illogical, the Qur'an appeals to our sense of justice and presents resurrection as an essential, natural component of the life cycle. The Qur'an asks us to imagine the case of an oppressor who dies without having been punished for the suffering he inflicted.



In addition, what about the case of someone who dies having suffered unjustly at the hands of an oppressor? Alternatively, we may even consider the case of a virtuous person who dies without having been rewarded for his virtue, or an evil person who was never punished for his unjust deeds. If nothing happens to a person after death, and if death is indeed the final chapter of our lives, then each person mentioned above would merely lie in a grave for eternity.



In this case, the oppressors and wrong-doers, in fact, would emerge victorious because death would protect them from being held accountable for their actions, while those who suffered unjustly in this life would never be rewarded. However, our sense of justice rejects the idea that such an unfair system could have been created by Allah, Who is more just than any of His creations. Such a corrupt system would encourage people to do as they pleased without fear of retribution.



Allah says in the Qur'an:



"Shall We treat those who believe the same as those who are corrupt? What has

happened to you? How can you believe such a thing?"  (68: 35-36)




"Or do those who spread evil think that We shall consider them equal to the virtuous believers, both in this world and in the next? How corrupt is their

judgment!"  (45: 21)



Is it rational to believe that Allah can give life to that which is dead? Allah says:



"What is more difficult to create: you, or the heavens that He placed above your heads?"  (79: 27)



"Do they not understand that Allah, He Who created the heavens and earth effortlessly, is able to resurrect the dead? Indeed, Allah has power over all

things."



(46: 33)



He also says:



"Just as We began creation, We shall repeat it once again. This is a

promise that We have made, and We shall certainly carry it out."



(21: 104)

To Be Continued...

