

Practicing the Nabawi Sirah: Unity, Truth, Tolerance, and Resistance to Propaganda

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Abstract: This article urges Muslims to transcend mere admiration of Nabawi Sirah as a living framework for personal conduct, communal reform, and global engagement. Anchored in key episodes of the Daw'ah of Rasulullah (S), particularly the trials of ʿAṭif and the siege of Shab'e Abi Ṭalib, the study draws enduring lessons of Sabr, Tawakkul (trust in Allah), humility, and strategic forbearance. Dua at ʿAṭif, recited by Rasulullah (S) amid physical pain and emotional isolation, is presented as the highest expression of tolerance and divine submission, an ethical compass for Muslims facing hostility, injustice, or misrepresentation. The paper critiques the persistent distortions of Islam and Nabawi character in Western media, which often equates Islam with extremism by amplifying the actions of fringe elements while silencing the moral and humanitarian essence of the Ummah. Such portrayals, reinforced by political agendas and Zionist propaganda, perpetuate global double standards and contribute to Islamophobia. Concurrently, the author laments the internal disarray within the Muslim world-marked by sectarian division, moral laxity, and neglect of the Sunnah, which has eroded intellectual leadership and weakened collective resolve. The article calls for the establishment of independent Muslim media and scholarly institutions capable of articulating the Islamic worldview with credibility and integrity. It highlights the Jum'ah Salaat Khutbah as a source of Talim, Wahadah, and community mobilization. By re-centering discourse on the ethical and socio-political dimensions of the Nabawi Sirah, Muslims can reclaim narrative agency and resist cultural domination without compromising the Nabawi ethos of Adl, Rahmah, and Hikmah. Ultimately, the paper asserts that the revival of the Ummah depends not on rhetorical defense of Islam but on manifesting its Talim through disciplined character, unity, and principled engagement. True defense of the honor of Rasulullah (S) lies in embodying his Sunnah, in patience during trials, compassion toward adversaries, and steadfastness in upholding divine truth. Through the lived example of the Sirah, Muslims can restore dignity, spiritual vitality, and global moral leadership rooted in the timeless message of Islam.

Keywords: Sirah al-Nabi (S), Rasulullah (S), Shariah, Ummah, Tawakkul, Sabr, Taif, Shab'e Abi Talib, Islamic Unity, Western Media, Propaganda, Zionism, Sunnah, Takfir, Dialogue, Peace, Tolerance

1. Introduction:

Since the last several months some of my learned friends in one way or another advised me to write something on the Sirah al Nabi. I pondered on which aspect of the Sirah should I write? Although acutely aware of my limited scope of Knowledge, I thought it was better if some other scholar of high repute writes on the subject, but I could not do away with it. Waves and waves of thoughts started flowing in my mind, and I reconsidered writing something on this topic. Then I thought some unique topic should be selected for writing, and for this, a cool and peaceful atmosphere is required. I was sitting without electricity in the hot summer season when my inner conscience cried: O ignorant! If you are interested in writing on Rasulullah (S), recall the intense heat of the Arabian Desert where fifteen hundred years ago our Moula Rasulullah (S) faced a chain of trials at each and every step of His (S) life. Try to visit "Shab'e Abi Talib" through your imagination, where Bani Hashim faced trials and tribulations. While I was busy in searching beautiful words for writing, my memory went back to those natives of Taif who abused our Rasul (S) daily and tortured him with stones – how can words express such hostility? While I was compiling this narration, my heart whispered how can one write down such tragic accounts since that would require the blood of the virtuous instead of mere ink. In such feelings the fragrance of Sirah Literature overtook my attention.

2. The Nabawi Dua in Taif: A Talim of Tolerance:

I cherish and recall a famous supplication of Rasulullah (S), recited in Taif while his shoes filled with blood and his body bore wounds from cruel attacks. This came after he had endured three years of the Quraysh boycott, which brought food shortages and deep hardship. Despite such suffering, the Prophet's (S) words teach us how to face hostility with patience:

"O Allah! I complain to You of my weakness, my scarcity of resources, and the humiliation I have been subjected to by the people. O Most Merciful of those who are merciful. O Lord of the weak and my Lord too! To whom have You entrusted me? To a distant person who receives me with hostility? Or to an enemy to whom You have granted authority over my affair? So long as You are not angry with me, I do not care. Your favour is a more expansive relief to me. I seek refuge in the light of Your Face, by which all darkness is dispelled and every affair of this world and the next is set right, lest Your anger or displeasure descend upon me. I desire Your pleasure until You are pleased. There is no power and no might except by You."

3. Contemporary Propaganda against Islam and the Hypocrisy of Media Freedom:

We must reflect on why Muslims, their Shariah, and the personality of Rasulullah (S) are targeted through malicious propaganda by Western media. These campaigns, based on distortion, depict Islam as violent by generalizing the behaviour of one radical faction to represent the entire Ummah. This is not limited to media but extends into political policy, aimed at weakening Muslims and seizing their resources. Notably, these same voices rarely dare to criticize Zionist ideologies that openly demean other nations, some rabbis even describe them as "insects and snakes" in their literature. We call for an objective and scientific study of the Qur'an, which advocates dialogue and unity of humanity. We reject the mentality of Takfir promoted by certain radical Muslim factions, often under foreign influence.

Western media claims to uphold freedom of expression when publishing offensive cartoons about Rasulullah (S). In reality, this is controlled by Zionist interests seeking to insult Islam's sacred figures. Even international bodies like the UN acknowledge the need to respect religious values and avoid prejudice. The International World Federation Council of Media states that professionals must avoid prejudice and false accusations, and respect the dignity of all. Offending the Prophet (S) or any sacred figure is a violation of basic human rights. It is the duty of Muslim nations to raise this issue at the UN, EU, OIC, and all diplomatic forums.

4. Causes of Decline - Sectarian Divides: Building Unity:

If Muslims wish to regain their lost glory, they must renew their sincerity towards Allah and His Messenger (S). The decline of our influence is due to our abandonment of true Islam. We daily, consciously or unconsciously, insult the Sunnah through neglect. Instead of facing our real adversaries, we engage in internal conflicts, an act the Qur'an and its bearer have strictly warned against. Our obsession with wealth, power, and luxury blinds us to our duties. Moula Ali (as) advised:

"Do for the world as if you are living forever, and live for the Hereafter as if you will die tomorrow."

He also said:

"Biqadir Ma Ta'aysh Feeha"

In proportion to how much you will live in each.

Our mission must be to act as diplomats for Islam, teaching peace, tolerance, and respect. True Islam is not to be molded into our lifestyle, we must mold ourselves into Islam.

We must focus on what unites all Muslim schools of thought, regardless of region, race, language, or nationality. This involves engaging with current affairs, addressing common challenges, and fostering a global exchange of ideas. Our children, culture, heritage, and faith are at stake. Many Muslim leaders are political dependents of Zionist interests, and it is naive to expect them to defend the Ummah's dignity without grassroots unity. A convention of even small-scale Muslim leaders to defend the Prophet's honour could spark a wave of confidence across the Ummah, sending a clear message: Muslims will not tolerate attacks on Rasulullah (S), the Qur'an, the Ahl al-Bayt (as), or the noble companions (ra).

5. Conclusion: The Path Forward:

The revival of Muslim glory will not come from mere slogans or nostalgia for the past. It demands a return to real Islam, the Islam of sincerity, justice, knowledge, and unity. Every Muslim scholar, leader, youth, and parent must rise with purpose. Let us rebuild the moral, intellectual, and spiritual strength of our Ummah. Let us reclaim our dignity not by hostility, but by excellence, wisdom, and steadfast faith. As Allah promises:

"Indeed, Allah will not change the condition of a people until they change what is within themselves."

(Qur'an 13:11)

The time has come to promote Nabawi Talim through personal and collective conduct. Sectarian hatred must be eradicated. Instead of responding to insults with uncontrolled anger, which only fuels Islam's enemies, we must implement the Nabawi Diplomacy combining tolerance with strategic planning. Jumu'ah Salaat offers a powerful, grassroots platform to shape Muslim character according to the Sirah. Through consistent, constructive messages, society can be reformed.

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