**TOPIC:1#The solution of contemporary political problems at that time in the light of the Prophet(صلی اللہ علیہ وسلم).**



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**INTRODUCTION :**

No doubt unity and consensus has a miraculous role in developing a nation and achieving their highergoals. Muslim's unity is a major and undeniable problem of the time. The increasing sectarianethnocentrism has spattered and blemished the fundamental Islamic teachings. Today's Muslims aresuffering from numerous problems, and the basic reasons for their plight are i.e. sectarian hatred, creedprejudices, lust for power, intolerance and many other materialistic interests. All these things havecombined to confirm falling for Muslims, which deprived them of their honor, dignity and power. On theother hand the enemies of Muslim are united and they are fully aware that their strength lies in theweakness of Muslims. Hence they are engaged in making conspiracies to divide Muslims. Historically, it isproved that sowing germs of disunity and disintegration among Muslims has been a very old and aneffective tool of Jews and Christians

the Holy Prophet صلى الله عليه وسلم ever first in the human history in the human history prophet Muhammad is the first ever personality who accepted the identity of other faiths and involved them in sociopolitical and socioeconomic affairs of the city state of Madīnah. The Jews, Christians and Polytheists were treated as equal and respected citizens of the state at that time and after it. The door of meaningful interfaith discussion and mutual cooperation were opened for all faiths and communities of the society. The fundamental sources of Islamic Sharī’ah ( Divine law), Fiqh (Islamic jurisprudence), thought and civilization promote it frequently.

Allah has created human beings for a particular purpose i.e. to worship Him. Allah has created

every sort of anguish and suffering, and these agonies are an integral part of human existence.

We believe, as Muslims, that either Allah elevates the rank of a human being or washes away

his sins. The Holy Quran have categorically discussed the philosophy of distress and miseries.

To be awarded or acquitted of sins is only possible when we live our lives in the light of the

life of the Holy prophet (PBUH). The only right path, in this regard, is the path that has been

shown by the king of Prophets, Hazrat Muhammad (SAW). The Quran is the code of conduct

through which any person can elevate himself to the heights where Allah wants to see him. It

is the only way forward till the day of resurrection. The Quran declares:

“O Muslims! The life of prophet (SAW) has the best example for you” (Al

Ahzab, 33/21).

Undoubtedly, the life of Hazrat Muhammad (SAW) is the practical demonstration of the Holy

Quran. And if we want to follow the Holy Quran, we will have to follow the life of the holy

Prophet SAW. It is a complete code of practical life where there is a solution for every issue

and problem related to humanity. As a result, a true Muslim should not be afraid of hardships

and problems, rather, he must face it in the light of the principals capsulated by the holy prophet SAW. This essay is an attempt to find out a solution for the insecurity in Pakistan in the light

of the life of Hazrat Muhammad (SAW).

There was utter darkness of ignorance and faithlessness in the Arab peninsula. Every tribe was

living under its chief since there was no concept of centrality. They were fighting for petty

matters. There was no religious, social, economic, ethical, and political system. Therefore,

human being was not even considered to be a human being and they were living a life of

animals or worse than animals. Lawlessness and cruelty were at peak. Majority of the people

were suffering from poverty since there economic system was affected by the everyday killing

and looting of the masses. Superstitions and racial discrimination were on the top. Suddenly,

the time reached when Allah accepted the prayers of Hazrat Ibrahim, and there born in his

offspring the great thinker, celestial light for the whole universe, great teacher, and the

benefactor of humanity, Hazrat Muhammad (SAW). Allah has selected this embodiment of

purity, honesty, and trust for addressing the troubles for all the creatures on this earth. Hazrat

Muhammad (SAW) brought about a profound change in the religious, political, social, cultural,

and ethical systems of the Arabs. Consequently, they became the torch bearers, guides, and

leaders of their own times.

Now, we must look at how Islam helps in the solution to the contemporary problems in the

modern world. Although it is possible sometimes that we cannot retrieve a categorical solution

for a specific problem in the light of Quran and Hadith; however, Islam has no such limitations

and gives a basic framework for any such issue. Human beings have faced contemporary issues

in every age, and *Mujtahedin*, thinkers and Pious People have always tried to find out solution

to those problems in the light of pure character and personality of Hazrat Muhammad (SAW).

This research is a continuation of this series whereby problems and solution will be presented.

The personality of Master Muhammad (peace be upon him) has been focused by a number of scholars. His

precious personality carries dignified qualities, which cannot be denied by the author of the Book of the Great

One hundred ones, placing Muhammad peace be upon him at the top of those hundred ones (Hart, 1992).

In this respect, there are many orientalists who view the character of Master Muhammad (peace be upon him) as

a fair view. Others, however, have a considerable hatred of Islam. Those who have this negative view have raised

suspicions to question his person. They were unfair in their words and reports. Thus, one may ask what

orientalism and orientalists are.

Said (2003) defined orientalism as the “scientific discipline” which addresses the material and spiritual culture of

the East in addition to the languages and history of the region. The orientalist, according to the author, is a person

that deals with the science of studying the East. In this respect, the orientalist’s main interest involves the

understanding of the culture, philosophy and religious life of the Eastern people. Thus, orientalism is ‘a western

style for dominating, restructuring and having authority over the Orient’ (Said, 2003, p. 48). This encompasses

the study of Islam as part of the (East) orient. Today's, scholars try to construct bridges that shows an expanding

climate of openness and mutual respect to understand various faiths. Moreover, a strong tendency to study Islam

among some orientalists has been noted. Such orientalists have the aim not to distort and recast Islam (Varisco,

2017).

In this paper, the researchers are presenting this subject to give answers to these skeptics. It is also presented in

order to show the truth of his personality, peace be upon him, in Western societies that did not know Master

Muhammad (peace be upon him). Such societies knew Master Muhammad through the writings of their people

without going back to the references of Muslims and without making scrutiny to reach the truth. Hence, it is

important to note that the orientalists’ writings must be highlighted since some of those orientalists did not pay

attention to the terms of scientific research. This may occur due to their hatred of Islam and their negative talk

about Master Muhammad (peace be upon him).

**PROBLEM STATEMENT**

**Main problems Muhammad (** صلى الله عليه وسلم **)face during preaching Islam**

Many people would try to kill the prophet while he is preaching. Some people of Mecca would throw rocks and trash on the prophet and that is why he went to Medina. The story of him going to Medina goes…

The Prophet was threatened to be killed by the Meccans. So the prophet decided to go to Medina. One day people from Mecca were ordered by Abu Sufyan to kill him. The people of Medina wanted the prophet to come to them. So one day Imam Ali laid done on the prophet’s bed so the prophet can go to Medina. The men that were there to kill the prophet were near his door. Then a miracle happened where the prophet ran in front of the men.

**The prophet Muhammad faced many difficulties.**

Firstly:

1. He came with a way of living that meant that, at that time, slaves and masters were equal in rights and status.
2. He came with a religion that required believing in a God that cannot be seen or heard by normal humans.

Both of these meant that he was going completely against the cultural and religious customs and norms in Mecca as:

1. Meccan society was divided into the rich and the poor; the elites, the middle classes, and the slaves.
2. Meccan religion involved the worshiping of Idols (which can physically be seen and touched) and involved the worshiping of many deities.

This meant that him and his companions faced very harsh consequences:

1. Muslims were slaughtered, tortured, and beaten to death.
2. Nobody would trade with the Muslims in Mecca nor allow them to marry their daughters.
3. Muslims were publicly stoned if seen walking on the streets.
4. Etc.

This would act as a deterrent for anyone who wanted to convert to Islam as they would fear the consequences.

It also made it difficult for the Muslims to spread the word about Islam because there is a fear that they would be killed on the spot or beaten to death.

**RESULTS AND DISCUSSION**

**4.**

**Discussion**

**4.1.**

**Averting Insecurity**

It needs explanation since this is both a national and international issue. Before the advent of

Islam, religion was only an aspect of life, among others. Religion, in other words, was

considered as an adjunct, and its ultimate relation was only that of a creator and created. There

was a wide gap between a person religious and cultural life. There was no coordination between

the two, and neither there felt a need for it. Such a narrow concept could give a comprehensive

structure on which can stand human civilization. This is the sole reason there is a categorical

demarcation line between religion and human civilization. Due to this reason, no religion in

the world could give a peaceful and secure environment internationally.

**4.2. Practiced *Azkar*** (By the Holy Prophet SAW)

If we want to sort this issue, we must adopt the way of life of the Holy Prophet SAW. His life

is a complete code of life and he has given important *azkar* to overcome such problems. The

Prophet SAW used to humbly practice the *dua*:

''We have entered the day; and the whole universe is for Allah, who sustained

the universe. Oh Lord! I ask Your goodness for this day. I ask your help in the

success of this day and I pray for guidance and blessing of this day; and I take

shelter from the evil of those things which are there in this day and those which

are coming after this day.'' (*Al-Tibrani,* 1983, p. 477).

In the evening, he (SAW) used the following *dua*:

''We have entered in the evening, and we and all the universe are for Allah who

is the creator of the worlds. Oh Lord! I ask Your goodness for this day. I ask

your help in the success of this day and I pray for guidance and blessing of this

day; and I take shelter from the evil of those things which are there in this day

and those which are coming after this day'' (*Al-Tibrani,* 1983, p. 477; Abu

Dawood, p. 477).

Since human mind is incapable of solving all the problems of humanity through the sheer power

of intellect and logic only, it is, therefore, imperative to sought help from someone who is

above human beings. in this regard, it is only Allah and his messenger who can help humanity

in the solution for their predicament. Unfortunately, the world is searching for the solution

somewhere else.

Peace is the fundamental pillar of prosperity. We can only excel in education, science, and

technology if we have a peaceful society. Islam, therefore, stresses on peace and security. The

holy Quran mentions Hazrat Ibrahim AS by saying:

'(Recall) when Ibrahim said, “My Lord; May this city of peace, and provide

its people with fruits- those of them who believe in Allah and the Last Day”

(Al-Baqarah, 2/126).

Allah has mentioned, here, peace first and then the economy. Similarly, Allah conditionally

promises by saying:

''Allah has promised those of you who believe and do good deeds that he will

certainly make them (His) vicegerents in the land, as he made those before

them, and will certainly establish for them their religion which he has chosen

for them, and will certainly give them peace in place of fear in which they were

before'' (Al-Noor, 24/55).

**RESEARCH METHODOLOGY**

It is a qualitative research and interpretation has been as an analytical instrument to cope with

the issue of lawlessness and anarchy in the modern world in general and in Pakistan in

particular. Quran and Hadith have been used as primary sources and other literature quoted in

the text has been used as Secondary. The data has been interpreted in the light of the primary

sources that is the Holy Quran and the Ahadith by the Prophet SAW. After a detailed discussion

and comprehensive analysis, the researcher has proposed suggestions to end the curses of

insecurity and lawlessness from the society and the entire world.

The analytical method will be used by the researchers by collecting the orientalists’ statements concerning the

character of Master Muhammad (peace be upon him). After collecting the data, the researchers will discuss,

analyze, and then criticize them to show the truth and untruth of the statements.

**CONCLUSION AND RECOMMENDATIONS**

This study can be concluded as follows:

First, the enemies of Islam have one goal that is to distort the image of Islam and its Prophet (peace be upon him)

though their means are different. Second, this distorted image of Master Muhammad (peace be upon him) came

through the hatred that fills the hearts of some orientalists as well as relying on weak false narratives existing in

the books of Muslims’ writers. Third, their results of the distortion of the image of Master Muhammad (peace be

upon him) were contrary to what they wanted in a way that the West recognized the Prophet of Islam and the

entry of many of the West in the religion of Islam. Fourth, there are contradictions in the writings of some of the

orientalists (Badawi, 1993). Also, one can find books that are not translated in a way that makes it even harder in

that aspect.

It is perceived from the above academic discussion that interreligious dialogue and relations is most important activity and need of time for a plural and multiethnic society. in addition, it can play a vital role to come closer the different faiths, communities and religions of Islamic republic of Pakistan and unite them on one common agenda of national peace and development. We must provide opportunity and assistance to non-Muslim minorities to play a fundamental role in solution of their socioeconomic , sociopolitical and socioreligious issues. It can be said without any doubt and suspicion that interfaith dialogue activities act as a bridge between both counties of Christians and Muslims and rehabilitate their mutual confidence for their better national role and peaceful coexistence . It is also noted that the most of the issues of minorities and challenges are due to majority laziness and ignorance from the core issues and problems at local and national level both. Majority of the representative and leaders of minorities are not willing or not illegible to solve the core problems. Moreover they are deeply involved in party politics and try to get more and more benefits in the name of interfaith problems. They highlights crucial events occurred in Pakistan and exploit the interfaith communities. It is also noted that the scholars of Muslim mainstream are not interested in interfaith dialogue due to some misunderstandings and misconceptions moreover the social activist are exploiting and using this interfaith activity for their secular and liberal agenda. However, the awareness about the importance of interfaith relations and dialogue increasing day by day and hopefully with the passage of time all issues and hurdles will be removed. Therefore, it is recommended that we must set out the code of conduct for interfaith dialogue in the light of the Seerah of the Holy

Prophet( صلى الله عليه وسلم)

Based on the above findings, human mind has a limit to reach although it varies individual to

individual. That is why a person cannot exceed a certain limit in terms of his reason and

rationality. Therefore, after certain limit, guidance from someone above the level of a human

being becomes imperative for the mental satisfaction of humankind. Now such a person can

only be the messenger of Allah who is directly guided by Him. Where all human knowledge,

thinking, reason, and rationality come to a standstill, there starts the authority of the messenger.

Therefore, Allah sent Prophet Muhammad SAW whose life is a complete code of life and gives

the most acceptable solution to every human problem. Every nation is following a certain code

of conduct and, therefore, as a nation, it has touched the zenith of human prosperity and value.

Today, the developed countries, they have followed a certain system and collectively they did

wonders. Similarly, if the Muslim Ummah also decides and follows the code of conduct given

and practiced by the Prophet himself, certainly, the Muslims can do wonders in this world in

every aspect of life. The reason being that he (SAW) himself laid the foundations of the

Madinah State which is an ideal form human existence.

The modern world is suffering from evils. They include, for example, terrorism, the first and

most important issue of the modern world, lawlessness, insecurity, racial discrimination,

erroneous financial system, economic exploitation of the poor, poverty and starvation, bribery

and nepotism including some other social evils like woman social status, environmental

pollution etc. Now, all these are basic human issues and Islam gives a pertinent solution to all

of them including those which are not mentioned here. Briefly, today, the solution to all human

miseries is only present in Islamic teachings. The need of the hour is to implement these

principles at individual, national, and international levels so that the present and the newly

emerging issue of humanity could be properly sorted out. Since, Islam is a religion of kindness

and peace, the entire world should take benefit from its blessings.

The researchers recommend the following aspects. First, one should not rely on the writings of some of the

orientalists regarding any religious issue. Second, efforts should be intensified in studying and translating

orientalists’ books in order to show the untruth, misguidance, and its reality for the Arabs and the West as well.

Third, the use of modern means to present Islam and its Prophet (peace be upon him) in the right image they

deserve.

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