



MUHAMMAD ﷺ

the **Most Beloved**

Why?

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāmah ‘Ayni رحمته الله, the well-known commentator of Sahīh al-Bukhāri, states that there can be three reasons for loving and admiring a person or thing: beauty; virtue/excellence; or because of some favour conferred by the beloved. If we carefully look at the people or things we admire and love and ask ourselves why, the answer will inevitably be one of the three reasons mentioned above.

Throughout the centuries, Muslims the world over have loved and admired Muhammad ﷺ the Messenger of Allah more than anyone or anything else. To a Muslim, Rasūlullah ﷺ is more beloved than anything, even his own life. The books of history are filled with episodes which bear testimony to this fact.

Mufti Muhammad Taqi Uthmāni hafizullah describes the extent of the love the first generation of Muslims the Sahābah رضي الله عنهم - had for the Prophet ﷺ. He writes that if Allah ﷻ was to have promised to increase the life of the Messenger ﷺ by just one second, provided that all the Companions (numbering over a hundred thousand) gave their lives in return they would all have willingly given their lives in order to increase the life of their beloved by one second.

The question is; why do the Muslims have so much love and admiration for Muhammad ﷺ? The answer is simple; their beloved was simply the best. He was not only handsome but the most handsome; he did not possess only one or a few excellences, he was the embodiment of excellence and his countless favours were not confined only to them but rather the whole of humanity is indebted to him for he brought them light through which they escaped from the darkness of ignorance.

One only needs to study the speech of Ja’far رضي الله عنه which he delivered in the court of negus (Abyssinian King) to understand this fact. Ja’far رضي الله عنه said:

O King, we were people in a state of ignorance, worshipping idols, eating the flesh of dead animals, committing all sorts of abomination and shameful deeds, breaking the ties of kinship, treating guests badly and the strong among us exploited the weak. We remained in the state until Allah sent us a Prophet from amongst us, whose lineage, truthfulness, trustworthiness and integrity were well-known to us. He called us to worship Allah alone and to renounce the stones and the idols which we and our ancestors used to worship besides him. He commanded us to speak the truth to fulfill our promises, to bond our ties intact with family relations, to be helpful with neigh-



bours, to cease all forbidden acts, to abstain from unlawful things and bloodshed, to avoid obscenities and false witness, not to usurp an orphan's property and not to slander chaste women. He ordered us to worship Allah alone and not to associate anything with him, to uphold Salāh, to give Zakāh and fast in the month of Ramadhān.

Moreover, the source of all the progress that we see today are the sciences developed by people from the Qur'ān and Sunnah.

His excellences were such that even non-muslims have praised him. When Heraclius the Emperor of the Byzantines received a letter from the Prophet ﷺ inviting him to Islām, he summoned Abū Sufyān ؓ, then an ardent enemy of Islām, and asked him about the man Muhammad. Despite his enmity for the Prophet ﷺ, Abū Sufyān ؓ could find only praiseworthy words about him. The Prophet's ﷺ staunchest arch-enemy declared that Muhammad ﷺ belonged to the noblest family amongst the Arabs and he also admitted that the prophet ﷺ was never accused of telling lies and never had he broken his promises.

Upon hearing this Heraclius observed, 'if what you have said is true, he will very soon occupy this place underneath my feet. I knew (from the scriptures) that he was going to appear but I did not know that

he would be from you. If I was sure that I would reach him, I would have undertaken difficulties to meet him and if I were by him, I would certainly have washed his feet (an indication that he would have presented himself to the court of Rasūlullah ﷺ as a khādim).' (Bukhāri)

R. Bosworth-Smith remarked:

By a fortune absolutely unique in history, Muhammad is a threefold founder of a nation, of an empire, and of a religion.

After studying the Sirah and life of Rasūlullah ﷺ, George Bernard Shaw wrote:

I have studied him - the wonderful man and in my opinion far from being a anti-Christ, he must be called the Saviour of humanity.

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 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?

No, definitely not, for Allah ﷻ has not created anyone greater than he. Jibra'īl ؑ once said, 'I have turned upside down the easts and the wests of the world (i.e. the whole world) and I have not seen anyone more greater than Muhammad.' If this is the case, then why should such a personality (who possessed all the three elements of love to their highest degree) not be the most beloved to his admirers? Finding out about the sublime characteristics of the beloved Prophet of Allah ﷻ and understanding the love and admiration they inspire in his followers is sufficient to realise why Muslims the world over have been so enraged by recent events.

May Allah grant us all the tawfeeq to follow His commands in the way shown by our beloved Prophet Muhammad ﷺ.

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