

A SIMPLE YET EFFECTIVE SOLUTION TO OUR CURRENT PROBLEMS

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PUBLISHED BY
مجمع الدعوة للإسلامي
ISLĀMIC
DA'WAH
ACADEMY



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the period before the advent of our beloved Messenger ﷺ, the whole world was engulfed in the darkness of ignorance. Humans were uncivilised, morally decadent and devoid of good character. When Allāh ﷻ sent the Leader of all the Ambiyā ﷺ and the Seal of the Messengers ﷺ, Muḥammad Rasūlullāh ﷺ, the entire world was illuminated. By following his example and teachings people of all backgrounds and creeds, Muslim and non-Muslim alike, have achieved great successes throughout the ensuing fourteen centuries.

The underlying reason behind success in following his example is that Allāh ﷻ created His beloved Rasūl ﷺ the best in every way. Whenever the Ṣaḥābah ﷺ described a particular characteristic of his, they would always qualify it with the superlative it deserved. They described him, for example, as the most generous, the most knowledgeable, the most courageous etc. Their descriptions proclaim quite clearly to all who followed his era that in every praiseworthy trait Rasūlullāh ﷺ was ‘The Best’.

Even objective non-Muslims, have had no option but to praise the Messenger of Islām ﷺ.

George Bernard Shaw writes:

I have studied him – the wonderful man and in my

opinion far from being an anti-Christ, he must be called the Saviour of humanity. (The Genuine Islam, Vol 1 No8, 1936)

Pandit Gyanandra Dev Sharma Shastri, at a meeting in Gurakhpur, India (1928) said:

They (Muhammad's critics) see fire instead of light, ugliness instead of good. They distort and present every good quality as a great vice. It reflects their own depravity... The critics are blind. They cannot see that the only 'sword' Muhammad wielded was the sword of Mercy, Compassion, Friendship, and Forgiveness – the sword that conquers enemies and purifies their hearts. His sword was sharper than the sword of steel.

Lamartine said:

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational doctrines, of a religion without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he? (Histoire de la Turquie, Vol II, Paris, 1854)

A critic, David Samuel Margoliouth, an Oxford University Professor of the early 20th century, wrote

a biography of Rasūlullāh ﷺ. He writes in his preface:

The biographers of the Prophet Mohammed form a long series which it is impossible to end, but in which it would be honourable to find a place. (Margoliouth, Mohammed and the Rise of Islam, 1905)

When Gandhi read the sīrah of Rasūlullāh ﷺ in two volumes, he commented:

When I closed the second volume I was sorry there was not more for me to read of that great life. (Gandhi, Young India, 1924)

The sīrah (life or biography) of Rasūlullāh ﷺ is full of lessons. It is an ocean that has no shore, meaning the sīrah is never-ending when it comes to deriving lessons from it. It is from the miracles of Rasūlullāh ﷺ that his life has been recorded and preserved in such detail. All credit goes to his beloved Companions رضي الله عنهم who recorded this beautiful life with great care and detail to the extent that his humorous statements have also been preserved, and have proven to be an ocean of knowledge. Let us study an example:

Sayyidunā Anas ibn Mālik رضي الله عنه narrates how Rasūlullāh ﷺ would try cheering up his younger brother by saying a little rhyme:

O Father of 'Umayr! What has happened to the nughayr (a type of bird)? (Al-Bukhārī)

The small child would be delighted at the rhyme and by the fact that Allāh's Messenger would call him, a mere toddler, Father of 'Umayr!

This is one small and seemingly insignificant episode from the life of Rasūlullāh ﷺ, but the 'Ulamā having pondered over this statement of Rasūlullāh ﷺ were able to deduce over sixty religious precepts from it. Such is the power and depth of a single humorous statement, what can one say about his formal and serious statements!

The blessed sīrah is truly a light and full of guidance for all circumstances and situations we may encounter in life. Allāh ﷻ says:

Indeed, there is a beautiful example for you in the Messenger of Allāh... (33:21)

The life and teachings of Rasūlullāh ﷺ are truly comprehensive that a day will never come when the Muslims will not be able to find a solution through them to any issue they encounter. Guidance can be found in his teachings on every subject matter. And if we follow these beautiful teachings, we will become successful in both worlds.

So we need to emulate the Prophet ﷺ in all aspects of our lives: 'aqā'id (beliefs), 'ibādāt (acts of worship), mu'āmalāt (dealings and transactions), mu'āsharāt (social conduct) and akhlāq ḥasanah (good character).

It is unfortunate that many of us have confined Dīn to the first two branches, ‘aqā’id and ‘ibādāt, only. Rasūlullāh ﷺ has warned of destruction for such people. Once Rasūlullāh ﷺ asked his Ṣaḥābah:

‘Who is a poor person?’ They replied, ‘A poor person amongst us is he who has neither dirham nor wealth.’ Rasūlullāh ﷺ said, ‘The poor person in my Ummah will be one who will come on the Day of Judgement with his ṣalāh, ṣawm and zakāh; however, he swore at someone, accused someone, unlawfully consumed the wealth of someone, killed someone and hurt someone, then his good deeds will be given to his victims. And if his good deeds are exhausted but the compensation of his victims remain, then their sins will be taken and entered in his account and he will be thrown in the hell-fire.’ (Muslim)

In addition to protecting our good deeds, the practice of mu‘āmalāt, mu‘āsharāt and akhlāq ḥasanah presents the beauty of our Dīn to the whole of humanity, as they predominantly relate to social interaction. The life of Rasūlullāh ﷺ and of those who followed him to the highest degree, contain numerous episodes of winning the hearts of people, through practically demonstrating these branches of Dīn.

If we strive to make our lives fully in accordance with the teachings of the Prophet ﷺ and emulate him in every way, then we will become the beloved of Allāh ﷻ.

Say [O Prophet ﷺ], 'If you really love Allāh, then follow me, and Allāh will love you and forgive you your sins. Allāh is Most-Forgiving, Very-Merciful.'
(3:31)

Once we become His beloved, we will automatically become the beloved of His entire creation. The Prophet ﷺ has said:

When Allāh ﷻ makes a servant His beloved, then Allāh ﷻ summons Jibra'il ﷺ and says, 'Indeed, Allāh ﷻ loves such a person; you too love him.'

When Jibra'il ﷺ hears this command of Allāh ﷻ, his heart is infused with love for this person. Such a person is now the beloved of Allāh ﷻ and Jibra'il ﷺ. Then, Allāh ﷻ commands Jibra'il ﷺ to address the dwellers of the heavens and say;

Indeed, Allāh ﷻ loves such a person; you too love him.

Upon hearing the command, their hearts too are infused with his love.

Then this person is granted acceptance amongst the people on the earth [resulting in everyone entertaining love for him]. (Al-Bukhārī)

This is a simple solution to the problems that are blighting the entire world at the moment; in fact, this is the only solution. As Muslims, we should endeavour to adopt the

way of the Prophet ﷺ in every facet of our lives. Our ‘aqā’id (beliefs), ‘ibādāt (acts of worship), mu‘āmalāt (dealings and transactions), mu‘āsharāt (social conduct) and akhlāq ḥasanah (good character) should all be like that of the Prophet ﷺ.

If we desire that the people of the world look at us with love and respect, then we need to resolve to live our lives according to the way of the Prophet ﷺ so that we become the beloved of Allāh ﷻ and as a result become the beloved of the entire creation.

Let us resolve today, assess/review our lives and rectify any shortcomings. When our actions completely reflect the teachings of the beloved of Allāh ﷻ, then spiritual blessings will become apparent which will resolve all our issues of this world and the Hereafter. This is a very pertinent matter at the current time and needs our utmost attention. If we make a firm resolution to learn the way of the Prophet ﷺ and act upon it accordingly - whether the action is farḍ, wājib, sunnah or mustaḥabb - then success awaits.

Extracted from Riyāḍul Jannah, Vol. 24 No. 1, Jan 2015

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