

The Best

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



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ḥafīzahullāh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

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



Foreword

We live in a time when love and reverence for pious and godly people is rare, and our pious predecessors are not given the respect and honour they deserve. Even the Best of Creation, the Mercy for the Worlds, our beloved Messenger Muḥammad ﷺ is not given the position in our hearts that he deserves. Our hearts are all but devoid of his love, even though love for Rasūlullāh ﷺ has been declared in the aḥādīth as being proof of the perfection of īmān. Lack of love for Rasūlullāh ﷺ inevitably means that we do not adopt his teachings, and so it is no wonder that our character and morals have declined considerably.

An important factor contributing towards our apathetic attitude towards Rasūlullāh ﷺ is a general lack of knowledge about this great man. No individual or group has benefited humanity more than Muḥammad ﷺ. Every breath of his spread mercy, every word of his was an invitation to success in this world and the Hereafter, and his every action was a call to mutual love and brotherhood. In fact, if we want to be successful in any aspect of life then Rasūlullāh ﷺ is the perfect role model for us.

Rasūlullāh ﷺ embodied perfection, which is why we have been commanded to follow his example. Following Rasūlullāh ﷺ will help us perfect every aspect of our own lives. But to follow his example, we need to study his great life.

With this in mind, the Al-Falāḥ Academy, Zambia, organised its first Sīrah of the Sublime conference on Saturday 11th April 2009, under the guidance of my most beloved and honourable teacher and mentor Ḥaḍrat Shaykh Mawlānā Muhammad Saleem Dhorat *ḥafīzahullāh*. Many speakers addressed the gathering on various aspects of the sīrah, yet the most inspiring and galvanizing lecture was that of my beloved Shaykh *ḥafīzahullāh*.

This booklet is based on the talk that my beloved Shaykh delivered on that occasion. The Respected Shaykh's heartfelt talk inspired many to take stock of their lives and their attitudes towards Rasūlullāh ﷺ and his teachings. Tears flowed as hearts were touched by my beloved Shaykh's anguish and concern, and many people resolved to change their attitudes towards Rasūlullāh ﷺ.

Finally, I would like to wholeheartedly thank the Islāmic Da'wah Academy, through whose efforts this beneficial message on the sīrah of our beloved Rasūlullāh ﷺ has become available to an even greater audience.

May Allāh ﷻ maintain the compassionate shade of my beloved Shaykh over the Ummah for a very long time, and may He give us all the ability to practise upon his advices. Āmīn.

(Mawlānā) Anas Patel
7th Rajab 1431 / 19th June 2010



The Life of the Messenger ﷺ

The life of the Messenger of Allāh ﷺ, the sīrah, is a treasure trove of guidance and blessings for us all. Studying the sīrah is a means of acquiring the closeness of Allāh ﷻ and the intercession of Rasūlullāh ﷺ on the Day of Qiyāmah. Spiritual light, blessings and mercy descend from the Court of the Almighty upon those who read, listen to and discuss the exemplary life of His beloved Messenger ﷺ. He enlightens hearts wherever and whenever his sīrah, aḥādīth, sunnah, teachings and noble characteristics are read and discussed.

نام انکا جہاں بھی لیا جائیگا ذکر انکا جہاں بھی کیا جائیگا
نور ہی نور سینوں میں بھر جائیگا ساری محفل میں جلوے ٹپک جائیں گے

Wherever his name shall be mentioned; wherever his remembrance shall be made; only light will fill the hearts and radiances will shower the entire gathering.

Before the advent of our beloved Messenger ﷺ, the whole world was engulfed in the darkness of ignorance. Humans were uncivilised and morally decadent, devoid of good character. When the son of Āminah, the Orphan of Makkah, the Leader of all the Ambiyā ﷺ and the Seal of the Messengers ﷺ, Muḥammad

Rasūlullāh ﷺ was sent into the world by Allāh ﷻ, the entire world was illuminated.

ہر طرف تیرگی تھی نہ تھی روشنی آپ آئے تو سب کو ملی روشنی

There was darkness everywhere, no light was found. The Prophet ﷺ arrived and all acquired light.

Throughout the fourteen centuries, people of all backgrounds and creeds, Muslim and non-Muslim, have achieved great successes in this world by following this light, the light of Muḥammad ﷺ. Moreover for the believers, ultimate success - success at the time of death, in the grave, on the Day of Qiyaamah and on the Bridge of Şirāṭ - is guaranteed if they follow in the footsteps of Rasūlullāh ﷺ, the Best of Creation.

The Best in Every Way

Rasūlullāh ﷺ was created the best in every way. Whenever the Şaḥābah ؓ described a particular characteristic of his, they would always qualify it with the superlative it deserved. They described him, for example, as not merely ‘generous’ but ‘the most generous’. Similar would be the case when they described his knowledge, mercy, fear of Allāh ﷻ etc. Their descriptions proclaim quite clearly to the world that in every way a man can excel in this world - or the next - Rasūlullāh ﷺ was ‘The Best’.

Anas ibn Mālik ؓ says:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَجْوَدَ النَّاسِ
وَأَشْجَعَ النَّاسِ ...

The Messenger ﷺ was the most handsome of people, the most generous of people and the bravest of people... (Al-Bukhārī)

‘Alī ؓ was one of the bravest of the Ṣaḥābah ؓ. When those renowned for their courage bear testimony that another person is the bravest, then it is praise indeed, and their testimony holds great weight. ‘Alī ؓ states regarding the first major battle the Muslims had to face:

لَقَدْ رَأَيْنَا يَوْمَ بَدْرٍ وَنَحْنُ نُلَوِّذُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ أَقْرَبُنَا إِلَى الْعَدُوِّ وَكَانَ مِنْ أَشَدِّ النَّاسِ يَوْمَئِذٍ بَأْسًا

I can picture ourselves on the day of Badr when we were seeking refuge in Rasūlullāh ﷺ; he was the closest of us to the enemy and was one of the strongest fighters on that day. (Aḥmad)

There were instances during certain expeditions when the Muslims had to retreat and regroup. At such tumultuous times there would often be confusion - the Battle of Ḥunayn was one such expedition. During this battle, when the rest of the Muslim army had retreated, Rasūlullāh ﷺ was still advancing, saying:

أَنَا النَّبِيُّ لَا كَذِبَ أَنَا بْنُ عَبْدِ الْمُطَّلِبِ

I am the Messenger, it is no lie; I am the son of ‘Abd-ul-Muṭṭalib. (Al-Bukhārī)

It was as if Rasūlullāh ﷺ was saying: “Why should I retreat? I am the true Messenger of Allāh ﷻ, so the Help of Allāh ﷻ is with me and I will march on. I have complete reliance and trust in my Creator. I come from a very noble family: I am

the grandson of ‘Abd-ul-Muṭṭalib. Our family, the Quraysh, is known for its noble traits, and bravery is a great and noble trait. How then can I retreat?”

He was the best from all aspects. He was the embodiment of excellences.

Ḥaḍrat Mawlānā Qāsim Nānotwī ﷺ states in a couplet:

جہاں کے سارے کمالات ایک تجھ میں ہیں
تیرے کمال کسی میں نہیں مگر دو چار

All the excellences of the whole of creation are to be found in you;

But your excellences, save one or two, cannot be found in anyone else.

Rasūlullāh ﷺ possessed all the good qualities that can be found in any created being, yet there is no other created being that can even come close to competing with him in his excellences. Even among the ranks of the Ambiyā ﷺ there is no match. When we look at the life and qualities of Ādam ﷺ, for example, and compare them to the Messenger of Allāh ﷺ, we only find a few qualities of Rasūlullāh ﷺ in Ādam ﷺ; however, we will find all the qualities of Ādam ﷺ in our beloved Messenger ﷺ. Likewise, the same is true for every Nabī ﷺ when compared to Rasūlullāh ﷺ.

Physical Perfection of Rasūlullāh ﷺ

The tābi‘īn (first generation after the Ṣaḥābah ﷺ) had immense love for Rasūlullāh ﷺ and, not having had the good-fortune of being able to see him during his lifetime, whenever they had the

opportunity they would ask the Ṣaḥābah ﷺ for a description of Rasūlullāh's ﷺ features. All the features of Rasūlullāh ﷺ, his face, his eyes, ears, hair, beard, etc., have been described in detail in the aḥādīth.

Rubayyi' bint Mu'awwiz ibn 'Afrā ﷺ was asked by a tābi'i, Abū 'Ubaydah ibn Muḥammad ﷺ to describe the features of Rasūlullāh ﷺ. She replied:

يَا بُنَيَّ لَوْ رَأَيْتَهُ رَأَيْتَ الشَّمْسَ طَالِعَةً

My child, if you had seen him, you would have seen the rising sun. (Ad-Dāramī)

Ḥassān ibn Thābit ﷺ says in praise of Rasūlullāh's ﷺ physical appearance:

وَأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي
وَأَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَاءُ
خُلِقْتَ مُبْرَأً مِنْ كُلِّ عَيْبٍ
كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

My eyes have never seen anyone more beautiful than you;
No woman has ever given birth to anyone more handsome than you.

You have been created free from all faults;

It is as if you have been created just as you wished.

Every human being has some physical defect or imperfection. If the eyes and nose are perfect, the ears may have some defect. If the eyes, ears and nose are all perfect, there may be some flaw in the lips. However, Rasūlullāh ﷺ was free from all defects, and every part of his blessed body was perfect and faultless.

It is as if Ḥassān ibn Thābit ﷺ is saying: “When I study your

appearance each part of your body is so perfect that I reach the conclusion that Allāh ﷻ has created every limb of your body according to your wishes. It is as if, when creating you, Allāh ﷻ asked: ‘O Muḥammad! I am creating your nose, how would you like it to look? O Muḥammad! I am creating your ears, how would you like them to look? O Muḥammad! I am creating your lips, how would you like them to look?’ You were created the way you wanted to be created. You were created full of beauty. You are an embodiment of beauty.”

The Unique Gift of Mi’rāj

Allāh ﷻ granted our beloved Messenger ﷺ certain blessings the like of which no one else has ever received or will ever receive. One of these is the gift of mi’rāj, when Rasūlullāh ﷺ was invited by Allāh ﷻ to the heavens. Allāh ﷻ sent two angels of the highest calibre, Jibra’īl ؑ and Mikā’īl ؑ, as khuddām (attendants) to accompany His beloved Messenger ﷺ on the journey.

Rasūlullāh ﷺ was resting in the house of his cousin Umm Hānī ؓ when Jibra’īl ؑ and Mikā’īl ؑ woke him up. Rasūlullāh ﷺ was taken from the house by the angels to the Ḥaṭīm area in Al-Masjid Al-Ḥarām while still drowsy.

Rasūlullāh ﷺ says: “I dozed off again while I was in the Ḥaṭīm, as I was tired. Jibra’īl ؑ woke me up, took out my heart and washed it with the water of Zamzam. Thereafter, he opened my chest and entered imān, nūr and other spiritual blessings and favours from the court of Allāh ﷻ into it. Thereafter, Jibra’īl ؑ closed my chest.” (Ibn Ḥajar ؒ, Faṭḥ-ul-Bārī; ‘Allāmah

Kāndhalwī ﷺ, Sīrat-ul-Muṣṭafā)

The ‘ulamā have deduced from this that there is no better water than the water of Zamzam; Zamzam is superior to the water from the pool of Kawthar and even the streams of Jannah. (‘Umdat-ul-Qārī) The heart that was washed by Jibra’īl ﷺ was the best of hearts, as there is no better heart than the heart of Rasūlullāh ﷺ. Allāh ﷻ had sent Jibra’īl ﷺ who was the best of the angels to carry out this assignment. The best heart was being washed by the best of angels, therefore, Zamzam must also be the best of waters. If there were better water than Zamzam in Jannah, surely Allāh ﷻ would have sent Jibra’īl ﷺ with that water.

Thereafter, Rasūlullāh ﷺ and his two companions set off on a night journey to Al-Masjid Al-Aqṣā. From there they ascended to the first heaven and met Ādam ﷺ. Soon after, they moved to the second heaven where they met ‘Īsā ﷺ, then to the third heaven where they met Yūsuf ﷺ. On the fourth heaven they met Idrīs ﷺ, on the fifth heaven Hārūn ﷺ, on the sixth heaven Mūsā ﷺ and then finally on the seventh heaven Ibrāhīm ﷺ. (Muslim)

Rasūlullāh ﷺ observed Al-Bayt Al-Ma’mūr (Ka’bah of the Angels in the heavens) and then came to the Sidrat-ul-Muntahā – the point beyond which no angel or other being can go. Jibra’īl ﷺ asked Rasūlullāh ﷺ to carry on ahead on his own. Rasūlullāh ﷺ expected Jibra’īl ﷺ to go with him, as they had been companions throughout the blessed journey, but as a poet puts it, Jibra’īl ﷺ had to decline:

سدرۃ المنتہیٰ پر جو پہنچے نبی
سر جھکا کر کے جبریل کہنے لگے
اے حبیبِ خدا اب سوا آپ کے
آگے جایگا جو بھی وہ جل جایگا

When the Messenger reached the Sidrat-ul-Muntahā,
Head bowed, Jibra'il ﷺ said:

“O Beloved of Allah! Now, other than you, whoever goes
on will burn.”

Rasūlullāh ﷺ thereafter observed Jannah and Jahannam and heard the sound of the Qalam (pen) that writes taqdir (destiny) in the Lawḥ Maḥfūz (the Preserved Tablet). Rasūlullāh ﷺ was then granted the best gift and blessing of all, an audience with Allāh ﷻ. (‘Allāmah Kāndhalwī ﷺ, Sīrat-ul-Muṣṭafā)

Muḥammad ﷺ the Praised

A poet says:

لفظ بے بس زبان ہے معذور
مجھ سے ذکرِ حضور کیا ہوگا
نہ کنارہ ہو جس سمندر کا
وہ سمندر عبور کیا ہوگا

Words are powerless; my tongue is at a loss: how can I
speak about Rasūlullāh ﷺ?

How can an ocean that has no shore ever be crossed?

The sīrah of Rasūlullāh ﷺ is an ocean that has no shore, which means the sīrah is never-ending when it comes to deriving lessons from it. We can discuss Rasūlullāh's ﷺ qualities, yet it is a discussion that will never end, as there is no end.

In another couplet, Ḥassān ibn Thābit ؓ says:

مَا إِنْ مَدَحْتُ مُحَمَّدًا بِمَقَالَتِي وَلَكِنْ مَدَحْتُ مَقَالَتِي بِمُحَمَّدٍ

I have not praised Muḥammad ﷺ through my words;
Rather, my words are praiseworthy through the mention
of Muḥammad ﷺ.

This applies to us too: we are not praising Rasūlullāh ﷺ by discussing his blessed life; instead, we are making our dialogue and our congregation praiseworthy in the Court of Allāh ﷻ through mention of Rasūlullāh ﷺ.

Even non-Muslims, many of them critics of Islam, have had no option but to praise the Messenger of Islam ﷺ. One such 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)

Gandhi read the sīrah of Rasūlullāh ﷺ in two volumes. He said:

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)

If only we too appreciated the sīrah and gave it the true importance it deserves. It is very unfortunate that we do not study the sīrah. When we do purchase books we just stack them neatly on shelves rather than read them. Buying religious books these days has become a trend and the books have become another ornament in our homes. Visitors see our bookshelves

and feel that we are very academic. But if anyone were to pick up one of those books, they would find dust on it, showing it had not been touched for a long time and is there just for show!

We should buy, read and study books written by authentic and reliable ‘ulamā on the sīrah of Rasūlullāh ﷺ with the intention of following its guidance. One should endeavour to study those books which explain the behaviour of the Prophet ﷺ on a day to day basis. The commentary of Shamā’il-at-Tirmidhī, authored by Shaykh-ul-Ḥadīth Mawlānā Muḥammad Zakariyyā ؒ and Uswa-e-Rasūl-e-Akram ﷺ by Dr. ‘Abd-ul-Ḥayy Ārifī ؒ are very informative on this topic and need to be included in every person’s reading.

A Detailed Record

We need to practically attach ourselves to the sīrah of Rasūlullāh ﷺ. The sīrah of Rasūlullāh ﷺ is so vast that people will continue to discuss it and appreciate it forever, and its lessons will continue to amaze mankind forever. No other person’s life has ever been recorded in such detail as the life of Rasūlullāh ﷺ. This in itself is a great miracle. The immaculate and detailed recording of his blessed life is testimony to the immense love that the ummah has for him. It was a labour of love for the Ṣaḥābah ؓ and those that succeeded them to memorise, record and pass on every fact they could about their beloved. As a result, the average believer knows less in-depth detail about his own father’s life than he does about the life of the Messenger ﷺ. A believer may not know the exact location of his father’s birth or how his father spent his childhood, but ask him regarding

the birthplace of Rasūlullāh ﷺ, his childhood and the social conditions prevailing at the time of his birth, and he will be able to answer without hesitation.

The Ṣaḥābah ؓ recorded both the formal as well as the informal discussions of Rasūlullāh ﷺ. Even his jokes and humorous statements have been preserved, and have proven to be an ocean of knowledge for the ‘ulamā who have researched them.

Anas ibn Mālik ؓ had a younger brother whom Rasūlullāh ﷺ had given the nickname Abū ‘Umayr i.e. Father of ‘Umayr. The child had a pet bird, known in Arabic as an-nughayr, which died. He was very sad after his pet died, so when Rasūlullāh ﷺ met him he joked with him to cheer him up. Rasūlullāh ﷺ had deep concern for every individual and he made time for all. Anas ibn Mālik ؓ narrates how Rasūlullāh ﷺ would make his brother happy by saying a little rhyme:

يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ

O Father of ‘Umayr! What has happened to the nughayr?
(Al-Bukhārī)

The small child would be delighted at the rhyme and how the Messenger of Allāh ﷺ would call him, a mere toddler, Father of ‘Umayr!

The Ṣaḥābah ؓ recorded this and many other humorous statements of Rasūlullāh ﷺ. They passed this particular statement on to the tābi‘īn, who in turn passed it on to their successors, the tab‘ tābi‘īn, and it continued to be passed on till it found a place in many authentic books of aḥādīth, which are

with us today. When the ‘Ulamā pondered over this statement of Rasūlullāh ﷺ they deduced over sixty religious precepts from it. When a single humorous statement contains so much knowledge, imagine the depth of knowledge contained in the formal and serious statements of Rasūlullāh ﷺ!

The meticulousness with which the sayings and attributes of Rasūlullāh ﷺ have been preserved means that no other religion can compete with Islam. No other religion can offer the same depth of guidance as Muslims find in Islam, for others did not record the lives of their religious leaders with such meticulous care.

Learn from the Sīrah

We should learn lessons from the sīrah. Every aspect of the life of Rasūlullāh ﷺ has innumerable lessons that we can apply to our everyday lives. The sīrah is not just something to listen to or read, enjoy and then forget. The sīrah is to learn, understand and implement in our lives.

The ‘ulamā and students of Dīn should also study the life of Rasūlullāh ﷺ with this intention in mind. The student, while studying the aḥādīth of Rasūlullāh ﷺ, should aim to implement the teachings of every ḥadīth into his life, along with learning the accompanying academic discussions. During the study of every ḥadīth the student should ask, “How can I apply this to my life?”

Rasūlullāh ﷺ is an example for us in whatever circumstances and situations we may encounter in life. Allāh ﷻ says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

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

Our beloved Messenger ﷺ is not merely an example for the imām of the masjid, the muftī (jurist) or the teacher; nor is he simply an example for the shaykh, da‘ī (caller to Allāh ﷻ) or the muballigh (propagator of Dīn). Rasūlullāh ﷺ is an example for the whole of mankind, man, woman and child, whether Muslim or non-Muslim, Arab or non-Arab.

Parents should learn how to treat their children from the father of Fāṭimah ؓ; husbands should learn how to fulfil the rights of their wives from the husband of Khadījah ؓ and ‘Ā’ishah ؓ; the imāms should learn how to lead and preach from the imām of the Ambiyā ؑ, the teachers should learn the art of teaching from the teacher of mankind; the liberators should take example from the liberator of Makkah.

A Lesson from the Sīrah: Attentiveness Towards Family Members

Within twenty-three years, Rasūlullāh ﷺ had completed his mission in this world. His teachings are truly comprehensive, and such a day will never come when the ummah will not be able to find a solution through them to any issue that arises. Guidance can be found in the aḥādīth of Rasūlullāh ﷺ on every subject matter. Completing his teachings in a span of twenty-three years is in itself a great miracle of Rasūlullāh ﷺ. He accomplished this despite having to go on many expeditions and receiving many delegations and ensuring that his family

commitments were not neglected.

Rasūlullāh ﷺ did not withdraw to the masjid and say, “I have only a few years left and I have much work to do.” He did not say to his family, “I do not have any time for you.” Rather, he made time for his wives, his daughters, his relatives and also those associated to his loved ones, like the associates of his beloved late wife Khadījah ؓ. He was incredibly considerate to others and, when necessary, he would involve himself in the family affairs of his household.

Visiting relatives and showing them courtesy is also part of Dīn, though we may not think it so due to our lack of knowledge and understanding. We tend to only consider certain rituals, e.g. ṣalāh, reciting the Qur’ān, dhikr etc. as Dīn, and we deem visiting relatives and maintaining the ties of kinship as worldly activities. We consider visiting uncles, aunts or grandparents unnecessary and believe it to be a hindrance to the other ‘important’ tasks that we have in our busy schedules.

No one can ever be more compliant with the Dīn of Allāh ﷻ, more fearful of the Hereafter or busier than Rasūlullāh ﷺ, yet he would regularly visit the homes of his daughters. He would talk to his daughters, try to ascertain their well-being and keep himself abreast of the circumstances of their homes. Rasūlullāh ﷺ would also play with his grandchildren.

Abū Hurayrah ؓ once accompanied Rasūlullāh ﷺ to the house of Fāṭimah ؓ. Rasūlullāh ﷺ wanted to meet his grandson Ḥasan ؓ. Having reached the house, and wanting the child to run outside to meet him, Rasūlullāh ﷺ called out: “Where is my beautiful child?”

As soon as Fāṭimah ﷺ finished getting him ready, Hasan ﷺ flew outside into his grandfather's arms. Rasūlullāh ﷺ thereafter said thrice: "O Allāh, I love him; therefore, (I beg You to) love him, and also love that person who loves him." (Al-Bukhārī)

Once, Rasūlullāh ﷺ was delivering a khuṭbah from the mimbar, with the Ṣaḥābah ﷺ listening attentively. Ḥasan ﷺ and Ḥusayn ﷺ entered the masjid, but due to the crowd they could not reach their grandfather. When Rasūlullāh ﷺ witnessed the difficulty his grandchildren were encountering in reaching him, he stopped his khuṭbah and descended from the mimbar. He walked towards his grandchildren, picked them up, and brought them both to the mimbar with him. He then sat one on his right leg and the other on his left and continued with the khuṭbah. (Abū Dāwūd)

Looking after your children, giving them love and nurturing them for the pleasure of Allāh ﷻ is also a part of Dīn. We should carry out this act of 'ibādah keeping in mind that it is a requirement of the Sharī'ah. We should recognise that being kind and caring parents will result in our children loving us, meaning it will be easier for us to guide them on the straight path.

Sadly, we do not seem to have any time for bringing our children up properly, nor even to just sit with them. We have an abundance of time for our friends and our other social activities, some of which we consider even more important than our farḍ ṣalāh, for under no circumstances do we forego them. We have become deluded by Shayṭān and have forgotten that we will have to stand in the Court of Allāh ﷻ and answer

for all our actions.

Our objective when reading books such as this and listening to speeches about the life of Rasūlullāh ﷺ should not be to just read or listen and then forget about what we have learned; rather, it should be to cultivate love for this great man in our hearts and to resolve firmly to emulate and imitate his great life, which will in turn make us beloved to Allāh ﷻ.

Another Lesson from the Sirah

Once, Rasūlullāh ﷺ went to visit his daughter Fāṭimah ؓ. After conveying salām he observed that his son-in-law ‘Alī ؓ was not present.

A father should be like Rasūlullāh ﷺ, caring and concerned for the welfare of his children. How many of us would have any concern if we were to visit our daughters and not see our son-in-law? When Rasūlullāh ﷺ realised his son-in-law was not at home, he immediately asked about him.

Our behaviour is very different: we would not want to get involved, even if we were aware of issues being present in the marriage of our children. We prefer not to ask our daughters if there is a problem and we let them suffer in silence. We would not want to get involved, as it would mean leaving our ‘comfort zone’.

Fāṭimah ؓ replied saying that there was a small dispute between herself and ‘Alī ؓ, and as a result ‘Alī ؓ had become angry and left the house, as husbands sometimes do.

Here we have Fāṭimah ؓ, the leader of the ladies of Jannah,

and ‘Alī ﷺ, who went on to become the fourth Khalīfah and was known as Bāb-ul-‘Ilm (the Door of Knowledge), and who Rasūlullāh ﷺ described as holding the same position with him as Hārūn ﷺ did with Mūsā ﷺ. (Al-Bukhārī) The possibility of any serious dispute between these two esteemed Ṣaḥābah ﷺ was non-existent.

Rasūlullāh ﷺ could have said, “Fine, it’s ‘Alī ﷺ that has left in an angry mood. I know and trust him. He’ll return after a few hours.” Instead, he went in search of ‘Alī ﷺ, despite being a busy person.

It is worth noting that Rasūlullāh ﷺ did not pry into the details of the marital dispute. In the event of actually concerning ourselves with our children’s problems, we would ask our daughters all sorts of questions: “Is he oppressing you? Is he bothering you? What happened?”

Nowadays, many parents are responsible for their daughters being divorced. We encourage our daughters to rebel against their husbands and advise them that they are free to leave the homes of their husbands and make their paternal home their abode once again. We say: “My daughter! The door of our house is open to you whenever you wish to return.”

Rasūlullāh ﷺ did not ask the nature of the dispute, nor whether this was the first time this dispute had occurred. He knew that ensuring his daughter remained happily married was the important thing. He sent someone to search for ‘Alī ﷺ and learned that he was resting in Al-Masjid An-Nabawī. Rasūlullāh ﷺ went to Al-Masjid An-Nabawī and upon entering the Masjid saw ‘Alī ﷺ lying on the bare floor, and as his top

garment had slipped off, his body had become covered in dust.

Rasūlullāh ﷺ sat down and, while ‘Alī ؓ was still asleep, began clearing the dust off him. When ‘Alī ؓ opened his eyes Rasūlullāh ﷺ joked with him saying,

قُمْ يَا أَبَا تُرَابٍ، قُمْ يَا أَبَا تُرَابٍ

O father of dust! Get up. O father of dust! Get up. (Muslim)

As ‘Alī ؓ had been covered with dust, Rasūlullāh ﷺ called him ‘Father of Dust’. He made this humorous statement to alleviate the hurt that ‘Alī ؓ must have been feeling. This understanding and compassionate approach towards his son-in-law is a lesson for the ummah. Other than in rare and extreme cases, where further Shar‘ī guidance is required, this incident from the sīrah teaches how a daughter and son-in-law should be treated when they have a dispute.

Later, ‘Alī ؓ mentioned that the name ‘Father of Dust’ was the most beloved to him because it was given to him by Rasūlullāh ﷺ. (Al-Bukhārī)

Our Objective

As previously mentioned, it is a virtuous act to speak, listen to talks and read about Rasūlullāh ﷺ, and doing so will bring us reward in the Hereafter and also the intercession of Rasūlullāh ﷺ. However, if at the same time we continue engaging in sins such as consuming alcohol, adultery, fornication and committing other filthy acts, and we still fail to perform ṣalāh, pay zakāh, fast or perform ḥajj when it has become obligatory, merely listening to the sīrah of Rasūlullāh ﷺ will not help us

in the Hereafter. The objective is to follow the example of Rasūlullāh ﷺ, studying and understanding his sīrah and taking instruction from it.

Our private lives should be like the private life of Rasūlullāh ﷺ; our public lives should be like the public life of Rasūlullāh ﷺ; our family lives should be like the family life of Rasūlullāh ﷺ. We should make our mu‘āsharah (social life) like the mu‘āsharah of Rasūlullāh ﷺ; our mu‘āmalāt (transactions) like the mu‘āmalāt of Rasūlullāh ﷺ; our ‘ibādah (worship) like the ‘ibādah of Rasūlullāh ﷺ. and our akhlāq (morals and character) like the akhlāq of Rasūlullāh ﷺ.

We also need to learn, practice and then propagate our Dīn. This was the mission of Rasūlullāh ﷺ. If we do this, then we will be able to resolve all the problems that the ummah faces today. We need to make a firm resolution that, inshā’allāh, we will study, read and learn about this great life, practice upon its teachings, and encourage others to do the same.

Loyalty to Rasūlullāh ﷺ: The Way to Friendship with Allāh ﷻ

The poet of the East, Dr Iqbal said:

کی محمد سے وفا تو نے تو ہم تیرے ہیں
یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں

If you are loyal to Muḥammad ﷺ, then We (Allāh ﷻ) will be yours;

This universe is nothing: the Tablet and Pen are yours!

Another Poet says:

جو اک تو نہیں میرا تو کوئی شئی نہیں میری
تو اک میرا تو سب میرا فلک میرا زمیں میری

If You are not mine then nothing is mine;

If You are mine then everything is mine: the heavens are mine and the earth is mine.

To become a special friend of Allāh ﷻ and make Him ours, we need to become loyal to the teachings of Rasūlullāh ﷺ. We are concerned about the problems we face in this world on a daily basis. If we are loyal to Muḥammad ﷺ and hold fast to his mission and learn, practice and propagate his teachings then the Pen that writes the taqdīr will become ours and we will write our own taqdīr.

By being loyal to Rasūlullāh ﷺ, we will solve our problems of this world and the Hereafter. If our intention is to live a life of dignity and enter Jannah then we need to become subservient to the teachings of our beloved Rasūlullāh ﷺ and follow in his footsteps. This will be the highest pinnacle of our success.

A poet says:

تیری معراج کہ تو لوح و قلم تک پہنچا
میری معراج کہ میں تیرے قدم تک پہنچا

Your mi'rāj was that you reached the Tablet and the Pen;

My mi'rāj is that I begin to follow in your footsteps.

The mi'rāj of this ummah will be when it holds fast to the mission of Rasūlullāh ﷺ and follow in his footsteps.

May Allāh ﷻ accept us all and make Rasūlullāh ﷺ our example and guide through life and an intercessor for us on the Day of Qiyāmah. Āmīn.



At Your Blessed Feet ﷺ

Mawlānā Sājīd Irshād

*There are many lovers across the world and
countless who therefore obey.*

*Amongst us humans from different backgrounds, all
made of dust and clay.*

*We profess our eagerness and loyalty throughout
the lonely night and busy day.*

*When night falls and darkness spreads all lovers go
along their way.*

*Some love for honour, others for status or for
acquiring fame.*

*To please these decaying corpses we sell our
modesty and shame.*

*It's a mere pass time when they say, 'I'm in love',
but it's all a childish game,*

*The truth is we have sold our hearts, hence, the
excuses we hear so lame.*

*Ah! What a deception we are drowned in, shackled
in disgrace and lust.*

*Evil and shameful passions have indeed caused our
hearts to rust.*

*Don't go after these temporary beauties made from
clay and dust.*

*And let's travel to the city of light where love for the
Prophet is a must.*

*The city of the Prophet echoes with tales of love
and dedication,*

*Whilst walking these moonlit streets I feel the need
for rectification,*

I humbly enter his Masjid and cry with regret and lamentation.

Hastily, I occupy a place next to the Rawḍah and fall into meditation.

Sitting at the feet of the beloved, the soul takes delight in his remembrance.

The heart is in contemplation over his universal mercy and benevolence.

A ray of light emits from the chamber and grants this heart deliverance.

Sitting with utmost humility I infuse this soul with my master's fragrance.

My time here is limited and short; I must value every breath and sigh.

Today I have experienced the feeling of love with the beloved of Allāh, Most High.

My heart sheds tears profusely, my soul wants to escape and fly.

At the blessed feet of my beloved master I want to give my life and die.

As I stand up to leave and dry my tears, my heart begins to race.

I know for sure it's time to depart now from my master's resting place.

With heavy steps I slowly walk away, imagining his beautiful face.

Know for sure true love cannot be hidden; it always leaves behind its trace.

**Al-Madīnah Al-Munawwarah
Al-Masjid An-Nabawī**

Muhammad ﷺ - The Greatest of All

Mawlānā Junayd Makda

*About the greatest man of all; what can I say?
A being so great, how can I say?
No language, no words, are fit for his praise,
No trend or culture can outclass his ways.*

*In the darkness of ignorance, this great being came,
A lantern to rescue, from immorality and shame,
With his companions like the moon, on a starlit night,
A guidance for all, be they red, black or white.*

*His truthfulness, his armour, noble character, his sword,
Winning and conquering, every heart and soul,
Bringing the Qur'aan, to guide young and old,
A strength for his message and help in his call.*

*Arriving when the norm, was to bury living girls,
Granting them respect, to make them precious young pearls,
The poor, the wealthy, weak and strong the same,
This is the teaching, with which this greatest man came.*

*Making unlawful, breaking of ties,
Making compulsory, safeguarding the eyes,
The beard he made, a beauty for the face,
As equal to him, were every colour and race.*

*Peace his motto, kindness his goal,
Affection and love is all he showed,
Returning the rights and justice to all,
He was no doubt the greatest of all.*

*Shedding his light on every aspect of life,
Whether child or parent, whether husband or wife.
If in life, success is your goal, O reader!
Hold fast to the way of this greatest leader.*



*There is none worthy of worship besides Allāh and
Muḥammad ﷺ is the messenger of Allāh.*

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