Prophet Muhammad - A mercy for humanity

By Dr Thameem Ushama - December 24, 2021 @ 10:12pm



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THE Islamic way of life is based on God's revealed commands.

Nevertheless, Muslims suffer unheard of challenges due to massive fabrications. Many untruths are presented, accusing Muslims of excess, lack of grace and compassion.

Muslims are portrayed as harsh, uncompromising, inhumane and antipeace; their contributions to civilisational growth are unnoticed.

Furthermore, Prophet Muhammad (pbuh) is depicted as lustful and nasty. A dismal satirical cartoon has gone viral, depressing the Muslims.

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The truth is that Islam is about universal peace and harmony, as reflected in the divine concept of rahmah. Because Islam's worldview is based on cosmic realities, analysing rahmah is essential to comprehend Islam's exact way of life.

Rahmah is an Arabic word that denotes kindness, forgiving, softness and affection. By emphasising the ideal attitude, it extends love, mercy, compassion and benevolence.

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Several verses in the Quran employ the word rahmah and its variants.

"Al-Rahman al-Rahim" of the opening chapter of the scripture means the "one who feels compassion", "the One Who treats mercifully". Therefore, based on these examples, God is the most compassionate and merciful.

The Quran has a passage on Ibad al-Rahman, which indicates that the servants of the All-Merciful are those who walk humbly on the Earth and respond peacefully when ignorant people speak to them.

Consequently, dedicated servants of mercy and compassion are unconcerned with criticisms, condemnations, calumny, derogation, follies and stupidity. Ignorant persons can also be uninformed, ill-mannered and uncourteous.

The servants of the Most Merciful (God) also do not waste time and energy on ineffective, pointless controversies, disputes and squabbles. Instead, they approach their interactions, conversations, discussions and negotiations in a peaceful, dignified, respectful and solemn manner, regardless of whether they deal with friends or foes, believers or unbelievers, the rude and obnoxious, or followers of irrational or superstitious belief systems, ideologies, faiths or cultures.

As a result, "when the ignorant speak to them, they respond peacefully" (Quran, al-Furgan: 63). Humility is a form of politeness. Dignity forbids squandering time and energy on the honourable's unfitness.

The gait of a faithful servant of the Most Merciful conveys character and personality with gentle majesty rather than arrogance and vanity. When dealing with stupid or uninformed persons who act arrogantly, haughtily, insolently or rudely, servants of the Most Merciful do not tolerate retribution

They turn aside and wish them "peace", and as a result, they are seen as pleasant people who will not cause trouble.

The use of rahmah in the Ouran also obligates God's servants to demonstrate mercy, compassion and kindness to everyone, regardless of vain conceptions, created dogma, superstition or unfounded fancy. As a result, compassion for everyone is a Quranic precept, and Islam unwaveringly prioritises global harmony and tranquillity.

As encouraged by the United Nations in its Sustainable Development Goals (SDGs), the practise of rahmah will also lead to the long-term development of peaceful socio-religious cooperation, which the world sorely needs.

Prophet Muhammad's life was marked by love, pity and compassion. The Quran declares Muhammad (pbuh) as Rahmatan li'l Aalamin: "And We have not sent you but as a mercy for all the worlds" (Quran, al-Anbiya': 107). It is imperative to emphasise that Muhammad (pbuh) was sent as rahmah far all poonla of all tribas, athniaitias and races

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The "way of life" (Islam), as Muhammad (pbuh) demonstrated, has principles and methods that regulate all matters of importance and leave nothing unguided. Thus, Muhammad (pbuh) delivered mercy and compassion for all people: believers, non-believers, Christians, Jews, hypocrites and polytheists. God's grace is for all people.

God sent Muhammad (pbuh) to guide humanity from the darkness of ignorance into spiritual light as "mercy for all the worlds". The merciful compassion mentioned in this verse does not refer exclusively to his companions or followers or Muslims but all people. Thus, his personality and example guide all nations because his universal qualities transcend time and space.

Muhammad's message was a manifestation of divine grace for humanity. The code of living the Prophet outlined has motivated all of humanity, gladly or unwillingly, intentionally or unknowingly, consciously or unconsciously. This grace is still abundantly available to anybody who desires to receive it.

This grace is desperately needed by humanity today. Despite this, most people are lost in a maze of materialism, continuous violence and spiritual emptiness. Muhammad (pbuh) awoke a slumbering world from its indifference to the criteria that distinguish truth from falsehood; he also forewarned everyone of impending doom and clarified the path to happiness, prosperity and enlightenment.

Indeed, the Prophet (pbuh) was neither an affliction nor a source of grief, as Makkan sceptics suspected when they claimed he had sowed seeds of dissension among their clans and divided close relatives. On the contrary, they were notified that assuming he was an affliction was incorrect; he was indeed a blessing and a mercy from God for all.

The Prophet's life exemplifies his compassion for all people, regardless of gender or religion. In the Charter of Madinah, he guaranteed everyone's rights, dignity and social standing. According to history, the Prophet (pbuh) was kind to his companions and others, including hypocrites.

He, on the other hand, never forced anybody to accept Islam. Following the establishment of the Islamic State in Madinah, the Prophet (pbuh) granted religious freedom. To avert bloodshed, Muslims, Christians, Jews and others were given guidelines on treating one another with justice.

The Prophet (pbuh) set an example for people to follow to resolve interreligious conflicts and maintain peace and harmony. Traditions also confirm the Prophet's compassion for Christians, which is evident from his interaction with the Christians of Najran.

When he saw a Jewish funeral procession, he paid his respects. He forgave a Jewish woman who intended to kill him with a roasted sheep laced with poison. As head of state, he visited a sick Jewish boy, reflecting his loving compassion and mercy.

Even though pagans tortured Muslims for years, Muhammad (pbuh) showed mercy. He was also kind and compassionate to hypocrites and war prisoners. In Islamic society, unlike in other civilisations, his compassion for women fostered their humane empowerment.

He said: "God will not be merciful to those who are not merciful to humankind" (Sahih al-Bukhari, Vol. 9, Book 97, Chapter 2, Hadith 6).

The divine injunction rahmah, as mentioned in the preceding tradition, should not be left as a theory; instead, it should be put into practice. In

today's situation, Muslims can passionately apply the idea of rahmah by immediately and personally providing help and assistance to all those in need, particularly amid the Covid-19 crisis, which has forced millions into immense sufferings and hardships.

This signifies that all Muslims must always be merciful to their fellow Muslims and "others" at all times, regardless of events or circumstances, by assisting, sharing, contributing and participating in all aspects.

The need for the Prophet's guidance was recognised by George Bernard Shaw, who declared that Muhammad (pbuh) must be called the Saviour of Humanity. After World War 2, which killed millions of people, he said that if Muhammad 9pbuh) were to be with us now, he would solve all humanity's problems while sipping a cup of coffee.

He went on to say, "I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today" (Sir George Bernard Shaw, The Genuine Islam, Vol. 1, No. 8, 1936).

This insight by Bernard Shaw deserves to be considered while developing new ideas, approaches, techniques and strategies for sustainable global peace and harmony. Whoever is unclear about the Prophet's contributions to humanity should read genuine Islamic sources to properly comprehend his role and success.

Should the Prophet and his mission be appropriately understood, and the values he enshrined are applied with utmost sincerity in today's modern world of materialism and postmodernism that implant scepticism and foster deconstruction of the truth and reality, it will pave the way for trust amongst all people, avoiding all forms of deconstructive religious theories, philosophies and fabrications, as well as the dissemination of the phenomena of Islamophobia and all manufactured socio-political and religious calamities.

The Qurān states, "whoever does any good act (even) to the weight of a particle will see it. And whoever does evil (even) to the weight of a particle will see it" (Quran, al-Zalzalah: 7-8).

Thus, mercy is a divinely mandated prerequisite for peaceful coexistence and harmony: it is a top Islamic priority, especially for those in seats of governance. Remember, God will not be merciful to those who are cruel to others.

* The writer is a professor at the Department of Usul al-Din and Comparative Religion, International Islamic University Malaysia

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