

# SEERAH (BIOGRAPHY) OF PROPHET MUHAMMAD (PBUH)

## LESSON:27 { IN ENGLISH }



**Assalamu alaikum Wa Rahmatullahi Wa Barakaatuhu**



### **SEERAH OF MUHAMMAD ( SalAllahu alaihi wa sallam)**



LESSON NO : 27



TOPIC:



Argument and Quibbling (continued).



ARGUMENT AND QUIBBLING




(CONTINUED)



Others argued that although Allah is the creator of the universe, it is impossible to reconstruct something once it has been destroyed. Allah refutes this argument, pointing out that it is easier to reconstruct and revive something than to create it from nothing.




"Have We become exhausted after creating the universe once? Verily, they are confused about the next act of creation."  (50: 15)



Although the Quraysh considered Muhammad (salAllahu 'alaihi wa sallam) to be a truthful man, they had difficulty accepting him as a prophet and messenger of Allah. They believed that a mere man could not be entrusted with such a lofty office. When Muhammad (salAllahu 'alaihi wa sallam) proclaimed his prophethood and messengership, the Quraysh responded by saying:



"What kind of Messenger is this that eats food and walks through the markets?"  (25: 7)



Allah describes the confusion of the Quraysh in the next ayah:




"They marvel that a warner has arisen from among them."  (50: 2)



The Quraysh also rejected the idea that mortals could be inspired by Allah. Allah contradicted this assumption in the following ayah:



"Ask them: Who then revealed the Book that Musa brought, a source of light and guidance for mankind?"  (6: 91)



Numerous parallels are mentioned in the Qur'an in which a nation refused to follow a prophet because he was of flesh and blood:




"You are no more than a man like us."  (14: 10)



The Qur'an depicts the prophets as replying to their detractors:



"True, we are men like you, but Allah gives His blessings to whomever He pleases."  (14: 11)




All of Allah's prophets and messengers, then, were mere mortals, and Muhammad (salAllahu 'alaihi wa sallam) was no exception. Allah did not send angels as messengers because mortals would not be able to follow in the footsteps of a supernatural being. The role of Allah's messengers was not only to communicate Allah's message to mankind, but also to show mortals how to apply this divine message in an earthly, human setting.



Who could perform such a task better than a mortal messenger could? If Allah had sent angels as messengers, the polytheists would have been justified in asking, 'How can we imitate supernatural beings?' This divine wisdom is expressed in the following verse as well:




"And had We sent him an angel, We would have given him the form of a man. This would have confused them even more."  (6: 9)



Now, since the polytheists admitted that Ibraheem, Isma'eel and Musa were all prophets as well as men, they could no longer challenge Muhammad's (salAllahu 'alaihi wa sallam) prophethood arguing that he was human. Therefore, they then ridiculed the idea that Allah would appoint a once-destitute orphan as His prophet. Why would Allah pass over more dignified men of the Quraysh or Thaqif tribes?




"Why was not this Qur'an revealed to someone of great importance from either (Makkah or Ta'if)?"  (43: 31)



Allah's reply to their question was succinct:



"Will they determine how to distribute the Mercy of your Lord?"  (43: 32)



The Qur'an, prophethood, inspiration—all are part of Allah's Mercy, and He alone decides how it should be distributed:

"Allah knows best who should receive His Message."  (6: 124)

To Be Continued...

